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AGENTS.

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Boston:

Religious Experience.

We find in the ChristianRegister, the Unitarian paper of this city, an account of the religious and spiritual experience of Mr. Nathan Soule, of Duxbury. We make a few extracts.

When I was a child, and had arrived at an age that enabled me to take some interest in the conversation of people, and heard my parents and others speak of the wonderful power of God in sustaining this earth in the air, and causing it to revolve around the sun, I was lost in wonder, and it led me to often think of the perfections of God.

After advancing something more in age, so that I could read with some understanding of the subjects that were treated, I perused the works of some writers on divinity, that gave such a glowing description of the eternal sufferings of a large part of human beings in hell fire, as at times to make me regret that God had called me into existence. Then it was impossible for me to feel that love to God which I should have felt had I had a better understanding of the Scriptures.

At length, on reading the psalms of David, where he says that the pains of hell got hold upon him, and that his soul was delivered from the lowest hell, I became convinced that the pains of hell were not what they had been represented to be; and that if they extended into the future world, it was only on the mind. This gave me great consolation, and increased my love to God.

The following will be found interesting and profitable.

I took the erroneous impression when I was quite young, that God was unreconciled to us, and that our Saviour was more merciful, interceding for us; and I remained in this erroneous view until a very few days after my conversion. My soul was so drawn out in love to my Saviour that my desires and prayer were directed more to him, than to God. But I soon felt a check in this, for he came to do the will of God in reconciling us to him.

Soon after these powerful exercises of my mind had subsided in a great measure, I felt persuaded that but few comparatively speaking, were wrought upon in so powerful a manner. This led me to feel that strong desire for the happiness of all our fellow creatures, the world through, that I never felt in so great degree before. I thought if there was one in the universe that would be eternally unhappy, and I knew it, I could not be perfectly happy myself. I read the Bible with an anxious desire to see if there was any thing in it favorable to my wishes. After reading it from time to time, it appeared to me that all parables and figurative expressions that we do not fully understand, are swallowed up in the comprehensive promises of the Bible. Of which a few I will quote:—

'For as in Adam all die, even so in Christ shall all be made alive.'

'Who gave himself a ransom for all, to be testified in due time.'

'For he must reign till he hath put all enemies under his feet.'

'The last enemy that shall be destroyed is death.'

'And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may by all in all.'

These promises and many others in the Bible in connection with them, so strongly represented the final restoration of all the human race, that they have been my greatest consolation.

But while the promises are so consoling to us, we must pay due regard to the threatenings on account of our wilful sins and neglect of our duty. Of which a few I will quote:—

'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'

'He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under-foot the Son of God, counted the blood of the sacrifice wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace.'

From these threatenings, in connection with many others in the Bible, on account of our wilful sins, and neglect of our duty after we have received the knowledge of the truth, and our duties are made plain to us by the striving of the Holy Spirit, (and we not yield to, and discharge them,) I think we have every reason to believe we shall be left in darkness and fear, and in the language of Scripture, that our last state shall be worse than our first; and how long it will continue, is not for us to know.

It is well known by many that there have been instances, after they have been brought to feel it their duty to confess their Saviour before men, by the ordinances that he has commanded, who have neglected it, and lost all peace, and darkness has come over their minds.

There is an obituary notice of this description, of a Mr. Eli Mygatt, in the second volume of the 'Union,' 63d page, published in New-York, in 1836.

As there are many that do not see the 'Union,' I will state from the obituary, that Mr. Mygatt is represented as sustaining thro' life, a good moral character, and was respected by all who knew him. But he neglected to make a public profession of religion after feeling it his duty, as he has since told his friends, and since that time his mind has been much exercised respecting the future state. He became melancholy—said he had neglected his duty—that he had not borne his cross after his Saviour—that the Lord had forsaken him, &c. And finally he hung himself.

And I think it is evident from divine revelation that every individual will suffer for his wilful sins, and neglects of duty, in a just proportion to the light that each individual has on his mind.

But respecting our spiritual experiences (which are made very light of by some,) St. Paul tells us that there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit it is given to every man to profit withal.

And it appears that the manifestation of the spirit is given to many in childhood; for when they are quite young, they are brought to have some spiritual understanding of the Scriptures; and as they advance in age, they grow in grace and feel that it is by grace that they are saved thro' faith in their Redeemer.

Then again it appears that there are others who have no spiritual understanding of the Scriptures when they are young, and some not till the eleventh hour.

But we are all saved by hope until *near* the time when we receive that faith which is the substance of things hoped for, the evidence of things not seen,

Elder Knapp's Retraction.

We are now authorized to state that the action against Mr. Knapp, for slander, has been withdrawn; and as much has been said and published in reference to the matter, we have been careful to ascertain the facts of the case. The truth of the whole business is this: When Mr. Knapp enquired on what terms the matter could be compromised, he was told by Mrs. Handy that she did not wish his money, and that if he was ready to do what was right in other respects, she was willing that the whole business should be settled by the payment of all her expenses; and as at the time the precise amount could not be ascertained, the sum of *two hundred dollars* was named as the amount to be paid before the action could be withdrawn. *These conditions have been complied with.* Thus has this 'affair' been compromised, and we think the Elder has been fortunate in thus concluding the matter. And it is not improper to add, that with his feelings towards Unitarians and Universalists, we have no reason to opine that he would have dealt so leniently by one of their number as he has been dealt by. He had denounced the Unitarian and Universalist sects in *toto*, and in the most unchristian language; but when a single Universalist—and a woman too—meets him and demands with authority his proofs, he shrinks, and thoroughly retracts what he has asserted!

The 'affair' looked threatening at one time, to be sure. Mr. Knapp said the Lord would take care of him and his cause! and the Lord has taken care of him in a different way than he expected, as he has been made to *do right*. He prophesied that the severest judgments of heaven would overtake all those who were concerned in getting up this suit against him before they could bring the case to trial, or before they could harm him! His friends have joined him in denouncing the slandered lady and her advisers, and threatening them with temporal injuries—the loss of business and the like. The Meeting-House and the pulpit were said to be too sacred to be polluted by the footsteps of a *civil officer*, notwithstanding the slander complained of was uttered in the pulpit! All these things have been met with *firmness*—and here is the result.—Let it be a warning to those ministers who trust too much to the defence of the pulpit, and who prostitute the sacred function to the basest purposes. 'Thou shalt not bear false witness against thy neighbor,' is a command to be observed as strictly by the clergy as the laity—in 'the Church' as in 'the world.' It is too much violated by and in both. 'Stand in awe and sin not.'

The following is a correct copy of Elder Knapp's Retraction:

'Providence, Dec. 4th, 1842.

Mrs. Stella Ann Handy,—*Madam*,—Having made a statement at a public religious meeting, from the pulpit, (on information which I received from another person,) which has been understood as an impeachment of your character; and having at a subsequent meeting, and as soon as I was informed that said statement was not true, so explained the same as to entirely prevent, as I supposed, any injurious effect upon your character, I am now anxious to confirm the explanation then made; and therefore I assure you that I intended then and do now intend to make a fair and full retraction of every word and syllable that I uttered, which could possibly be taken as an accusation against you or as an impeachment of your character, and I wish it to be so understood.

Respectfully your ob't serv't,

(Signed,) Jacob Knapp.'

Mr. Knapp alludes, it will be perceived, to a person from whom he received certain 'information,' and this person, he says, is a Baptist clergyman of this city, whose name need not be given; but we cannot but add the hope that he will, from his own sense of justice, as fully retract what he *privately* said, as Mr. Knapp has retracted what he *publicly* said, prejudicial to the character or reputation of Mrs. H.—*Gospel Messenger.*

Conquest of Babylon.

The Babylonians were the first of the provinces which endeavored to shake off the yoke of servitude; but their attempt cost them extremely dear. Darius encircled Babylon with his army so as to cut off all supplies from the adjacent country. The inhabitants exerted a savage resolution. All who were useless for the defence of the city, and served only to consume its provisions—the women, the old men and the children—were strangled by a public decree; each head of a family being allowed to preserve one of his wives, and a maid servant. At length, after a siege of twenty months, Darius won the city by a treacherous stratagem. One of his captains, mutilating his visage with hideous wounds, fled, as if for safety, to the Babylonians, and offered his services to avenge himself against Darius, who had used him thus inhumanly. The man was trusted by the credulous Babylonians with a high command, of which he availed himself to open the gates to the Persians. With aggravated meanness and cruelty, Darius impaled alive three thousand of the principal citizens.

Endless Misery on a Death-bed.

The following letter from Br. Tharp adds another to the already numerous list of renunciations of endless misery on the death-bed. It is no uncommon occurrence for persons to embrace Universalism at the near approach of death—it is the only doctrine that can carry a soul out of the world with peace and joy.—*Star in the West.*

New Richmond. Ohio, Nov. 9th, 1842.

Br. Gurley:—We often hear it reported by the Partialists that certain persons have renounced Universalism on a death-bed; but strange as it may seem to them, an instance the reverse of this has occurred recently in Kentucky, six miles south of Covington. It was an old and quite intelligent man by the name of Copen, who had been a reformer or Campbellite and a believer in the soul-chilling dogma of endless wo. But last September being taken sick and supposing that the hour of his dissolution was near at hand, he began to examine his old theory in order to find something as a basis on which to rest his hopes of future blessedness, and to console him in this trying hour, but in vain. All was dark and dreary; not a ray of light by which he could look beyond the tomb with any other, save sensations of horror and despair;—and he found nothing to console him until he became a believer in the glorious doctrine of a world's salvation. The writer being on a preaching tour in Kentucky, and staying all night near his residence, was sent for next morning to come and see him. I accordingly went and found him rejoicing in hope of the glory of God; he spoke of a deliverance from this bondage of corruption not only of himself but also of all the human race with rapture and delight, and I may truly add, he rejoiced with joy unspeakable and full of glory.

This was the consolation which all might enjoy in the trying hour of death but for the God-dishonoring dogma of endless woe. O why will men persist in traducing the character of the Father of mercies and drive peace and happiness from the bed of death? The doctrine of a world's salvation alone can assure us of a future blessedness. This our friend Copen has fairly proven. Br. Egelston, in a letter to me says, that Br. Copen retained his confidence to the last and died tranquil and happy, often speaking of the interview which he had with me; and could I have known his situation I should have rejoiced to see and administer to him the consolations of the blessed God. But he has gone home to his Father's mansion in heaven; and blessed be God! he has escaped the heart-rending anguish which every believer in the doctrine of future misery must experience in the hour of death. O it is a lasting evidence of the sustaining power of Universalism to calm the troubled soul in the solemn moment of death. Blessed faith! heavenly consolation! The Lord God will wipe away tears from off all faces! Amen! Hallelujah! Yours in the bonds of affection,

C. B. Tharp.

(ORIGINAL.)

Slander.

Of all the evils that ever infested the heart of the Christian, that of slander is most to be lamented.

Personal slander is the Bohon Upas of the Christian world, planting its loathsome root in the soil which should be consecrated to the sweet plants of kindness and love. I have seen a beautiful female in the morning of life, calmly and quietly pursuing the flowery path of duty; her heart went forth instinctively, to love all that is beautiful and pure in nature—all that is kind and holy in the affections.—The untamed bird—the nameless but eloquent wild-flower—the grief-stricken and lowly penitent from the ways of vice, were objects of her peculiar love and care. Worldly riches and aggrandizement she had not, but hers was the priceless inheritance of a good name, the only boon really worth possessing, and the deprivation of which naught else on earth can ever supply. Can there be found, even in the registers of crime itself, a heart black enough to desire to deprive of this one sacred treasure a fellow-being? Dreadful—dreadful as this may seem, yet it is even worse. The spirit capable of so foul a deed is concealed beneath the specious garb of friendship, and the voice that can utter a calumny so base, has been tuned to the sweet accents of love. I have seen the beautiful temple of her fair fame demolished and herself cast out, to crave the 'cold charity of an unfeeling world,'—a wretched and despised wanderer. O if there is one sin that will bring down the judgment of God in unspeakable horror and anguish upon the perpetrator, it *must* be this; and though the slanderer may think himself secure in the hushed whisperings of his own foul breast, yet, 'Doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he know it? and shall not he render to every man according to his works?'

Is it not a painful and soul-sickening truth, that this besetting sin has found its way into the ranks of those who profess to follow the meek and lowly Jesus, even those who acknowledge him as the Saviour of the world? They too, rejecting the spirit of their religion, have cast 'firebrands, arrows and death' over the fair heritage of an unsuspecting victim.—But blessed be God this can never be the fruit of a belief so divine, it can never be the practical tendency of a faith which encircles in the arms of love every child of humanity, and requires its believer to be perfect, even as God is perfect.

Oh let not woman, the 'fairest workmanship of her Maker,' ever indulge in this degrading sin, let her not pollute her lips with the utterance of words that *may* injure a fellow-being. Hers should ever be a ministry of love and goodness, and if she has professed a faith in the perfect system of God's impartial love, how peculiarly ought she to walk forth—a being of love and mercy, wearing ever upon her placid brow that heavenly signet—the 'ornament of a meek and quiet spirit,' striving to heal dissensions rather than create them. Thus will she honor the pure name of her holy religion, and let all who have taken upon themselves the name of Jesus, avoid above every thing else the sin of slander, for, 'The lip of truth shall be established forever, but a lying tongue is but for a moment.'

e. o.

(ORIGINAL.)

Something quite amusing.

Br. Whittemore,—While in Mason Village, N. H. a few days since, I was informed that Mr. Mason, Baptist minister of the village, was most *critically* explaining the 24th chapter of Matthew to his Bible Class; and that Mr. M. and another gentleman of the village, had been holding a kind of a discussion on Miller's theory; Mr. Mason making the reserve that his opponent should not use any Commentary, while he himself would use 'Elder Himes.' Mr. Mason, I believe, is not a *thorough-going Millerite*, but would like to use the craft to catch a few birds in his snare.

I was not a little amused when I was told how Mr. Mason explained the 28th verse of said chapter to his Bible Class. 'For wheresoever the carcass is, there will the eagles be gathered together.' The *'carcass,'* he said, meant Christ, and the *'eagles,'* his followers. When I heard this I laughed outright, and thought they must be joking. But they said, this was really his exposition of the passage.

I would inquire of the Baptist Theological Institution, how many such wonderful expositions of Scripture it would take to entitle Mr. Mason to the honorary appellation of D. D? What a wonderful exposition! The *'carcass,'* a just representation of the 'Messiah,' the 'Wonderful Counsellor,' the 'Mighty God,' the 'Everlasting Father,' 'Jesus Christ,' the 'Prince of Peace,' the 'Saviour of the world'!

The fierce and devouring *'eagle'* representing the meek and humble followers of the Lamb of God. *Indeed*, the Baptist denomination must feel proud of Elder Mason. And will he not soon be located in some of our popular cities?

Our learned and pious fathers of the church, who poured out their lives in writing Commentaries on the Bible, tell us that the 'carcass' means the body of the Jews in Jerusalem. And that the 'eagles' mean the Roman army that carried an eagle on their standard. Wheresoever the carcass is, (the main body of the Jews,) there will the eagles (the fierce and devouring Romans,) be gathered together. It was so. The eagles (Romans) gathered together, and preyed upon the 'carcass' (Jews) until they devoured it.

And I would now say in conclusion, that the minister of whatever order that explains Scripture as Mr. Mason has done in this instance, either from ignorance or craft, is unworthy of the confidence of any people.

Lunenburg, Mass. Dec. 1842. A. M.

(ORIGINAL.)

Politeness.

Not long since in a journey to attend the Rockingham Association, we inquired of a gentleman (and he was truly one) the most direct way to Haverhill. He very readily and courteously gave us the desired information as he supposed. We thanked him, and drove on; but had not gone far, before we saw this gentleman riding at full speed towards us. We halted. He came up, asking our pardon for misdirecting us, for he had discovered soon after we left him that he had by mistake given us the wrong direction. As soon as he discovered his mistake, he hurried back with all haste to set us right.

We thought him very much of a gentleman before, but this new evidence of his goodness of heart, drew from us all a warm expression of praise, and we all with one accord set this down as one of the best specimens of true christian politeness we had for a long time met with, and we decided he must be a gentleman of the first order.

How often do we meet with men, in our journies, who will hardly deign to answer civilly our inquiries about the best roads, &c. and should they direct us out of the way, will take no pains to set us right again, and suffer us to go miles out of our direction, and subject us to a great deal of trouble.

Then how pleasant it is to meet with one like the above. Should I ever see this gentleman again I shall know him, and thank him anew, for this piece of true politeness. I admire such traits of character, in man or woman. I wish I could see them oftener, and I hope the reader of this will feel a stronger desire than ever, to 'go and do likewise.'

The gentleman I have since learned is a clergyman; I am glad of this, Br. Whittemore. Every good clergyman will be polite. Would that every clergyman were good.

South Reading, Mass. J. H. W.

(ORIGINAL.)

Millerism overruled for good.

Br. Whittemore,—We have had fears that the Miller excitement would prove a great hinderance of the spread of gospel truth—that it would end in unbelief and infidelity. But we are now more than half inclined to think that it will be overruled for good. When Joseph was sold by his brethren into Egypt, they meant it for evil, but God overruled it for good. So we trust it will be with Millerism. We already begin to realize that such will be the happy effect. In a certain Orthodox Society, not fifty miles from your city, where a part of the Church have become Millerites, there is much trouble on this wise. Their minister beginning to be alarmed for his own safety, he undertook to reclaim some of the leaders of his Church, who had been carried away under the Miller excitement. He told them that Miller's theory was false. But these wandering sheep would inquire of their pastor whether the 24th chapter of Matthew did not (according to Mr. Miller,) teach the coming of Christ at the end of the world. He told them *no!* it only referred to the destruction of Jerusalem. They inquired, 'Do you feel sure that the 24th chapter of Matthew only refers to the coming of Christ at the destruction of Jerusalem?' He said he did. 'Then, (said they) you have long preached to us what you were *sure* was falsehood, for truth! You have always taught us that the 24th chapter of Matthew sets forth the coming of Christ at the end of the world. Now you come on to the Universalist's ground, and are *sure* that it only refers to the destruction of Jerusalem!'

Here is trouble enough in this Orthodox Church between the pastor and these strayed sheep. Some of the leaders of the Church have already said, *'If the world does not come to an end in* 1843, *it will prove Millerism false; and then there will be but one denomination under the christian name that can stand, and that is Universalism.'* The 'signs of the times' are favorable—priestcraft is exposed—Millerism will be overruled for good—a kingdom divided against itself cannot stand. A. M.

Lunenburg, Dec. 12, 1842.

Safety in Believing.

'Still, sir, you must admit, that when the balance is struck between our respective sentiments it is decidedly in my favor; for should my doctrine be true, your situation is highly dangerous; whereas no evil consequences can accrue to me from a disbelief in your system, for if it should prove true, still *I am safe.*'

Safe! is religion, madam, a mere expedient for safety? But admitting your views of God are correct, I then have mistaken his character. I have ascribed to him more benevolence than he really possesses. I have supposed him so much a friend to his whole intelligent family, that, eventually, he will destroy whatever is inimical to their purity and happiness. I have thought that his infinite holiness would ultimately triumph over all rebellion and sin. Well; I am mistaken. I have given more beauty to the portraiture than is to be found in the original. Will my Maker be very angry with me for this?—Truly, madam I cannot perceive why one faith should render our condition in the *future state* more *safe* than another. Truth is adapted to make us happy, wise and virtuous, *while we are under its influence and direction;* and, consequently we are *safe* as soon as we come into its possession—safe from ignorance vice and misery—safe from all the evils which tread upon the heels of error. One would be tempted to think that the divine Being had given you believers in endless misery, strong reasons for distrusting his goodness. You seem to think it a very insecure ground of dependence, although in theory you admit it to be infinite; but you are very apprehensive of its failure, and are continually dreading explosions of his wrath. Hence you require to be fully secured against such an event; and hope, in the case of its occurrence, to be able to shelter yourself in some way which you can regard as *safe!*

'If, on reaching the eternal world, I should find your doctrine true, I shall, of course, be most painfully disappointed; for I shall find millions rolling in waves of ceaseless ruin, with whom I contemplated rejoicing in the realms of blessedness and love. Still I may be *safe;* for opinions cannot be admitted to form the basis of the different allotments in that world. If, on the contrary, you should find my doctrine true, your disappointment will be of the most pleasing character, for you will find no widows and orphans in the kingdom of bliss, whose husbands and parents are in the flames of hell. But the truth and beauty, and amplitude of that most cheering divine promise, shall then be matter of astonished and enraptured sense! *In thy seed shall* all the families *and* nations *of the earth be* blessed!'

'As thy Day, so shall thy Strength be.'

When adverse winds and waves arise,
And in my heart despondence sighs,
When life its throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That—'as my day, my strength shall be.'

When with sad footstep memory roves
Mid smitten joys and buried loves;
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee,
That—'as my day, my strength shall be.'

One trial more must yet be past,
One pang, the keenest and the last;
And when with brow convulsed and pale,
My feeble, quivering, heart-strings fail,
Redeemer! grant my soul to see
That—'as her day, her strength shall be.'

The Bible contains all I Profess.

The truth as it is in Jesus, is attacked on every hand, not by avowed enemies only, but by professed friends; and, if I mistake not the signs of the times, the Universalists have a testimony to bear for God's truth, far surpassing in importance any service to which they have hitherto been called. I deem that they have been preserved and strengthened hitherto that they may in the coming struggle, stand forth as faithful witnesses for Christ. I speak but the language of one who is fully persuaded in his own mind, when I say that the Universalists alone can take up the Bible and say, 'Within this book is contained *all* I profess: this is all my salvation and all my desire. I need no reference to councils, the fathers, or church history. Here, and here alone, I rest my cause; this only would I practise!

Proofs.

All those who are earnestly seeking for Scripture evidence of Universal Holiness and Happiness, and whose hearts are truly open to conviction, are directed to peruse Psalm ii. 7–9; Isaiah xlv. 22–24; Isaiah xxv. 6–8; Isa. lv. 10, 11; 1 Tim. ii. 1–7; 1 John iv. 14; Hebrews ii. 9, 10; Ephesians i. 9, 10; Philipians ii. 9–11; Colossions i. 19, 20; Acts iii. 19–21; Romans viii. 21; Romans v. 18–21; 1 Cor. xv. whole chapter.

The above quotations form but a small portion of the proofs that may be brought to support the doctrine of Universalism, but they will be found amply sufficient to convince the candid inquirer.

'He that believeth not, shall be damned.' Mark xvi. 16. *'Wherefore God also hath highly exalted him, and given him a name which is above every name—that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.'*—Phil. ii. 9–11.

Will every one confess what they do not believe? But suppose they do confess; they may do it, and yet suffer. True, but will you tell me how it will add to the *'glory of God,'* for sinners to blaspheme his holy name thro'out eternity? They may confess and blaspheme, but will it be done to His glory?

Do not yield to misfortunes, but meet them, on the contrary, with fortidude. You can only subdue adversity by bearing up against it.

'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?'—1 Cor. xv. 32.

The ancient nations were very cruel. They had fights in buildings called amphitheatres, between men and men, and between men and beasts. The Spaniards and Portuguese, to this day, have fights between men and fierce bulls. The men try to stick the bulls all over with darts, and torment them and then kill them; and the bulls, in revenge, try to kill the men, who, three or four in number, are on foot and horseback; and sometimes they tear out the bowels of the poor horses, or knock down the men and rip them up, and trample on them, when the unfeeling people, made barbarous by these shows, cry out *'bravo, el tauro!'* that is, 'well done, bull.'

Among the Romans, parties used to fight against parties, for diversion, and kill one another; or, as before noticed, single combats took place of man against man, where one of the party was slain; and men used to fight with lions and other wild beasts. For this purpose they had large circuses, or a sort of theatre, built in the form of a half circle, one of which had seats to hold the immense number of one hundred and fifty thousand persons.

Some suppose that the apostle Paul was, as a punishment for preaching against the heathen gods, made to fight really with wild beasts; but we are not always to understand words of this kind in their full meaning. You know I have told you, that 'dogs' sometimes means wicked men; and the connection or sense of the next words will generally show us what is meant; so here, by *beasts*, the apostle means fierce, persecuting men, who would have killed him if they could, for preaching the gospel; and by his boldly withstanding them in the name of Jesus, he had, as it were, fought with these 'beasts at Ephesus.'

Now, the apostle Paul preached everywhere about Jesus, and the resurrection of the body, at the last day; and as, before Christ came, this was not very clearly made known, even to the Jews, and not at all to the heathen, his doctrine seemed new, and so wonderful, that men would not believe it. The apostle preached it because God had plainly convinced him by his Holy Spirit that it was true; and so he says, 'If I have been fighting, as it were, with wild beasts, and hazarding my life, I should gain nothing by this, did I not feel sure that my God is with me always; and that my body whatever cruelties I may suffer here, shall rise from the grave by the power of Almighty God, who is able to raise it.'

What a shocking thing it is, that men should hate those who try to do them good, and carry them news which should cheer their hearts, about the salvation of Jesus, and the resurrection to eternal happiness through grace divine.

To the Infidel.

Others may denounce your crime in bitter language, or scorn your folly. I compassionate your intolerance. It is greater than I can express. Prosperity has no true joys for you, and the sting of adversity is envenomed by despair when it reaches your heart. Does philosophy cheer you in suffering and sickness? Does it console you for the loss of one dear to you—a relative—a friend—a daughter—or a wife? Does it soothe the pang inflicted by the ingratitude, contempt or perfidy of the world? Will philosophy ever teach you to be content amidst privations and poverty? Where the Christian bends under the weight of his sorrows, there is a hand that props him; where he sighs and weeps, there is a voice that comforts and encourages him. But how unlike him you are! how truly unfortunate! how could you be happy! you are 'without God in this world,' you hold no communion with him by prayer, and you never bend the knee in homage to his supreme and adorable essence.

Your understanding destined to live by the truth which it rejects, can have no steadiness, and, necessarily, floats between doubt and stupid ignorance. Your heart, which is 'alien from God,' finds no object on which to fasten itself—none that answered its deepest and sweetest want. How could you be happy! You never look up to Heaven, where shines the bright star of Hope.

A certain pride of mind may bear you up in the eyes of men, but you feel that it is hollow—and, after a brief effort to appear what you are not—you soon sink into wretchedness. Have you no misgivings? is your understanding perfectly blind to the proofs of Religion? is your breast steeled against its threats, or callous to its promises?—*Catholic Advocate.*

Fickle character of the Athenians.

Plutarch records many anecdotes which strongly mark the fickleness of the character of the Athenians. The following may serve as an example: Themistocles intimated in public that he had formed a most important project, but that the strictest secrecy was to insure the success. The people answered, 'Let it be told to Aristides alone, and we will be regulated by his advice.' Themistocles acquainted Aristides that the project was to burn the fleet of the combined States, then at anchor in perfect security in the harbor of Pegasus; a scheme which would give Athens the absolute command of Greece. Aristides told the people that nothing could be more advantageous than the project of Themistocles; but nothing at the same time more unjust. The whole assembly with one voice, cried out, 'Let us have nothing to do with it.' This was to feel and to decide with rectitude and propriety. But mark a striking contrast to this honorable decision. A few years afterwards, it was proposed to the Athenians to violate an article of a treaty formed with the allies of the republic. The people asked the advise of Aristides, who, in the same spirit as before, told them, that the counsel was advantageous, but unjust. The upright statesman had no longer the same influence; the perfidious suggestion was now unanimously approved of.

We every day sacrifice principles which we esteem, through fear of being blamed by people whom we despise.

There is a chord even in the most corrupt heart, that vibrates to kindness.

The Trumpet and Magazine.

BOSTON, SATURDAY, DEC. 24, 1842.

First of January.

This is an important period to us. It is the close of the first half year, and consequently the time when many of our subscribers make payment for the volume and save the sum of fifty cents. Our terms are

'Two dollars per annum payable IN ADVANCE; to which FIFTY CENTS will be ADDED, if not paid within six months from the time of subscribing.' See Terms, *published in every paper.*

We desire to return our thanks most sincerely to those who have paid us. The Legislature of Massachusetts meets on the *first* Wednesday in January, when the Representatives will come to Boston from almost every town in the State.—Doubtless every Representative, unless prevented by sickness, will be here at the opening of the Legislature. They have always been willing to bring us any thing our subscribers may have to send. Our office is in the central part of the city (37 Cornhill) and it will be but little trouble to them to call.

Such as prefer, can hand the money to the Postmaster, who will doubtless send it without expence. This will be the best for those out of the State. Such as owe for several years, if they cannot send the whole, are requested to send a part.

Christmas.

To-morrow is the 25th of December, and the day will be observed very generally in the Christian Church as the anniversary of the Redeemer's birth. We wish a happy, profitable christmas to all our patrons. Let us go to the house of God, and offer up our grateful orisons to Him who is the author of our salvation. Next Saturday will close the year 1842. It will then have passed, never to return.

'Time speeds away, away, away,—
No eagle through the skies of day,
No wind along the hills can flee,
So swiftly or so smooth as he.'

Efforts for the Convent.

It was some five or six weeks ago, that we perceived all the Boston papers were teeming with accounts of a pamphlet which had just appeared in this city. The design of it seemed to be, so far as we could judge from the notices, (for we had never seen the pamphlet itself,) to prepare the public mind for an effort to induce the Legislature to make indemnification. About the same time appeared a flaming handbill, which was posted at almost every corner of our streets, calling the public attention to this pamphlet. What can all this mean? said we. There is some object not yet revealed. Somebody, we knew not who, had made this publication at the present time for a purpose which, so far as our knowledge extended, had not been disclosed. Moved by such thoughts, we put the following brief paragraph into our columns. We were not aware that we were about to disturb 'principalities and powers.'

'The Catholics without doubt are designing to make a very vigorous effort at the coming session of the Legislature, to obtain a grant from the State to reimburse them for the loss of the Convent in Charlestown. A pamphlet has been published, and very widely circulated through the community, favoring such an object, and handbills we see are posted in different parts of the city calling attention to that publication. These extraordinary efforts mean something. There is an untiring spirit at work somewhere, which will soon develope itself more decidedly. For ourselves, we do most devoutly pray that there may never be another NUNNERY in Massachusetts.'

This brief article from our pen brought out an article of some length in the 'Daily Advertiser and Patriot,' signed 'Justice.' We know not who this Mr. 'Justice' is. He knows perfectly well who we are; but he prefers to remain *incognito*. We always love to know who a correspondent, or an opponent may be; and we should have been better pleased therefore, had he given us his real name. Report says he is a Counsellor of some note in Boston; and as he has requested the favor, we here insert his article entire:

'A word of answer to the above. The Catholics have *nothing to do* with the *movement* now making on the subject of the Convent. They have abstained, wisely, and it is to be hoped they will continue to abstain, from such efforts. The pamphlet referred to above consists of certain *Documents*, now republished and circulated, by the exertions of persons of various denominations and of all political parties, *not one of whom is a Roman Catholic;* and if the editor of the 'Trumpet' had looked into the pamphlet, he would have seen it stated by its Editor, that up to the time when it was to issue from the press, no Roman Catholic here or elsewhere was aware that it was about to be published. It will be a great mistake, if it is supposed that the Catholics are the only persons who feel a strong interest in this question. It is not pleasant to parade individual names, as the promoters of philanthropic enterprises; but if the 'Trumpet' is very curious to have them, it could be furnished with a list of names connected with this 'vigorous effort,' which would show that the opinion, that *the honor of Massachusetts is concerned in this matter*, is not confined to Catholics—that the lapse of time has brought to the minds of men eminent in Church and State, a deep conviction that we are in the wrong, sadly in the wrong, to neglect this subject as we have done.

The devout supplication of the 'Trumpet,' that there may never be another NUNNERY in Massachusetts, if designed merely as an expression of general theological dissent, is all very well. But if in the emphasis of those capitals, there was sent a lurking insinuation that the Nunnery which *was* here, was in any way an objectionable institution, the editor of the 'Trumpet' must excuse us for requesting him to look into the pamphlet. There exist in it abundant means for the people of this Commonwealth to disabuse themselves of any prejudices they may have had against that Nunnery, and it is time they had done it.

'As to the probability of the Convent being rebuilt, if the Legislature grant an indemnification, it is pure and perfect unfairness, to trammel the question of the right to such indemnification, with any such considerations. These considerations pervert the judgment, embarrass the understanding and rouse up the prejudices of the community, in array against the real question of public justice. That question is a very simple, though a very grave and important one; it is very plain, though of great magnitude. Whether the Convent will be rebuilt, if the loss of the owners should be made good, is what no one has a right to assume—and we think the strong probability is that it would not be. The nuns are mostly dispersed into other lands, and some of them are gone where 'the wicked cease from troubling and the weary are at rest.'

'There need be no disguise about the pamphlet alluded to by the 'Trumpet.' It consists chiefly of a Report made by a committee of the citizens of Boston, in Faneuil Hall, which sate two or three weeks after the riot, investigated the whole affair of the mob, and the entire character, religious, domestic, moral and educational, of the Convent. It has appended to it the signatures of citizens to *whose testimony and opinions the community cannot refuse weight.* It has lately been *re-printed*, and sent by mail, gratuitously, to every member of the past and the next Legislature, and to the Press generally. That it might be accessible to others, one thousand extra copies were printed and put on sale at Mr. Redding's, in State-street, at the low price of six and a quarter cents a-piece. The handbills alluded to by the 'Trumpet,' are Mr. Redding's show-bills, in which he chooses to advertise it.

'The 'Trumpet' is respectfully requested to copy this article, and oblige its obedient servant,
JUSTICE.'

'Justice' says, 'The Catholics have nothing to do with *the movement now making* on the subject of the Convent.' What movement? There is evidently some movement going on, beyond the mere publication of this pamphlet. May the public be informed, in explicit terms, what that movement is? Whether the Catholics have any thing to do with it, or not, we cannot say; we have not charged them with any participation in getting up the pamphlet. We expressed the opinion that they design to make a vigorous effort, at the approaching session of the Legislature, to obtain a grant from the State. They have done so in former years. What they have done once, they may be expected to do again; unless they have been persuaded by others to stand back from motives of policy.

Whether the Commonwealth is under obligation to rebuild the Nunnery, is a question we have not touched. If they are under obligation to do any thing, it is to *rebuild the Nunnery.*—The claim of the Catholics should be considered with just as much favor as if it were preferred by any Protestant sect. We have no enmity to the Catholics; we think as well of them as we do of some of the Protestants. But if a claim is to be put in for an indemnity, let it be done *openly.*—Covert and underhand operations sometimes spoil a good cause. It is a singular spectacle that presents itself to our eyes. All the Catholics, who are surely the most interested in the case, stand in the back-ground, looking on with intense interest; but, as if by agreement, not uttering a syllable. Forth comes a wonderful pamphlet, with the handbills before referred to, which certain men, for reasons best known to themselves, are thrusting into the eyes of the community. There is something here which we cannot explain. It looks to us very much like contrivance; and is not so deserving of attention, in our humble estimation, as a direct petition from the Catholics for the Commonwealth to rebuild the Nunnery. Moreover, what causes this sensitiveness on the part of 'Justice' and his coadjutors? If we had smitten him in the face, he could not have turned upon us with more feeling. We published a brief paragraph in our humble journal—a paragraph of only a dozen lines—when lo! the columns of the 'Daily Advertiser' and 'Boston Atlas' are both opened upon us with no small degree of spirit. There seems to us something suspicious in the very form of this matter. We say again, that we should regard the effort as more honest, if it came directly from the Catholics themselves. They are able to attend to their own business.

We have a word in regard to the pamphlet.—The recent edition we have not seen, and of that we do not speak. We are told that 'it consists chiefly of a Report made by a Committee of the citizens of Boston, in Faneuil Hall, which sate two or three weeks after the riot, investigated the whole affair of the mob, &c. &c.' We would not offer a syllable that can be construed into a justification of the mob; but we have often asked ourselves, what interest this *Boston* Committee had in the matter more than that of any other city or town? and who put the honor of the Commonwealth into the exclusive keeping of that Committee? The Nunnery was not in Boston, neither was it in the County of Suffolk; the town of Charlestown, in which the Nunnery stood was abundantly able to investigate the matter, and to them that duty belonged. We said at the time, that this Boston Committee undertook a work of supererogation. What was it to Boston (seeing the offence was not committed in this city) any more than it was to any other city or town in the Commonwealth? It seems to us there are a class of men here, who think they were born to preeminent influence; and that they must be the managers and directors in all things.

'Justice' has convinced us that our first suspicions were well founded. We believed that this pamphlet, and the handbills aforesaid, were the precursors to a vigorous effort to move the Legislature. Such means may be compared to lobby members, who hang upon the skirts of the legislators proper, seeking some favorite object.—'Justice' now confesses, that the pamphlet has been 'sent by Mail, gratuitously, *to every member of the past and the next Legislature.*' Here the secret comes out. What further evidences do we need, that an effort is to be made at the approaching session to obtain a grant from the State? What we first conjectured, is thus rendered almost certain.

Who pays the expence of these pamphlets? If the Catholics have no agency in the matter, there must be an unaccountable and very unusual generosity on the part of those who supply the means.

We join most fervently in execrating the conduct of the mob who destroyed the nunnery. We pronounce no opinion as to the duty of the State to rebuild. We concede to the Catholics all the favor any portion of the community can claim; but what they do, they had better do directly. But we must repeat the language before used, 'We do most devoutly pray that there may never be another NUNNERY in Massachusetts.'

The 'Daily Advertiser,' and 'Atlas' are respectfully requested to copy.

East-Boston, Mass.

The corner-stone of the Universalist Church in East Boston was laid week before last. After the stone was put in its proper position, fervent prayer was offered by Br. S. Streeter, and an Address made by Br. S. Cobb. The 'Freeman' says, 'The builders are making good progress.—The cellar wall is completed; the brick basement for vestry and stores, is fast going up; and the frame will be raised in a few days.' There must be some men engaged in this business, who know how to make things move forward.

End of the Half Year.

This number of the 'Trumpet' is 27, the first number of the second half of the year. It is now the time for all to pay their subscriptions, who desire to pay *in advance.* 'A word to the wise is sufficient.

The Free-Will Baptist Failure.

This subject continues to excite the public mind. We have rarely heard of any thing of the kind more disgraceful. In the zeal to build a meeting-house with a very high steeple, and otherwise to make a great show, how many poor girls and deluded mothers have been cajoled out of their all. Truly, the words of the Saviour are verified again, 'Woe unto you, hypocrites, *for ye devour widows' houses.*' How are these poor creatures to get their money back? Alas, they will never get it. The Corporation, in effect, has failed. Perhaps the meeting-house will be sold under the hammer; but it will not bring one-third of its cost. The Free-Will Baptists perhaps will buy; and thus they will legally secure the high-steepled house, and pay about 33 cents on a dollar of their debts. This is what they call piety, religion, a zeal for God. What a mockery!—Pure religion is to 'visit the fatherless and widows in their affliction,' not to rob them, but to do them good. How little do the Baptist revivals promote pure religion.

By their fruits ye shall know them.

The orthodox are very fond of saying, when they speak of Universalists, 'By their fruits ye shall know them.' We have no objection to being judged by such a rule; and we trust others are ready to be judged by it also. If so, they will find no fault with the publication of the following article from the Cincinnati 'Star in the West.'

MORE FRUITS OF ENDLESS MISERY.

A Rev. Mr. Valentine, called Elder Valentine, was brought in guilty of seduction, in the Court of Common Pleas, in this city, last week, and fined $500. The 'Daily Message' contains an exhortation to the Rev. sinner, as he is called, to be careful and live hereafter as his Master has directed. The whole system of endless misery, as at present advocated, leads to such crimes, as well as others. The doctrine of pleasure in sin, and repentance to take away the guilt in a moment as it were, is the rock on which many of both people and preachers make shipwreck. The preacher has been employed we are told, in the vicinity of the city.

Books for the Gift Season.

☞Christmas and New Years is fast approaching. We have, therefore, taken pains to provide a stock of books suitable for gifts, which we will sell at low prices. Please call at the Trumpet Office, 37 Cornhill, and examine them. In addition to the large variety of valuable books which are found advertised in our columns, we name the Rose of Sharon, 1843, the Merchant's Widow, Poetry of Woman, Christian Graces, Poetry of the Seasons, Stories from the German, all new works. Christian Comforter, 2d Edition, Law of Kindness, Shanty the Blacksmith, by Mrs. Sherwood, which so far as any theological tenets are involved, favors Universalism. Bacon's late work on Experimental Religion; the miniature Life of John Murray; Pocket Bibles, &c. &c. Besides the above, we have juvenile books of all sizes—just what are needed for children—not filled with trash, but with useful information.

Elder Knapp's Retraction.

We sometime since informed our readers, that the Baptist Elder Knapp, had been arrested and held to bail in Providence, R. I. for slander of a lady's character, in one of the Baptist pulpits in that city. It was fully determined, by the friends of the injured lady, that he should not be shielded from justice, unless he should make a full acknowledgement for his insolence. By looking at the first page of this number, the reader will see that the work is finished. Knapp has humbled himself, made an acknowledgment, and paid all the expences that have been contracted. Is not this a singular predicament for a divine? First, he stood up in the sacred desk, and uttered what *proved not to be true.* He then refused to make proper satisfaction, until he was compelled by the near approach of the trial, to do so. Perhaps he thought that a weak, feeble woman, would not pursue the matter to a legal crisis.—He hoped, perhaps, she would falter, and he should escape. But she had a good cause, and because she was abused, by a man in high life, she found many friends. Such a case demanded notice. If such attacks on private character, in the sacred desk, under the name of religion, may be tolerated, to what might the evil grow? Elder Knapp has, in this case, met his just deserts. It is said that the person who breathed into his ear the foul reports against this woman was a Baptist clergyman. If it were possible to get legal proof of this fact, justice should be required of him also.

There is an article in the 'Boston Recorder,' of last week, on 1 Cor. xv. 22. 'As *in* Adam all die, even so in Christ shall all be made alive.' This passage seems greatly to trouble our partialist brethren. The article refered to, is from the pen of Mr. Storrs, of Braintree, as we judge from the signature, and from the spirit which is manifested. We will perhaps notice it next week.

Letter to the Editor.

The following letter from a young gentleman in one of the interior towns, will be interesting to our readers.

Br. WHITTEMORE,—As our town will send no Representative this year, I am obliged to write by mail. I enclose $3. It was all I could raise; but you shall have more soon. O Br. W., if you knew the pleasure that I, and my wife take in reading the Trumpet, you would not think I am careless about the pay; but would impute it to the proper cause—poverty. But I hope others will pay you, if I do not. My poor wife has buried her father. He had been a professor for over 40 years, and yet he did not die happy. He often told us, that our doctrine would not do to die by; you will not be happy, said he, in the dying hour. But how was it with him, poor man? He was afraid he had no interest in Christ; and his anxiety made large drops of sweat stand out on his face. My poor wife was almost distracted, because he had not the comforts of the truth. But we believe he has gone to the God who made him, and we do not sorrow as those who have no hope. O precious gospel, what a treasure! How soothing to the wounded heart. O that I had the privileges I once enjoyed in attending public worship; but I am now far, far away from any Universalist Meeting-House. 'My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.' O how can Universalists, who live in the midst of gospel privileges, neglect their precious opportunities? How can they do it? Talk to them, talk to them, Br. W. on this subject. Don't fail to have the Trumpet come regularly.

Yours in love, P. H.

The Universalists of Harvard, Mass. are about making arrangements to build a good and commodious Meeting-House. We have long desired to see a Universalist house crowning the beautiful eminence on which the village is situated.

Opposition in New Hampshire.

The 'Congregational Journal' is out with quite a long article in opposition to Universalism. An unusual effort is to be made to arrest the progress of the truth in that State. It will avail nothing except to help us along. The more the truth is opposed, the more it will prosper, by the blessing of God. We are not afraid of opposition therefore; it cannot harm us. The spirit of the editor of the 'Congregational Journal' is well known. The public will remember his fierce and unfair attack upon the late United States Convention at Providence, and the gross and palpable misrepresentations he made of the doings of that body.—Universalists are a plain spoken people. What they mean, they say. You will not find them using words of oil, for the sake of deceiving mankind, but they will speak out openly and fairly their own convictions.

The 'Journal' says,

If Universalism is taught in the Scriptures, is it not surprising that not a single Biblical scholar has found it there? As the question is one which revelation alone can answer, nothing but the voice of the Lord is competent to decide it. But where is the individual whose general scholarship and intimate acquaintance with the original languages of the Bible have secured to him the confidence of men of intelligence and learning, who pretends that future retribution is not taught in the Scriptures, and that retribution eternal? A few third or fourth rate linguists, like Loveland and Balfour, may torture the original words of the Bible to favor their own prejudices; while the world over, not one Biblical scholar gives the sanction of the Scriptures to the speculations of Universalism! Can it then be of truth and of God, when the testimony of all competent witnesses is against it?

The modesty of the man who wrote the above paragraph is worthy of admiration. What is the tenor of it but this? WE the believers in endless damnation, are the *wise men;* WE are the *learned;* we are *the critics*, and all the rest of the world are fools. It may be said to them as Job said to his pretended friends, 'No doubt but ye are the people, and wisdom shall die with you.' Universalists are said to be 'third or fourth rate linguists, like Loveland and Balfour.' Balfour was once a clergyman in the Calvinistic church; and then he was considered a very wise man; but having been converted to Universalism, it makes a wonderful difference with him in the estimation of his present Calvinistic enemies. His learning and talents for which he was so much prized among them, are now all gone; and he is nothing more than a 'third or fourth rate linguist.' Such is the effect which a man's conversion to the truth will have, on his old associates in error.

But though Balfour and Loveland, and the Universalists in general are 'third and fourth rate linguists,' we suppose it will be allowed they are as learned as were the twelve apostles, whom Jesus sent forth to preach the kingdom of God.—We would not offer a syllable to the disparagement of human learning, but we do not consider it the only qualification necessary to a servant of Christ. Peter and John were accounted 'unlearned and ignorant men,' by the unbelieving world; but still the people took knowledge of them that they had been with Jesus. See Acts iv. 13. They preached in the demonstration of the spirit and with power,—*not in* the words which man's wisdom teacheth, but *in* the words the Holy Spirit teacheth; and the arguments they advanced, although not adorned with human learning, reached the hearts of the people; and the VERY LEARNED Scribes and Pharisees *were not able to refute* those arguments. Now, if the Universalists are so ignorant a set of men as the learned Mr. Wood, the editor of the 'Journal,' has represented them, it is more easy to overcome them. We are told that they have no learning, no talents, that the Bible is altogether against them, and of course they labor under every disadvantage. What is the reason then they are not put down? Why do not their VERY LEARNED opponents come up to the spiritual contest? Why do they not annihilate Universalism at once? What is it that has protected Universalism under all these disadvantages? We will answer,—it is the invisible arm of God. On a certain time, the king of Syria determined to make a prisoner of the prophet Elisha, the servant of the true God. Having learned that the prophet was at Dothan, he sent a great host, with horses and chariots, and encircled the city round about. 'Alas, Master,' said Elisha's servant, 'how shall we do.' The prophet replied, 'Fear not, for they that be with us, are more than they that be with them,' a most singular declaration, for he and the servant stood apparently alone, and an uncounted host of Syrian enemies were round about them. But Elisha prayed God to open the eyes of the young man, and he saw, ☞'and behold the mountain was full of horses and chariots of fire round about Elisha.' Thus we see, that God protected his prophet, in a way which the world knew not, and all the hosts of the Syrian army could not harm him. So God will protect his cause in the present age. He protected Murray, he protected Winchester, with a wall of fire; he protects his cause now; and all the gates of hell cannot prevail against it.

It is a sound rule, that where there is the most boasting about learning, you will find the least of it. Who is this Henry Wood, editor and proprietor of the 'Congregational Journal?' Is *he* a very learned man? Is *he* a profound linguist?—We know him not. We have never seen any specimens of his great learning. But if he will look on our first page to day, he will see how learned is one of his brother defenders of endless torture, who, in explaining to his Bible Class, the words of Christ, 'For wheresoever the carcass is, there will the eagles be gathered together,' declared that the CARCASS applied to CHRIST, and the EAGLES to his FOLLOWERS. Wonderful man! Learned defenders of endless misery!—How well it becometh you to taunt others for a want of biblical knowledge! We will not deny however, that there are men deeply learned among our opposers, who have put forth many sound criticisms; and unlearned though Universalists may be, we trust we may avail ourselves of the concessions of our *very learned* opponents. Now we will engage to prove the truth of Universalism beyond all possibility of candid contradictions, from the arguments and concessions of our learned opponents. If we can do this (as we are sure we can) then the whole argument of the editor of the 'Journal' is prostrated in the dust.

We regret that we are now *obliged* to proceed to the solemn duty of exposing the *ignorance* of this *boasting* editor of the 'Journal.' He has proved himself profoundly ignorant of the history of theology. The old proverb, that 'those who live in glass houses should not throw stones,' we should think would have made him more cautious. He says, 'If Universalism is taught in the Scriptures, is it not surprising that not a *single* Biblical scholar has found it there?' . . . . Again he says, 'The world over, not *one* Biblical scholar give the sanction of the Scriptures to the speculations of Universalism. Can it then be of truth and of God, when the testimony of all competent witnesses is against it.' That is, as we understand this argument, if the 'Biblical scholars,' the 'competent witnesses' adopted Universalism, then Universalism would be 'of truth and of God.' Now, although we do not wholly approve this rule, yet as it is one of the very learned Mr. Wood's own choosing, we propose to rest the matter upon it; and we will proceed to name some of those 'competent witnesses' who have defended Universalism, although in so doing we shall be obliged to show the great *ignorance* of our boasting antagonist. Clemens Alexandrinus, who flourished in the second century, was a Universalist. The great, the holy, the learned, the indefatigable Origen, the pupil of Clemens, was a decided Universalist, and defended the salvation of all men from the Scriptures with great ability. It is altogether probable, that the vast influence of Origen, who was placed at the head of the great Catechetical School at Alexandria, and who was repeatedly appointed by the Bishops to expound the Scriptures to the people, inclined many of his pupils, some of whom became great lights in the Church, to his peculiar views. Marcellus was a Universalist, and so were Fabius Marius Victorinus, and Titus, Bishop of Bostra, and Gregory Nyssen, and Didymus of Alexandria, and Evagrius Ponticus, and Diodorus of Tarsus, &c. &c. &c. If our opponent wishes the *proof* that the eminent Christians here named were Universalists, he can be accommodated. But he will not dare to deny the facts here stated. We do not find many Universalists during the *dark ages*, and we should not expect to find them at that time. The awful doctrine of endless misery, then shrouded the earth in darkness, with occasionally a few faint beams of light. But when the Reformation arose in Germany and England, Universalism arose with it. There were many Universalists in that period, as we can abundantly prove. Afterwards Universalism was defended by very learned men, among whom we may mention Rev. Jeremy White, Chaplain to Cromwell; Dr. Henry More; Archbishop Tillotson, defended it indirectly; Dr. Thomas Burnet, wrote a book in favor of it; Sir Isaac Newton doubted the doctrine of endless misery; Dr. George Cheyne and the Chevalier Ramsay, defended Universalism; Dr. John Wm. Peterson, was a great defender of the doctrine in Germany; Paul Siegvolk defended it, as did many of the eminent German theologians. Petitpierre was a Universalist, and so was Lavater and M. Necker. The pious Wm. Law was a Universalist; and the learned Henry Brooke; Dr. David Hartley, Abraham Tucker, Dr. Thos. Broughton, Bishop Thomas Newton, Sir George Stonehouse, John Henderson, of Pembroke College, James Brown, D. D., Rev. Francis Leicester, of Peter-House College, Rev. R. Barbauld, son-in-law of Dr. Aiken, Dr. Samuel Parr, Rev. John Brown, of Sidney Sussex College,—to say nothing of the early English Unitarians, Priestley, Lindsey, Belsham, Kenrick, &c. &c. Time would fail us to give an account of the one-half of those of whom there can be no doubt that they believed in Universalism. What will the editor of the 'Journal' now say? Here we have proved that many 'Biblical scholars,' alias 'competent witnesses' have defended Universalism; and our opponent must then confess, upon his own rule, that said doctrine is therefore *'of truth and of God.'* A great and glorious concession for him to make! He is refuted by his own reasoning! He is overthrown by the means he has put in our hands!—In addition to this, he has exposed his own great ignorance, at the precise moment when he was complaining of Universalists for being unlearned. If all this is any honor to him, or benefit to his cause, he is welcome to it; and in addition he is welcome to the very Revs. M. H. Smith and E. Dow, whom he has named in his article.

We intimated at the beginning, that the article in the 'Journal' was of some length. We have noticed one paragraph only; and for want of room must now close. We may take up other parts of the article at some future time. In closing, we respectfully request the editor of the 'Journal' to give this article an insertion in his columns. Let us see, if he will do it.

Capital Punishment.

The House of Representatives, of the State of New Hampshire, has passed a bill totally abolishing capital punishment in that State. It remains to be seen, whether the Senate and Governor concur. This is a very favorable step; and we are happy to perceive, that the leading journals in that State support the measure. This course of true benevolence is onward.

We have, in another article, called the attention of our patrons to the opportunity sending money to pay for their papers, by the Representatives. All the Representatives will probably desire to be in Boston, at the very *beginning* of the session, as it will be quite an exciting time with the political parties at the outset. We hope our friends in the country will not forget us.

The Temperance Samaritan.

That excellent paper, the 'Temperance Samaritan,' published at Stockbridge, Mass., by Rev. A. B. Manley, has been suspended, for the present, for the want of patronage. Its Editor says,

Our 'bump' of caution has persuaded us to suspend the publication until such time as the 'bumps' of benevolence shall prompt our temperance friends to 'help the cause along,' by sending in their names as subscribers. We hope and trust sufficient encouragement will be afforded to enable us to commence the work again on the 1st or 15th of January next. If not, this is the end of the 'Samaritan,' and those who have paid in advance will receive back their money.

We now ask our temperance friends who are willing to patronize the 'Samaritan,' to enroll their names on this prospectus and return it to the Editors at Stockbridge, with uneecessary delay. We do not ask for your money until we can give assurance that the publication will be continued. Let all those who are willing to take the paper and pay for it at the proper time, send in their names.

We deeply regret, that a paper which promised so much usefulness, should not be sustained.

Removal.

Br. Henry Belding has removed from Clarksville to Cherry Valley, N. Y. and desires that all communications for him may be directed to the latter place. We will comply with the suggestion in his letter, and wait the time to which he refers.

Outrage in Cincinnati.

The Cincinnati papers have abounded of late with accounts of a deed of cruelty that almost surpasses even fiction itself; and what makes the matter the more to be lamented, is that the offending parties are all professors of religion in connexion with the Methodist church. We hesitated last week to give publication to the sad tale through fear of exaggeration; but subsequent opportunities of making ourselves acquainted with the facts, have dispelled all doubt. None should be implicated but the guilty; and their conduct should be held up to the execration of mankind. The aged lady who was the subject of the ill-treatment was Mrs. Stibbs, nearly 95 years of age, and the actors in the awful tragedy, were her own children. The following article is abridged from a long expose that appeared in the Cincinnati Daily Times:

The old lady referred to, lived in the city of New York, possessed of sufficient property to smooth the down hill of life, and make her comfortable in her declining years.

A son, now living in this city, in good circumstances, it is stated, squandered a part of this sacred fund, and came to this city with the balance, leaving his parents to the cold charities of strangers. After some time a daughter of the old lady brought her out to the West, with whom she lived near the Little Miami river for a while; but at last getting tired of her, she brought her to this city, and quartered her on another sister, who in a short time, reflecting no doubt, that as her brother had possessed himself of all the old lady's property, he ought to take care of her, and therefore applied to him to receive her under his roof. This he refused to do. Determined not to be at the expense and trouble of shielding that venerable gray head and those feeble limbs, and of comforting that heart-broken mother who had nourished her from her own bosom, fondled her in her arms, and watched her slumbers in infancy and childhood, she placed her tottering frame in a carriage, and proceeded to her brother's house, when, not finding the family at home, she seated her mother on the door steps, and left her in the rain, where she remained for an hour or two.—On the return of her son she was placed in a small back room in his house—a miserable straw bed and covering were given her, and then she was locked up. The condition in which she was found is sufficient proof of the treatment she was subjected to. Humanity shudders at the picture—the mind is unable to conceive and the pen inadequate to describe the scene in all its loathsome particulars and heart-rending imaginings. Suffice it to say, that the lady who first accidentally heard of the circumstance, told her husband, who immediately called on one of the sons-in-law of the sufferer, a local preacher or exhorter in one of the Methodist churches of this city, (the Wesley Chapel,) who is in the yearly receipt of several thousand dollars of rent from his real estate, and stated the information he had received in relation to his wife's mother, and his apprehensions that unless something was done immediately, she could not survive such cruel treatment. Alas! he conjectured truly—the old lady died soon after.

The Christian (?) minister answered he 'knew it all; the old woman was very old, and ought to have died years ago; and that it was nobody's business.'

But our friend was not to be so baulked; the holy precepts which he had imbibed, taught him to persevere. He accordingly called on the township trustees, and insisted on their going to see her, which at first they refused to do; and it was only after he had threatened to publish them if they refused, that they consented to go.

His wife, previously to this, had called on the wife of her minister, and taken her down to view the scene.

After the whole matter was thus made public, and earnest threats made to the relatives of the victim by our informant, that if they did not provide for her, they would publish them to the world, he consented to and did employ a woman to board and wait on the aged and helpless invalid. They gave her some food, which she devoured as a famished wolf would have done.—They cut off her hair, combed her head, and washed and dressed her. While the process of cleaning was going on, her daughter advanced, placed her *gold* spectacles upon her nose, and gave directions to 'be careful not to leave any of the *creepers!*'

The poor old creature was at last made clean and comfortable, and removed to the house of a hireling, where she afterwards died.

Our informant states further, that one of the regular stationed ministers of the Methodist church in this city, was an eye witness to the condition of the deceased, and remarked afterwards, 'that he never had witnessed such a case of human wretchedness, such a revolting scene—it was, he thought, without parallel in a Christian community.'

As yet, we understand the consciences and Christian feelings of the Church associates of these guilty ones remain unawakened—the thunders of the Church sleep—and the wealthy son-in-law of her who now sleeps beneath the clods, desecrates the altar and temple of the Most High, by exhorting his brethren from the holy desk. The preacher, too, who witnessed the miserable condition of the old lady, after approaching the footstool of his God, with prayer, praise and thanksgiving, calls upon him 'to close the meeting'—and when called on by one of the members to inquire if he intended to insult his congregation by such an outrage on the best and holiest feelings of our nature, answered, 'he didn't think of it or he would not have done it!' He had forgotten it! Yes, he had forgotten it!—When asked if he did not intend to bring the man before the Church tribunal, he said, if any one would prefer charges, he should feel bound to notice them. But who will do it, we ask? Well do most people know that, 'Plate sin with gold, the lance of justice falls harmless; but when clothed in rags, a pigmy straw would pierce it.'

It will be seen that the parties all belong to the Methodist Episcopal Church. We have already intimated that none are to be condemned, but the guilty. There are bad people in all sects; and the sects are not to be condemned for the faults of individual members, unless they wink at them. If they hesitate to reprove and rebuke the ungodly, then they have 'fellowship with the unfruitful works of darkness.' The following from the 'Star in the West,' throws further light upon the melancholy subject:

Since the foregoing was written a trial has been had at 'Wesley Chapel' where all the principle facts given in our paper were clearly proved and established as the daily papers say, and also those who attended. The only difference of any consequence, in the statement of facts as given in the papers and what appeared at the trial, is, that the parties implicated appeared in a much worse light on trial than in the papers. All present with whom we have conversed assure us of this. They agree in saying that the testimony made out one of the worse cases of wickedness and neglect on the part of the children of Mrs. Stibbs that they ever heard of in any civilized society. The preacher who said 'let her die,' &c. is Rev. Mr. Richardson. All the parties are members of the Methodist Church except one, we are informed. The principal witnesses also were Methodists. The room where the trial was held, was crowded almost to suffocation; and such was the indignation felt on the part of many of the audience that it was found very difficult to keep order. Very many wept as they heard the testimony given—tears flowed copiously from eyes unused to weeping at details so shocking.—For the honor of humanity we hope such a case may never occur again. The cause of Christianity bleeds from such conduct among its professors—professors too, making the *highest* pretensions to godliness and respectability. Nearly, if not all the daily papers have spoken out in just terms on the subject. They concur in saying that the charges were fully sustained by testimony.

It is but an act of justice to commend the above case to Rev. Luther Lee, a man who gets his liv-

ing by slandering Universalists. Judging only by his paper, Universalists would be considered the very refuse of everything vile. He gives them no credit for any good action. He represents them as ungodly, licentious, profane, irreligious, the enemies of God and men,—spiritual marauders,—a sort of ecclesiastical banditti; fit neither for earth or for heaven, and worthy only of the pains of hell. It is his trade, his regular calling and employment, to give such representations of Universalists. Would it not be well for this said Luther to look at the picture drawn in the above extracts? He will then learn that there is some wickedness in his own fraternity—that Universalists do not commit all the wrong that is done in the world. We know this is no justification to others who do wrong; and we know the innocent should not be condemned with the guilty. We do not refer to the case with such views; but to show the world that they cannot place implicit reliance on pious professions; that much wickedness is at times covered up under the garb of sanctity.

Universalism in Maine.

State of the cause in Waterville, and in other parts of the State.

A letter just received from our excellent friend, Br. Calvin Gardner, of Waterville, Me., brings us intelligence of the state of the cause in that town, and some other of the principal towns in that State. It seems Br. G. will remain at Waterville for a term of years. The region of the Kennebec is represented as being exceedingly prosperous; and further East, Bangor, Belfast and Castine are spoken of as places where clergymen of our faith might be settled to advantage.

And now—supposing that you feel some interest in matters pertaining to our general cause—I will state a few facts, not only in relation to our prospects here, but in some others places, and throughout the State, generally. You know that I located myself in this place some ten years ago, and have been here, doing the best I could, with my feeble powers, from that time to the present. I have found myself pleasantly situated, in very many respects—as much so as I may ever expect to be, in any place,—among good friends, firm friends, fast friends—who have done a good work here, all things considered. We have had but little excitement,—not so much as many would deem needful, for vigorous and successful effort,—but we have gone on, with a steady progress, and straightforward, till we have reached the point at which we now stand. We have always stood firm, and stood secure. But, you know, within the period of ten years, a great change has come over the business part of the community—a change which you have yourself doubtless felt,—and many, who had means and courage to do much, sometime ago, have since hesitated, and looked about them, to see what would be the end of these things. This change has been felt by the Society here; a distrust of their ability to do as much as they had done heretofore was the natural consequence; and I must confess, that I regarded the distrust as well founded. I hardly thought that they would be able to give me a competent support, and I therefore, a short time ago, signified my intention of dissolving my connection with them, and give place to some other person, who could labor with them for a less compensation. Accordingly, my labors with them were brought to a close, but scarcely so, however, before they resolved to try their strength once more, and see what they could do, under existing circumstances. The result has been astonishing to us all. They have obtained enough, by subscription, hard as the times are, to close another engagement with me, for five years, if I choose to make it, with six or eight hundred dollars surplusage. This is what I call doing well, and shows what a distrustful Society can do, if they will but try. I think, now, that I must go on with them, as best I can, for another term of five years. I did not intend to do this, I must confess; but I cannot leave old friends, whose friendship has been oftentimes and fully tested, and who have unitedly chosen to give me their support, for new ones, unless circumstances imperitively demand it. And such circumstances, so far as I can see, do not now exist. This then, for the present, must continue to be my field of labor—my home.

Thus much for *ourself*—and thus much for the Society here, and its prospects. It never stood better, or firmer, or had fairer prospects, than now. So may it long continue! But there are other places in Maine, besides this, where the cause of truth stands well. All along upon our river, from Bath to 'The Forks,' it is doing well, slowly, but surely. A new Meeting-House at Gardiner is about ready to be dedicated, and opened for public worship,—and a fine house it is, too. And, then, 'over east,' as far as the Penobscot, and even down as far as the Frontier territory, the good seed is being sown, and springing up, and taking deep root, and will ultimately bring forth an abundant harvest. We have recently visited the 'City of the East'—Bangor—and have labored with the brethren there; and we are happy to state, that there is yet life and spirit among them, and a resolution to press forward, in the cause of their Master. For some time they have been destitute of a stated ministry, but we are happy to find, that they have not scattered, or strayed into other folds, in consequence of it.—They are all ready to rally again, and will do so, whenever they shall find a pastor, in whom they shall be well pleased, and who shall choose to go among them, and 'do the work of an Evangelist,' skillfully and faithfully. Such a preacher they need; and such a preacher would find a good location there, with work enough to do, and good friends to help him do it. And several such preachers would find employment in this State, if we have not greatly misjudged the state of our religious affairs, and be able to obtain a fair compensation for their labors. There is Belfast and Castine—no preacher in either place, I believe; but they are each able to support a stated ministry, and will do it, we doubt not, when the right man can be obtained. And many such places there are, which should be provided for, with good preachers—acceptable preachers—such as shall do honor to themselves, and the cause they have espoused. An argument suggests itself here, in favor of the necessity of establishing a Theological Seminary; but *that* I leave, for the present. There has already been more said upon it, than done. The next move will be, *action*, I hope.

Our readers in Rockingham County, N. H. are requested to observe the notice of Br. Jewell, the Agent, in regard to the important meeting at Exeter. We hope that there will be a full attendance, and that the heart of the Agent will be encouraged and his hands strengthened.

Boston Almanack for 1843.

This is from the press of Mr. S. N. Dickinson, 32 Washington-Street. Mr. D's. establishment is one of the largest, and most elegant in the city. The Almanack is a complete collection of almost every thing appertaining to Boston.

Here we have the calender and memorandum pages, the City Government, Clergy, Custom House Officers, Fire Department, Government of United States, ditto. of Massachusetts, Insurance Offices, Newspapers, &c. &c. &c. besides every thing else that can be named; and in addition to the whole, a picture of every church edifice in the city, and a brief account of each Society. It is a truly valuable work, and every family in Boston, yea, and in the vicinity, should have one. Price 25 cents.

Books for New Year's.

B. B. Mussey, 29 Cornhill, has just published a number of beautiful books for the Christmas and New Year's holidays. Among others we have seen

The Golden Vase, a Gift for the Young, by Hannah F. Gould. This book is elegantly printed, elegantly bound, and is adorned with several exquisite plates. It will be a welcome present to the thoughtful child. It is made up of tales and poetry; and to those who know the other works of this authoress, it is hardly necessary to say, that every thing is in good taste, and ends in a useful moral lesson. It is such a book as a Christian parent would be willing to place in the hands of a child.

Life in the Wilds, a Tale for the People, by Harriet Martineau. This is one of the works of this lady, designed to illustrate the true doctrines of political economy. Its authoress has a clear head, and a good heart. The tale is very interesting; and cannot fail of being useful to the young lad, who is seeking to become acquainted with men and business, the sources of wealth and happiness.

The Hill and the Valley, a Tale for the People, by Harriet Martineau. The same remarks precisely may be made in regard to this, which we have offered concerning the preceding. The books are mate volumes; and where amusement and instruction are thus combined, the effect must be good.

We have been expecting for some time to receive a letter from our friend and brother, Rev. J. E. Palmer, of Vermont.

COMMUNICATIONS.

'Crown of Life.'

Br. Whittemore,—I see that you again call upon me through the 'Trumpet' in relation to my proposed work to be entitled the 'Crown of Life.' I exceedingly regret that I printed a note in my 'Short Sermons' promising its appearance in the summer of 1840. That note has cost me a great deal of postage, and much writing in relation to the means of delay.

I now state that circumstance, over which I had no control, prevented me from publishing the work. I will once more say that if no unforeseen contingency transpires it will certainly be before the public the ensuing summer, (1843) and my friends on seeing this notice will please let the matter rest till then. There is no danger that the world will end next April.

Fraternally yours forever, J. B. Dods.

An Important Meeting at Exeter, N. H.

Each auxiliary society which I have recently formed on my visits in the county of Rockingham, in New-Hampshire, and our friends in every town, who have not as yet been visited, but are desirous of coming into the arrangement, and learning more respecting our method of proceedure, are urgently requested to send one or more delegates to Exeter, on Monday, Jan. 2, 1843, with full instructions how they wish their funds expended; and prepared to attend to such other business as may come before them. At which time and place, the Directors are also expected to meet, that more systematic arrangements may be made for future operations.

☞This meeting is absolutely necessary, for the good of our 'Missionary Enterprise,' and therefore, each brother who reads this notice, will proceed at once to confer with his brethren upon the subject. Let there be no delay, and no negligence. Stormy or not, the meeting must be held.

☞The brethren will meet at the Universalist meeting-house, at 10 o'clock, A. M,

Henry Jewell, Agent.

Recognition of a Church in Hardwick.

A Church will be publicly recognized in connexion with the Universalist Society in Hardwick, Mass. on Saturday the 24th inst. Services to commence at 11 o'clock, A. M.

There will be religious services also in the evening, in commemoration of the birth of the Saviour. Brethren and friends are respectfully invited to attend.

R. S. Pope.

Middlesex Quarterly Conference.

This Conference will meet in Malden, on the second Wednesday of January, 11th day.

G. G. Strickland, Stand. Clerk.

Winchester Ministerial Association.

The 'Winchester Ministerial Association,' will meet at the residence of Br. S. Streeter, in Boston, on Monday next, at 2 1-2 o'clk. P. M.

Essayist—Br. H. Ballou.

Dec. 24. C. H. Fay, *Secretary.*

Christmas Eve.

There will be divine service in the First Universalist Church in Winchester, N. H. on Saturday evening, the 24th of Dec. commencing at 6 o'clock. Sermon by the Pastor. Ministering brethren and friends generally are invited to participate with us in commemorating the advent of our Lord and Saviour Jesus Christ.

The anniversary of the Saviour's birth, will be celebrated by appropriate religious services, in Weston, Vt. on Saturday evening, Dec. 24th.

The anniversary of the Saviour's advent will be noticed by appropriate religious services in the Universalist Church, Temple, N. H. on Saturday evening, the 24th inst.—commencing at half past 6 o'clock. The Church will be decorated & illuminated for the occasion.

There will be Christmas services in the Universalist Church in Southbridge, on Sunday, Dec. 25th. Sermon by Br. R. S. Pope.

There will be appropriate religious services in the Universalist Church in Framingham, on Sunday evening the 26th inst. (Christmas,) to commnece at half past 7 o'clock.

The birth of the Saviour will be celebrated by religious services, in South-Shrewsbury, on Monday evening next, 26th inst. Sermon by Br. T. J. Greenwood. Services to commence at half past 6 o'clock. Universalists in the vicinity are invited to be present.

There will be Christmas services in the Universalist meeting-house in South-Dedham, on Sunday evening next, 25th inst. Sermon by Br. J. M. Spear—after which there will be a conference.

Letters containing cash rec'd since our last.

A. B. Meredith Village, $2—P. M. Castine, $2—J. J. Farmington, $15—H. W. S. Norton, $4—P. M. Cabotville, $1—W. M. Rockport, $9—P. M. Cortlandville, $10—P. M. Amoskeag, $2—P. M. Beverly, $1—P. M. Steubenville, $2—P. M. Cambridgeport, $2—H. E. Union Village, $2—P. M. Perry, $1—P. M. Dana, $2.

BRIGHTON MARKET—Dec. 19, 1842.

From the Daily Advertiser.

At Market—500 Beef Cattle, 2500 Sheep, 175 Swine.

Prices—Beef Cattle—We quote a few extra at $4,75. First quality, $4,25 a 450; second quality, $3,50 a 3,75; third quality, $3 a 3,50.

Sheep—Sales were made at the following prices, viz: 75c, 92, $1,12, 1,33, and 1,50· Wethers $1,50, 1,75, 2,00 and 2,50.

Swine—A lot to peddle, selected, 2 1-2c for Sows, and 3 1-2c for Barrows. A lot to close, 2 3-8c. At retail from 3 to 4 1-2c.

General Intelligence.

We understand that the receipts of tolls on the Charlestown and Warren Bridges during the year from the time the tolls commenced, amount to $50,300—a larger one than was anticipated.—There is now every reason to suppose, that at the end of the two years prescribed by law, a sum will be realized sufficient to defray all the expenses for past repairs, and a surplus of $50,000.

Duelling. The Grand Jury at New Orleans, in a recent presentment, after saying that the law there against duelling, in consequence of its severity, is a dead letter, add: 'Let the penalties be confined to a fine and imprisonment, and to the support of the family of the deceased, and in case of the relations of the deceased should not be in a situation to require said support, let the creditors have a right of action against the surviving party, and jurors will be found to enforce the law.'

The wild geese passed over, in their southward course, says the Salem Gazette, last week. One was shot, from the old Boston road, which weighed 16 pounds.

The President's Message reached Cincinnati on Friday evening at 5 o'clock, having been received there in 52 hours from Washington.

The Sattinet Factory belonging to Messrs. Slater, at Slatersville, R. I., was destroyed by fire on the night of the first inst. The loss is not mentioned. Insurance to the amount of $11,000 was effected in the Manufacturers' Mutual Insurance Company at Worcester.

The Cincinnati Gaz. of the the 3d inst., says: 'Intelligence reached here yesterday, that the stage was upset near Wheeling, and that Mr. White, M. C., of Indiana, had his arm broken in three places, that another member was seriously hurt, and a third so badly injured that his life is despaired of.'

The Jury in the case of Alexander, at Philadelphia, have returned a verdict of 'guilty of manslaughter.' It is said that eleven of them were for a verdict of insanity, and only gave in after an absence of thirty hours; and that they will unite in petioning Gov. Porter for a pardon.—When the verdict was rendered, the prisoner and his father, who was present, were deeply affected and burst into a flood of tears.

Forfeited Recognizances. James S. Schermerhorn, late cashier of the New York Ocean Insurance Company, indicted for grand larceny and the embezzlement of the funds of the Company, to the amount of $100,280, has forfeited his recognizances. His sureties were John Noble, and Roe Lockwood, who gave bail each in the sum of $5000.

Look out for Thieves. The Mail says, that the yards of several persons in North Russell street, were entered in the evening, and robbed of various articles of wearing apparel, which had been placed there to dry. The office of Dr. Butler, 4 Brattle square, was entered a few evenings since, and robbed of several valuable books and pictures.

The Post says the Millerites talk of erecting somewhere near the centre of the city, a large and cheap building, in which to hold their meetings until the destruction of the world. It is to be large enough to contain four or five thousand persons, and its cost is estimated at $2000. A committee of Elder Starkweather's congregation (formerly Mr. Himes's) now have the subject under consideration.

Railroad Accident. We learn from the Hartford Times, that on Wednesday, the railroad track was covered with snow and ice, to an extent which deprived the brakeman of power to control the train of cars as they approached the depot, and the whole train passed through the partition, and through the office into the street. Fortunately none of the passengers were injured—nor was much damage done to the property.

Mutiny on board a U. S. Brig of War. The following is a short account of a most horrid transaction on board the U. S. Brig-of-War, Somers, Capt. McKenzie, which arrived at New York on Wednesday from the coast of Africa, where she had been cruising for some months, in order to protect American merchant vessels from the interuption of British cruisers searching for slaves. The Somers left Liberia on the 11th of November and touched at St. Thomas on her voyage hither. She left St. Thomas on the 5th of December; and on that day the Captain observed disorderly movements among the crew, which excited his suspicions of intended mutiny. He saw nothing definite, however, or sufficient to warrant the arrest of any. He contented himself, therefore, with ordering all his officers to wear their side arms, and proceeded on his voyage.

He had been out two days when some of the crew informed him of the existence of a plot on board, which was immediately to be put in execution. The plan was to *murder the captain, the higher officers and all others who would not join them,—to seize the vessel and convert her into a pirate ship.* She is one of the swiftest sailors in the service: and it was thus supposed she would be most completely fitted for the purpose to which they designed she should be applied. They intended first to watch for some one of the Liverpool packets—expected to bring out a large quantity of specie—to seize upon and plunder her and then sail for some more remote portion of the sea. This information was given to the captain by one of those who had been originally engaged in the plot, but had subsequently repented and betrayed their murderous design.

This was on the 7th of December. The Captain immediately ordered all hands on deck, and ordered those of the crew who were opposed to him to go upon the forward deck. *Passed Midshipman Spencer, son of John C. Spencer, our Secretary of War, the Boatswain's Mate and the Master at Arms, immediately led the way,* and were followed by thirteen apprentices and about sixty of the crew. They arrayed themselves upon the forward deck, without doubt supposing that they would be followed by a great proportion of the crew. Capt. Mc Kenzie immediately ordered them to be put in irons. They were shackled and securely confined.

In the evening a Court Martial was summoned, Spencer and his two companions, as the three ring-leaders, *were tried, convicted and sentenced, and the next morning were hung at the yard arm.* The rest were brought in irons to this port, where they are still kept in shackles and close confinement.

Thus by the prompt, fearless decision and energy of Capt. McKenzie, one of the most bold and daring conspiracies ever formed wat frustrated and crushed. The whole crew on board numbered, we believe, not far from 100; and had the plot been successful, as a day's delay might have made it, deeds of blood and of fearful atrocity, seldom paralleled in the horrid records of piracy and murder, would have blackened the sea and carried terror to the heart of the world. We presume that official accounts of this astounding affair will be speedily given, when more of its particulars will be spread before the public.

Immediately upon the arrival of the Somers, we understand, a messenger was despatched to Washington with the intelligence. It has been thus far kept secret here, we presume, in order that it might not first reach the ear of Mr. Spencer through the columns of the press. An official investigation will of course be immediately ordered, and all the particulars of the matter be soon made known. There are some portions of this account which lead us to suspect its entire accuracy; but we give it as it was told to us—upon authority, which we deem most reliable.—*N. Y. Tribune.*

Melancholy. A boy 5 years of age, son of Robert Crandall, of Montrose, Pa., on Monday last ate a piece of opium which had accidentally got into his dinner basket at school. He was taken ill and died the same evening.

Fire. On the 26th ult. Muncietown, in Delaware Co., Ind., was visited by a most disastrous fire. Two printing offices, one dry goods store, one tailor's shop, one iron ware store, and the Recorder's offices, with their contents, were totally destroyed. Loss $6,000.

U. S. Commissioners Court. Death from Harsh Treatment. We learn that an examination of a painful nature was held last week by G. T. Curtis, Esq., Commissioner.

James K. Means, master, and Michael Kennedy, mate, of the brig Apphia, were arrested by Henry Harris, Esq., Deputy Marshal, for assaulting and inflicting a cruel and inhuman punishment on Daniel Lee, one of the crew, deceased.

From the evidence of several of the crew, which was not contradicted, it appeared that the brig sailed from Norfolk with a cargo of lumber; experienced a series of gales; and part of the deck load was washed off by the sea; the captain was hurt by being jammed in between two timbers, and one of the men was also disabled in the same manner. The brig also leaked so fast as to require the pump to be kept constantly going. On Thursday week, Lee's strength failed him at the pump, and he went below, and took shelter under some sails. The next day he was ordered to take his trick at the wheel, but complained of being sick, and refused. He was made to sit upon the binnacle for a long spell. The next morning the cook was ordered not to give him any food unless he turned out to work. Finding this of no avail, the captain had him triced up by the middle to the main boom, his toes only resting on a rude staging. After being suspended about half an hour, he was taken down, and permitted to crawl to his shelter in the timbers, under some sails.—In the evening the captain sent him some tea.—When the cook spoke to him he returned no answer, and, supposing him to be asleep, the cook did not disturb him. The next morning the cook found him dead.

The mate, by the captain's orders, assisted in tricing the unfortunate creature up, but it does not appear that he was to blame, as he had faithfully expressed his opinion that he was unfit for duty, previous to the first punishment being afflicted. The captain appears to have acted upon the presumption that the deceased was shirking the whole time. Such was also the opinion of some of the crew until the last day.

The Commissioner was of opinion that the mate was not bound to obey the captain to trice him up, as he was satisfied that the deceased was not able to do duty, and that the captain had not made due inquiries previous to inflicting punishment.

He ordered the captain to give bail in $300, and the mate in $150, to appear from day to day in the District Court, to answer if an indictment be found by the Grand Jury. The bail was furnished at once.

Distressing Casualtiy. We learn from Mr. Foster, of the Andover Express, that Mr. Cyrus Noyes, keeper of the Almshouse in that place, drove off a precipice of 10 or 12 feet, near Abbot Village, during the storm of last evening, and was instanly killed. Mr. N. formerly resided in Amesbury, was a man of unassuming manners, and universally esteemed. A wife and children are left to mourn his untimely end. What adds still more to the interest of this sudden death, is the fact that Mr. Noyes was the principal witness in a supposed case of murder, for which one of the inmates of the Almshouse is now in jail, awaiting trial—*Bay State Democrat.*

The Zanesville papers announce the death at that place, on last Sunday week, of Wyllis Silliman, aged 65 years, long a distinguished member of the Ohio bar, and brother-in-law to Governor Cass.

Destructive Fire. On Tuesday morning a fire broke out in Mr. Male's store, corner of Pratt street, Baltimore, and soon spread to Mr. Moody's store and the tea ware house of Mr. Gillet and also the ware house of Mr. Boyle fronting on Gray street. Several buildings with their contents were destroyed, but the total loss of property is not stated.

Be Careful. A sleigh, containing nine persons, in coming down Hull street, at the North End, was upset by coming in contact with a cart, and one of the ladies who were in the sleigh had her jaw-bone broken in two places, and two other ladies were likewise severely injured. This should serve as a caution to others not to drive too fast, particularly when in the city, as broken limbs and even life is often the penalty for such recklessness.

Steamboat Sunk. The steamboat New York sunk along side of the wharf at New Brunswick, N. J., on Wednesday night, about 12 o'clock.—The crew had barely time to save themselves, being awakened by the water rising in their births Efforts are now making to raise her, which will, it is believed, prove successful.—*N. Y., Commercial.*

Railroads. The finished railroads in the United States, it is said, amount to 4442 miles, and their cost to at least one hundred million of dollars. Beside there is a great amount of work of the same kind in progress.

War among the Preachers. The Portland Argus gives the verdict in a case of slander in that city, in which two Methodist ministers, Samuel Sawyer vs. Mark C. Hopkins, were the parties concerned. The action was brought on the ground that defendant had accused plaintiff of forgery. The jury awarded plaintiff $250 damages.

A Deserved Compliment. The ladies of the Winter Aid Society have presented the Rev. O. A. Skinner with a pair of massive silver spoons, in token of their esteem and gratitude for the aid received by their Treasury, in consequence of his very able and effective discourse in their behalf, delivered a short time since, in Rev. Mr. Robbin's church, It is an affectionate tribute to his talents and zeal, of which the Rev. gentleman is every way worthy.

Fires. At about 2 o'clock Monday morning the alarm was given in consequence of the flames being observed breaking through the roof of building No. 14 Court st.—the lower story of which is occupied as a tailor's store by C. Driscoll, the upper stories as lawyers' offices. The fire caught in the attic, where the fuel for the different offices was stored. The damage was not excessive—as a few hundred dollars will set all to rights. The gentlemen of the law probably suffered some in their libraries by water, the roof was considerably damaged; but all the injury was principally confined to the upper story and attic.

The alarm at 3 o'clock was occasioned by the burning of a house of ill fame at the West End. The damage sustained not very serious. At half past 4 the alarm again sounded, but was found to proceed from the same place, the flames having again burst forth. Our firemen are deserving of the highest praise for the promptness with which they attended to their arduous duties and the success which crowned their efforts.

Fire. We learn from the Merchants' Exchange Bulletin, that the house owned by Mr. Whipple, on Spectacle Island, and occupied by Mr. Murdoch, was totally destroyed by fire on Friday morning, with most of its contents. Capt. Sturgis, of the Revenue Cutter, sent a boat with 8 men to the spot to render assistance.

The grist and clothing mills of D. Smith, near Albany, with all their contents, 300 bbls. of flour 4000 bushels of wheat, and other grain and a new bridge recently erected over Norman's Kill, were consumed on the 3d inst. Mr. Smith's loss is not far from $30,000, of which $10,000 was insured.

Fire and Death. Mooresville, Indiana, a town of about 600 inhabitants, was lately almost entirely destroyed by fire. The flames first broke out in the dwelling house of Mr. James G. Slocum, in which a woman and three children were sleeping and who all perished in the flames. Mr. S. was at the time absent from home on a visit to a distant neighbor; and knew nothing of the fire until his return, three days afterwards.

The Cincinnati Outrage. The committee appointed by the Pastor of the Wesley Chapel in Cincinnati, to investigate the charge against several members of that Church of treating with an unnatural cruelty an aged mother, have made a report which is officially published. The horrors of the transaction, at first narrated in the papers, seem to be increased tenfold. Robert Richardson, Mrs. Richardson, Mrs. Crosby, Mrs. Walker, and Samuel Stibbs are the names of the black hearted creatures—who seem to have evinced an inhumanity and cruelty without parallel.

RELIGIOUS NOTICES.

The Editor will preach in the Methodist meeting-house in East-Bradford, Mass. on Sunday, the 25th inst. (Christmas day.)

Br. H. Ballou will preach in Beverly on Sunday the 25th inst. (Christmas day.) Services only in the afternoon and evening.

Br. Henry Jewell will preach in Newmarket, N. H. next Sunday.

Br. J. Harriman will preach in Gardner, Mass. next Sunday—and lecture on Temperance on Saturday evening previous.

Br. H. Jewell will Lecture, on the business of his mission, in the following places, next week: In Sandown, on Monday evening, Dec. 26. In Derry, on Tuesday evening, 27th. In Chester, Wednesday evening, 28th. In Candia, Thursday evening, 29th, In Deerfield, Friday evening, 30th. In Raymond, Saturday evening, 31st.

Br. S. Barden will preach in Brentwood, N. H. a week from next Sunday.

Br. A. Hartwell will preach in Mason Village, N. H. a week from next Sunday.

MARRIED:

In this city, by Rev. S. Streeter, Mr. James Reed to Miss Harriet Meer. Mr. Robert Atherton to Miss Abby H. Ray. Mr. John Kendall to Miss Mary Powers.

By Rev. H. Ballou, Mr. Thomas Leavitt to Mrs. Elizabeth Jordan.

In Roxbury, by Rev. O. A. Skinner, Rev. Frederick F. Thayer, of Gloucester, to Miss Hannah W. Hersey, daughter of Mr. Z. Hersey.

In Medford, by Rev. H. Ballou 2d. Mr. Atwood Litchfield, jr. to Miss Cordelia Turner.

In Dedham, Mr. Thomas Small to Miss Hannah Wheat.

DIED:

In this city, Mr. Oliver Fernald, 40. Mr. John Tremere, 80. Mr. Joseph White, 40. Mr. Fufus H. Winsor, 20. Mr. John B. Snow, 49. Mr. Freeman W. Frink, 29. Mr. Arthur French, 46. Mr. Gardner C. Bullard, 26. Mr. Isaac Parker, 26.

In Cambridgeport, Miranda J. Lovejoy, aged 6 yrs. and 6 mos.

Weep not for her, though she hath fled,
In the blossoms of beauty and prime;
The flower's transplanted, not dead—
The sunshine of heaven is her clime.

In Malden, Nov. 30th, Elizabeth A. aged 6 years and 7 months, daughter of Mr. Avery White. Her death was occasioned by her clothes taking fire from the stove in the school-house, she having gone there before her teacher, and when but very few of her little school-mates had arrived.

In South-Wellfleet, Mass. Dec. 5th, Mrs. Betsey, wife of Mr. Joseph Peirce, aged 26 years. In the death of Mrs. P. we have another instance of the power of religion to support the soul in the midst of affliction. Her sickness was of but short duration. She had but little notice of the approach of the king of terrors, and yet, when he did come, he had no terrors for her. 'Weep not for me,' she said, to her afflicted companion, and her aged weeping father, 'I am going home to God; we shall soon meet in a better world.' And bidding them an affectionate farewell, she sank calmly into the arms of her Father and her God. We commend the surviving relatives to the Gospel of Jesus, who hath abolished death, and brought life and immortality to light. J. G. B.

In New-London, Iowa, Mr. Hercules Snow, in the 49th year of his age. The deceased was a native of West-Barnstable, Mass. from whence he emigrated to the West, and settled in Franklin County, Indiana, then a Territory. Throughout life he maintained a character of christian kindness, charity and integrity, which caused him to be much respected and esteemed by all acquained with him. Mr. Snow became a believer in the doctrine of Universal Salvation about eighteen years ago, and about one of the first sermons on that subject which he heard preached, was in the Court House in Cincinnati, by Rev. Thos. Whittemore, of Cambridgeport,—the doctrine at that time being almost unknown at the West, and its heralds very few. Since that time he never doubted, but ever cherished a firm and unfailing confidence in the infinite goodness and love of God to all mankind. In this glorious faith Mr. S. died as he had lived; he feared not death, but looked forward to the resurrection morn where he trusted by the promise of Jehovah, and the testimony of the Saviour, he should meet his relatives and friends, and all mankind, to enjoy with them a blissful eternity, where one song shall employ every tongue, even the song of Moses and the Lamb. Mr. S. has left a family and numerous relatives to mourn his loss; but they mourn not as those without hope.—*Star in the West.*

Boston Almanac, 1843. For sale at the Trumpet Office, 37 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

Kimball's One Price Store.—An experienced Tailor will be in constant attendance at the One Price Store, No. 28 Washington-street, where Cloths, Cassimeres, Vestings and Tailors' Trimming, may be obtained at very low prices, and Cut and Made to order, (if desired,) in the best manner. Nov. 19.

Universalist Books. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

New Goods for Fall & Winter Wear. At KIMBALL'S, No. 28, Washington-street, may be found a good assortment of WOOLENS, among which are superior Black Cloths and Cassimeres warranted to retain their color. Also, a variety of very stout Cloths and Cassimeres adapted to Boys' wear. Those persons about purchasing will find our prices entirely satisfactory, and the goods as represented. As we make no abatement in prices, our customers will save themselves the time and trouble of effecting their purchases by bantering about the price; and at the same time obtain their goods on the very best terms.

Waterman's Kitchen Furnishing Ware-Rooms, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

Fourth Edition of Conference Hymns. The fourth edition of the Conference Hymns is now out of press. Br. Everett, of Salem, said a few days since, 'I desire, Br. Whittemore, to return you my unfeigned thanks for getting up your little book of Conference Hymns and Tunes.—It is one of the best things for Conference Meetings ever published. Our Conference Meetings have become very large, and very interesting; and this book has been a great help. The music is easy to sing, interesting in its character; those who cannot read music catch the tunes easily; and in this way almost all who attend the meetings are led to join in the singing.'

Price $1,25 per dozen—12 1-2 cents single.

Practical and Experimental Religion. For sale at the Trumpet Office, 37 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Comforter.' By Henry Bacon.' Read this book and learn the moral power of Universalism. 'It is good to live by, and it is good to die by.' Price 50 cents.

Furniture & Feather Store. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *Furniture, Feathers, Carpeting, Beds, Mattrasses, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

Musical Notice. B. A. BURDETT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

N. B. Particular attention given to selecting Musical Instruments, Gamuts or Scales furnished for different instruments. July 21.

Confectionary. LEVI BRADSHAW, No. 149 Court-street, Boston, would respectfully inform his friends and the public, that he keeps the best of CONFECTIONARY, and will supply parties with ICE CREAMS, CAKE, &c. at the shortest notice.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

New Book of Psalmody. Third Edition. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by Thomas Whittemore, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of short Anthems, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the Lessons or Rudiments, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

Dear Sir,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

Jotham S. French.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'Gospel Harmonist.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

PROSPECTUS
Of the Third Volume of
THE GOSPEL MESSENGER.
A. A. DAVIS, HENRY BACON, D. R. HARRIS, Editors.
Published simultaneously at Providence, R. I. Boston and Worcester, Mass.

The third volume of the Gospel Messenger will commence Jan. 7th, 1843, with, it is to be hoped, some important improvements, rendering it more worthy the attention and patronage of the friends of Liberal Christianity. The paper will be decidedly a Universalist periodical. Its conductors will aim to bring out the Scriptural teachings on which our doctrine is founded, showing the harmony which exists between the doctrines to be believed, and the duties which are to be performed. Thus it will be a faithful exponent of doctrinal and practical Christianity, in all the variety of the application to Christian truth to the moral movements of the age. 'Speaking the truth in love,' will be the motto, the spirit of which will be observed by the Editors, and required in all communications. An epitome of Denominational, Religious, and Secular news will be regularly given, and a good variety of interesting and instructive general reading. It is hoped and believed that it will be found to be a work whose influence shall increase the love and zeal of the believer, and furnish light to direct the unbeliever or misbeliever into the path of knowledge and true happiness:

The Publisher has the assurance that he will receive aid in making the Messenger a good paper from a large number of Correspondents favorably known, especially to the Universalist reading community.

To the Universalists of Rhode-Island, it is believed, the Messenger will be the favorite. It will be devoted especially to the interests of Universalism in this State, while it will be suited to the wants of the friends every where.

The Messenger will be published on a medium sheet, good paper and type, every Saturday, at $1,50 per year, in advance. To this 25 cents will be added where the paper is sent by a carrier, and for every three months' delay of payment. All letters pertaining to the paper must be directed, post paid, to 'A. A. Davis, Messenger Office, Providence, R. I.'

All Ministers and Friends favorable to the work, are requested to act as Agents, and aid in the circulation of the Messenger. A. A. DAVIS, Publisher.

Providence, Dec. 1, 1842.

John Simmons & Son would inform their friends and the public, that they are now opening, and have on hand, one of the most extensive assortments of **Cloths, Cassimeres, Vestings,** and **Ready Made Clothing,** that can be found in any Establishment in the city. **Garments made to order** in the best manner and at the shortest notice; and they trust their facil

Poetry.

(ORIGINAL.)

Thoughts on Hell.

And is it then a literal fire,
From which sulphuric flames ascend?
Where God displays his vengeance dire,
On millions of the sons of men?

Is it a long, eternal night,
On which no cheering ray shall break?
Shall endless ages in their flight
Its lurid flames still hotter make?

Will heavenly hallelujahs tell
The joy the saints in glory feel,
While from the dark domains of hell
Deep groans its bitter woes reveal?

* * * * * * *

Methinks I see amid that throng
Of countless worshippers above,
A husband from whose lips no song
Escapes in notes, of 'God is Love!'

For, writhing in eternal pain,
He views the partner of his life!
Tho' he is safe—tho' heaven is gained,
He feels for that loved—cherished wife!

The deep, broad gulf 'twixt heaven and hell,
Cannot the chain of friendship sever!
Deep rooted in the heart 'twill dwell—
It *cannot* die, no—never, *never!*

If but one solitary soul
Should down to endless woe be driven—
Thus fail to reach his destined goal—
'Twould silence every harp in heaven!

* * * * * * *

Blush, Calvinism, at the thought!
Hang down thy heavy head with shame!
Such doctrines Jesus never taught—
An endless hell *he never named!*

For, at the great Redeemer's birth,
Was heard along Judea's plain,
'Glad tidings of great joy on earth,'
And heaven responded to the strain!

Yet, on your banner, streaming high,
The traveller of earth may read,
'That soul the second death shall die,
Who dares reject John Calvin's creed!'

The Atheist reads the inscription, when,
Rather than worship *such a God!*
He says, 'let me when life shall end
Sink to the earth on which I trod!'

And so say I, if it be true
That those I love must always weep!
If friend to friend must bid adieu,
Thrice welcome an eternal sleep!

Hail, thou long, dark, oblivious night!
Hail, atheism's cheerless reign!
The yoke is easy—burden light,
Compared with endless misery's chain!

Soon may that banner be unfurled,
Jesus, thou friend of man above,
'Round which shall meet a ransomed world
To read th' inscription, 'God is Love!'

Then, freed from fear of endless hell,
All in one brotherhood shall meet!
The Atheist and Infidel
Shall worship at the Saviour's feet!

West-Dedham, Mass. G. T.

Miscellany.

An Address,

Delivered by Mr. ENOCH LITTLE, of Atkinson, N. H. on the evening of the dedication of the Universalist Church in that place.

Respected Friends and Christian Brethren,—It is with no small share of diffidence that I arise to address you this evening, when I am surrounded by so many who are vastly my superiors in point of talent and learning. I will be as brief as possible, for I am more desirous to hear others speak, than I am to speak myself. As you saw fit to choose me one of your Building Committee, when you contemplated the erection of this house, and as that Committee selected me to transact a large share of the business, perhaps I should neglect a duty which I owe to you, to myself and to my God, were I to remain silent. I ask the indulgence of this waiting assembly, a few moments, while I, in my feeble stylo and manner, attempt to address you.

Brethren,—as we have friends here from a distance, it may not be altogether improper for me to give them a brief outline of the steps that were taken, when we contemplated the building of this Meeting-House.

At the annual meeting of the Universalist Society in this place, in March, 1841, the subject of building a house of public worship, was brought before the Society for the first time. The Society then chose a committee to estimate the expense that would be incurred in building, and to draw up a subscription paper and see what the brethren would subscribe towards building the house. The sums placed upon the subscription paper amounted to almost one thousand dollars. A meeting was immediately called, and the Society voted to build a house for their accommodation. A Building Committee were chosen, who contracted with one of their number to make the brick of which these walls are composed, before they separated. In a few days I wrote a short letter to Br. Farnsworth informing him of what we had done, and what we intended to do in time to come.

We have succeeded in building the house better than we at first anticipated, at an expense of $1000. We have rejoiced to see its completion and its dedication to the one living and true God. We hope the brethren in the vicinity and from a distance will have reason to rejoice with us, and be exceeding glad. May you all, when you return home to your families, bless God for causing you to be present at this meeting.

We have a few words to say to the Universalist Society in this place, and to the builders of this house.

Brethren,—your Committee for the erection of this house, resolved in the onset to be faithful; how far we have succeeded in our resolution, we leave for you to judge. In the discharge of our duty we have studied all the economy we possibly could. We have taken a deep and a living interest in the work, and our zeal has been so great, that it has removed every obstacle that has presented itself to hinder us from going ahead. We have spent much time, but the hours have passed pleasantly along. Brethren, we ask for no praise, for God has ever been present with us to direct our steps. We sincerely thank you for the kind council and advice, which you have ever been ready to give us, and for the aid and assistance that you have granted us in the erection of this house. This holy Temple is now ready for our reception, and my humble prayer to God is, that we may receive it with grateful hearts to Him, the Giver of every good and every perfect gift. Here may we come with our families and friends, and worship the Lord in the beauty of holiness.

Brethren, our house for public worship is finished, but let us not think that our work is done. Let us consider that we are just commencing anew the journey of life. I would propose to the Universalist brethren in Plaistow, Hampstead, Salem and Atkinson, to unite and call home to their employment, some young ministering brother, who will come richly laden with the spirit of the gospel; and I think that two years would not pass away, before we should stand in need of another laborer in the vineyard of our Master, that the harvest might be gathered in due season.

Brethren, may we, like the noble Bereans of old, search the Scriptures daily; and may we never forsake the assembling of ourselves together.

To the Universalist Singing Society in this town we would say,—brethren, we shall reserve the Singing Gallery, in which you are now seated, for your use and occupancy. In behalf of the builders of this house, I present it unto you, and all who may join you from time to time, in singing and chanting forth the praises of the Lord. May you receive it with hearts overflowing with gratitude to God for all his mercies and past favors, with which you have hitherto been blessed. We hope that your union will be lasting, and that you all will gain such a knowledge of the art in which you are engaged, as will enable you to sing with the spirit and with the understanding also.

In passing along, we cannot, we must not forget the Sabbath School. Children,—we bid you welcome to the joys and comforts and consolations that this house will afford you during a long life. Here may you remember your Creator in the days of your youth, and here may you be brought up in the nurture and admonition of the Lord. May the instruction here given be the means of carrying the gospel to distant lands. We hope that every father and mother will take a living interest in the welfare of your School.

It is pleasant for us to look back and call to mind the many happy hours that we have passed together, since the formation of your School. We have been delighted to see the interest that you have manifested in reading the little volumes that have been purchased for your perusal. May you never be weary in well doing, but may you continue your membership, till it shall be your turn to teach instead of being taught. May you ever be like your divine Master, gentle, kind, affectionate and tender-hearted one to another.

Respected and beloved brethren in the ministry,—As a member of the Universalist Society, and in behalf of the Committee who have spared no pains in collecting the materials for the erection of this house, I present you with this sacred desk, and in connection with it, you will be pleased to receive this Holy Bible as the word of God. Whenever it shall be your happy lot to stand in this desk, may you be prepared to preach the everlasting gospel. Preach as Paul describes it, 'the glorious gospel of the blessed God.' May you preach as did the angel to the shepherds upon the plains of Judea, and say unto the people, 'Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.' Preach in such a manner that the people will give 'glory to God in the highest, and on earth peace and good will to men.' May you preach the excellent loving kindness of God, and give us a history of the humble birth of the Saviour, his virtuous life and character, his cruel and ignominious death, his glorious resurrection, and his triumphant ascension to heaven, where he is seated at the right hand of the Majesty on high. But, my brethren, there is one thing we hope you will never do while standing in this sacred desk. It is this. May you never attempt to preach a doctrine or sentiments for us to believe, which you do not heartily and sincerely believe yourselves.

Ministering Brethren,—When I look around in your midst, I see as it were, one vacant seat. One young brother, whom we fondly anticipated greeting with a cordial welcome at the dedication of this house, is not here.—He has lately been called home to the spirit land. It is hardly necessary for me to mention, that I allude to our respected and beloved, but, now lamented and departed brother, Henry M. Nichols. When I visited the Rockingham Association at its last annual session, the ministering brethren spoke of his sickness, his apparent nearness to death, and how his faith in the gospel of his Lord and Master, afforded him the greatest comfort and consolation in the hour of sickness and trial. It was with feelings of regret, that they gave him up, as a fellow laborer in his Master's vineyard; but, if it was the Lord's will to take him home to himself, they would bow in humble submission. Several hymns appropriate to the occasion, were sung, which I doubt not, had their desired effect upon the audience.

At the mention of his name my heart was sensibly touched with the feelings of sympathy, love and fraternal affection.

After my return home, I soon visited him; found him weak in bodily strength, but strong in mind. He soon learned that I had been to the Rockingham Association, and began to inquire what business had been done by the Council, and how I enjoyed myself at the meeting. I told him that the Council had formed a 'Domestic Missionary Society,' for the advancement and spread of the gospel, and that we had truly a happy and soul-stirring meeting.

I made him acquainted with what was said in regard to his sickness, and that the ministering brethren in Essex County had in contemplation to supply his desk, while he remained sick and unable to preach.

He wished to know how we had succeeded in building our Meeting-House. I told him in reply, that we had met with greater success than ever we had anticipated,—that everything had gone on harmoniously,—that we had met with no accidents in raising and building,—that the Lord had been with us at all times,—and that it was truly the house of the Lord. He rejoiced to hear it. Several times in the course of the afternoon, he urged me to converse freely and without reserve.

When the shades of the evening were about to close in upon us, I extended to him the parting hand, and said, 'Br. Nichols, I hope that you will continue to put your trust and confidence in God, and that you will hold fast the profession of your faith.' He clasped my hand, and replied, 'Br. Little, I shall continue to put my trust and confidence in God, for there is no being like unto Him.—His goodness and mercy are everlasting. I shall hold fast the profession of my faith without wavering; for he is faithful, that promised.' I then, for the last time, bade him farewell.

With the eye of faith we look back and behold him, as it were, in the pulpit, and we hear him repeating the precepts and instruction of his Master, saying, 'whatsoever ye would that men should do to you, do ye even so to them.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest, Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself.' We shall not soon forget these invitations and commandments, for they are recorded in the Bible, where we can read them every day of our lives. If we would love the Lord, let us ever remember that we can do it in no way so well, as in keeping his commandments; for in keeping them there is great reward.

Though our Br. is dead, yet he speaketh unto us, saying, let your lives be holy and virtuous, and then you may confidently hope, that your last end may be like mine, peaceful and happy.

Our departed Br. was always modest, kind and affectionate—free to converse upon the subject of religion, and always ready to give a reason of the hope that was in him, with meekness and godly fear.

We regret that one so virtuous and useful should be called home so soon; but we do not mourn as those who have no hope, for we confidently believe that our loss will be his gain. We are disposed to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' 'Not our will, but thine, O God, be done.'

Brethren, we cannot close before we present this house unto God, its rightful owner. Lord, we present it unto thee, a holy, and we trust an acceptable offering. Wilt thou receive it, as the richest earthly tribute that we thy humble children can bring. Wilt thou protect it not only from the lightning's flash, but from the devouring element that may be kindled within these walls. Wilt thou watch over it and shield it from every danger.—Thou hast known the intentions of our hearts from the beginning—that we have built it solely for thy worship, for thy honor and glory.

Lord, in connexion with this house, we present unto thee our bodies a living sacrifice, which is our reasonable service, trusting that thou wilt make them holy and acceptable unto thyself. Here may we learn more of thy character and love thee better,—and here may we awake to righteousness, and sin not. Here may we learn our whole duty, and be disposed to carry it out in practice.

Brethren, we ask your forgiveness for having taken up so much of the time, and wearied your patience so long.

Lord, we cannot close without returning unto thee our sincere thanks, for having given us confidence and strength to speak before this assembly of people. Wilt thou guide and protect us all through life, and when thou shalt have done serving thyself with us here below, wilt thou be pleased to receive us into thy heavenly courts, and all the praise, and honor, and glory, shall be thine forever.

A Bad Custom.

Here is a plain reproof of a very prevalent evil. We find it in an exchange paper. We hope all for whom it is intended, young and old, will profit by it.—*S. S. Contributor.*

'It is customary in many places, for persons who have assembled themselves together, upon the Lord's day, for social worship, to remain in the entry, or around the doors of the meeting-house, sometimes till long after the speaker has got into the desk. This is a bad custom. When the hour arrives for religious service to commence, the entry of the meeting-house should not be filled with men and women, and the seats thereof empty. The reverse of this is the true order of things.—There is, there can be nothing more trying to the feelings of a speaker in connexion with the duties of the Sabbath, (noisy children, or rather infants excepted,) than for the congregation to remain in the entry, and around the house, obliging the speaker to wait some 20 or 30 minutes, after the service should commence, for the people to get their seats, or lay himself under the painful necessity of risking a continual interruption, if he commences his services at the proper time.

When a minister enters the house of sacred worship and obtains his seat in the desk, if the hour has arrived for the service to commence, it is very pleasing to his mind to look about upon his little flock and find each and every individual in his or her proper place, anxiously waiting for the preached word—the door closed—the house still, and all things in proper order to commence the pleasing service. It inspires his soul with renewed energy, and imparts to him feelings which he could not realize under a reverse of circumstances. Will each and every individual who assists in making up a congregation, reflect upon the above—strive to be in his *proper place, at the proper time*, and thus confer a lasting favor upon him, who upon each returning Sabbath, ministers to your spiritual wants?

A scene in a Grave Yard in New Orleans.

In a notice of the peculiar and affecting ceremony of visiting the graves, and strewing them with flowers, on St. Michael's day, the 'Picayune' gives the following beautiful sketch of the lament of an Irish mother, over the grave of her son:

'We witnessed one scene which penetrated to our very heart's core, as we passed thro' the cemetry at a late hour in the afternoon. Beside a grave, in an obscure corner of the cemetry, a woman who had passed the meridian of life, and apparently belonged to the humbler class of society, was on her knees. Her eyes were lit up with devotion, and she prayed audibly that God might have mercy on him for whom she sent forth her orisons. The grave was unadorned with flowers; no sculptured stone told of its tenant, and but one solitary candle burned before it, by the light of which we could read on the plastering, in an inferior style of chirography:—'MICHAEL M'DERMOTT.' The devotee wore a black bonnet, made without any regard to the prevailing fashion, and a black bombazine dress. We instinctively stopped to observe her proceedings.

'After uttering a prayer, in a strain of the most impassioned piety for the soul's repose of her son—for such he seemed to have been, over whose grave she bent—she burst out into the following wailing lamentation, after the fashion of her country. The dew seemed to fall faster as she wept, as if her sorrowing tones made the atmosphere weep with pity. Thus went she on:

'O! Michael, Michael! *avec ma chree!*
Why did ye lave me?
Why did ye lave your poor mother
Friendless and among sthrangers?
Oh, little, little did I think *ma bouhel baun!*
The das ye tuck me from my house and home,
That so soon ye'd lave me a bird alone!
O, *wirrastru!* Michael, sure I wouldn't care
If yer bones lay be yer father's side;
Or if there be frinds around to cry at yer wake;
But *cushla* dear, my heart is breakin',
To find ye laid here where ye're unknown!'

'Thus went on the poor woman with her elegy, in tones that were mournfully plaintive. The merits of her departed son Michael, and her own forlorn condition, forming the burthen of her lamentations. Few who had not heard her could conceive how elegantly apt were many of the metaphors which she used, how mournfully musical was her voice.

'We prayed peace to the departed spirit of Michael, and comfort and consolation to his unfriended, widowed mother!'

Anecdote.

A short time since a preacher of Universal Salvation, while journeying to attend his appointment at a distance, happened in company with a preacher of orthodox faith, and was accosted with the following interogatory:—'Friend where are you traveling? To attend a meeting. But why do you preach and labor to travel so great a distance, if, indeed, your doctrine be true? Why, I labor to preach it because it is true. What do you expect to accomplish by travelling so far to-day to preach? I expect to destroy the devil. Poh! but how do you expect to accomplish that?—I shall let forth upon him the Lion of the tribe of Judah, and he will despatch him at once, agreeable to Heb. ii. 14, 18—and then what will become of your notions and sentiments? The Limitarian found himself in trouble, and immediately avoided the subject. —*Christian Intelligencer.*

Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few; slight no man for his meanness, nor esteem any for their wealth and greatness.

Extraordinary Scientific Enterprise.

The expedition of M. de Castelnau to the central regions of South America, under the sanction of the French Government, being decided upon, it may be interesting and useful to give some ideas of this vast undertaking. It embraces nothing less than an exploring journey across this continent at its greatest width, from Rio de Janerio to Lima, a line of no less than 1000 leagues, one half of which has never yet been visited by any European. The return is to be made along the Maranon or Amazon river, and the interior of Guiana. This wide tour will excite public curiosity in the highest degree, as it embraces a country of fabulous history, but told with so many circumstances and incidents as to almost create in some minds a doubt as to whether it was fabulous. Our traveller will have to cross the country of the warlike Amazons, in whose existence La Condamine, the great astronomer and traveller, who visited the Maranon in the middle of the last century, believed.—He will also have to visit the empire of the Grand Wapati, who plays so great a part in the thousand Spanish chronicles, and also the mysterious Eldorado, in search of which so many brave men, including Sir W. Raleigh, faced apalling difficulties and dangers. Independently of these imaginary, or at best apocryphal objects, the scientific explorer will have an ample field for the exertion of his talents and observation. The study of the monuments of the imperial race of the Incas, whose civilization was the wonder of far remote ages, and whose history is still a closed book, seems likely to be exposed to us, with the migrations of the people of earlier ages. To these add the fixing of the magnetic equator, the study of the beneficial produce of these regions, particularly that invaluable medicine bark, observations on the various races of men, on the brute animals and plants and the atmospheric phenomona of these wild regions. These subjects must all attract the attention and researches of M. de Castlenau, who is qualified for his great task by having passed five years in the least known parts of North America, among the red men of the deserts, and by his numerous works on natural history. This great enterprise was planed under the auspices of the late Duke of Orleans, and is now adopted and patronized by the Duke de Nemours, anxious to accomplish the views and wishes of his august brother.—*Galignani's Messenger.*

A New-England Story.

We have often been diverted at a tale of old times in New-England—short, to be sure, but to the point. It so fell out that two young persons became smitten with each other, as young people sometimes do. The young woman's father was rich—the young man poor, but respectable. The father could stand no such union, and absolutely opposed it, and the daughter dared not disobey—that is, she dared not disobey openly. She 'met him by moon light,' while she pretended never to see him—she pined and wasted away in spite of herself. She was really in love—a state of 'sighs and tears,' which women oftener reach in imagination than in reality. Still the father remained inexorable.

Time passed on, and the rose in Mary's damask cheek passed off. She let not concealment like a 'worm in the bud,' prey upon the damask cheeks, however; but when her father asked her why she pined, she always told him. The old gentleman was a widower and loved his daughter dearly. Had it been a widowed mother who had Mary in charge, a woman's pride would have never given way against the importunities of the daughter.—Men are not however so stubborn in such matters, and when the father saw his daughter's heart was really set upon the match, he surprised her one day by speaking out, 'Mary, rather than mope to death, thee had better marry, as soon as thee chooses, and who thee chooses.'

And then what did Mary? Wait till the birds of the air had told her swain of the change, or until her father had time to alter his mind again! Not a bit of it. She clapped her neat, plain bonnet on her head, walked directly into the street, and then as directly to the house of her intended, as the street would carry her. She walked into the house without knocking, for knocking was not then fashionable, and she found the family just sitting down to dinner. Some little commotion was exhibited at so unexpected an apparition as the heiress in the widow's cottage, but she heeded it not. John looked up inquiringly. She walked up to him and took both his hands in hers. 'John,' said she, 'father says that I may have thee.'

Could she have told him in less words?—Was there occasion for more?

The City of Fountains.

By this beautiful and poetic appellation was New York baptized on the day when the shining Croton first poured its welcome flood through the thousand veins and arteries made ready for their reception beneath the countless streets of this great metropolis. Henceforth let no one dare to bestow upon it the vile and offensive cognomen of the 'city of pigs and nuisances,' for behold is it not written that it is worthy of a more reverential name.

A description of the Croton Water Works has been so often given, that a repetition of it now would probably, by most readers, be considered superfluous. So I shall merely say that the river is brought to New York through an Aqueduct forty miles in length, and is capable of yielding fifty millions of gallons per day. A great deal of water that, and, as every one would naturally expect, there has been since its introduction, a great tendency among the inhabitants to temperance and clean faces. Washingtonian societies are flourishing in a manner hitherto unprecedented, and well they may! for who would be guilty of taking strong drinks, when a river, whose waters are sweeter, more delicious, and more refreshing than any intoxicating draught that was ever mingled, is pouring freely and constantly through every street in New York. Long may it thus be, and may its sources never be dry!

Flow on thou shining river,
Forever and the same!

Flow on in thy beauty, thy pride and thy strength, untill king Alcohol and all his train are, as were Pharaoh and his hosts of old, drowned in thy overwhelming waves!

But I commenced with the intention of speaking of our Fountains. There are several of them in different parts of the city, the most beautiful of which is the one the Park. This Fountain, by means of some machinery which I am not quite able to explain, is made to assume six different forms, all very beautiful. Each form bears a different name from the others. That of one, is, I think, the 'Maid of the Mist.' Another is called the 'Fan.' Another the 'Croton Lady;' the other names have passed from my recollection, but are quite as pretty as those already mentioned. This fountain sometimes throws up a very beautiful jet of water sixty feet high, some times a great number of small ones. It is not a mere mountain of foam—it is a waving, restless, ever changing thing. It is like a thousand snowy birds whose huge white, transparent wings are ever in motion, waving and fluttering, and rising and falling in endless succession. Nothing could be more beautiful.

The fountains are now closed, not to be opened again, I suppose, until spring, as the cold weather would injure the works. When they are again in motion I hope all my young readers may have an opportunity of seeing them.—*Universalist Union.*

Clerical Dilemma.

In recently reviewing the fortunes of Mrs. Canning, we have had occasion to mention more than once, the celebrated Gen. Scott, whose daughter graced with her hand, and rendered independent with her dower, the late premier, at the commencement of his public career. The General, it is well known, was through life noted for play, and owing to his extraordinary success at a particulrr game, obtained the family cognomen of 'whist Scott.' On the 8th Dec. 1775, this gallant officer died as full of riches as years, at his seat of Balcombie in the parish of Crail, North-Britain. At that period it was customary in Scotland, when so melancholy an event as the demise of a 'muckle man' happened within parochial limits, for the clergyman of the kirk to pronounce a sort of funeral eulogium on the merits of the deceased, as they had been exemplified in his conduct. Among the grave and puritanical people, like our northern neighbors, the *playful* propensities of Gen. Scott, which, in that austere generation had been the subject of no trifling scandal, rendered the above task one of peculiar difficulty and irksomeness to the Rev. Peter Glass, minister of Crail. This worthy pastor, however, to great shrewdness added a strong piece of eccentric humor, which often served to extricate him out of embarrassing predicaments, with much eclat. He accordingly proceeded in strict conformity with the historical recipe in such cases made and provided, to draw a nice balance character of the dead General—regularly poising his virtues against his frailties, and this working into a web of continuous moral antitheses an impartial portrait of his late friend and patron. Having approached the termination of his discourse, custom prescribed (perhaps in order that the auditory might better guess their own fate, by comparison of promises and conclusion) that the Rev. Censor should at least, shadow forth the destiny that awaited the deceased in another world. When Mr. Glass came to this important point, he made a full and emphatic pause, and then proceeded with the solemn and earnest tone in these words:—'My dear friends, my heart will na alloo me to send him to Heaven and my conscience win'na let me send him to Hell, but do thou, O God, of thy infinite goodness take him up, give him a good shak owr the bottomless pit; but for Christ's sak dinna let him fa'in. Amen!'—*Leed's Intelligencer.*

Appearance of Fire on the Moon's Disc.

On the 12th of September, at 7h. 30m. P. M., I was witness (with others) to a very novel and interesting appearance on the eastern limb of the moon, situated by computation in 54 deg. of north latitude, and one thousand two hundred, and twenty-five miles of equatorial distance from her western limb, which brought the appearance just visible on the line bordering the enlightenened and unenlightened portions of her disc. On my first examination I failed to detect any unusual appearance, and turned the instrument to the disc of Jupiter and Saturn. After completing my observations of these interesting objects, the telescope was turned to the eastern limb of the moon, armed with its highest magnifier which inverts the object, and brings to view only minute portions of her disc. The atmosphere was favorable for observation, and the pleasurable task of observation was entered on, not with the hope of a discovery over a tract so frequently travelled before; but the telescope moves slowly and surely along; object after object glitters before the vision; and a new phenomanon, undiscovered before, bursts upon the eye. The appearance is that of two immense torch lights of dazzling lustre, issuing from a valley of considerable depression, with much apparent vehemence. Such was the strength of light, that the prismatic colors could be distinctly defined. The two columns were situated N. W. and S. E., and distant about six miles—were of a conical shape, a half a mile in diameter, and one and a half in circumference issuing in angles opposite to each other of about 20 deg. Several witnessed this appearance until a late hour, and with myself are are of the opinion that it is volcanic.

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From the Magazine and Advocate.

The Spirituality of True Worship.

BY REV. E. H. CHAPIN.

'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.'—John iv. 23.

It is a trite and well known fact, that the principle of religious worship is of all ages and countries. At least, so ancient and wide-spread is it, that the remark of Lord Kaimes may be well considered, and the question arise, whether it is not innate and universal.—Says he—'That there exist beings, one or many, powerful above the human race, is a proposition universally admitted as true in all ages and among all nations. I boldly call it *universal*, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require able vouchers. Among many savage tribes there are no words but for objects of external sense; is it surprising that such people are incapable of expressing their religious perceptions, or any perceptions of internal sense? The conviction that men have of superior powers, in every country where there are words to express it, is so well vouched, that, in fair reasoning, it ought to be taken for granted among the few tribes where *learning* is deficient.'

True, my hearers, this religious spirit has been manifested in monstrous forms, and attended with horrid and disgusting rites. The attributes of ONE have been distributed among many, and the heart's adoration has been wasted at the altar of an hundred gods.—Blind to the pure and proper characteristics of Deity, men have formed their notions of them after the similitude of gross and imperfect humanity, and have bestowed upon them the qualities of brutal and unholy passions.—Still, I say, in all these exhibitions, you have evidences of the existence of a principle of religious worship—a principle stirring in the heart of man, and prompting him to bow the knee and pour the prayer. It is the spirit of religious worship that operates wherever you turn your eyes back upon those old superstitions. It is the spirit of religious worship *that manifests itself* where the Sabean adores the animated stars, or where the northern Thor sits and thunders—where flames the sacred fire the Gheber honors, or where stands the temple of the Olympian Jupiter.

Nor, dark and degrading as these forms may be, does there appear to be an entire absence of something loftier and brighter than humanity—something more congenial than the mere existences of this earth to the infinite longings and capacities of the soul. There is certainly an idea of vast power in that arm that hurled the Titans from their battlements—that drove the chariot of the golden sun across the sky—that swayed a kingly sceptre over the waters of the heaving deep. There is an idea of prescience—of something beyond the knowledge of the soul in its mortal bonds, when we speak of questioning the oracle, and of reading the stars, to know the solemn destinies of the future. There is not a want of the beautiful, in that mythology that peopled different portions of earth with divinities—that gave to Ceres the ripe harvest, and to Pomona the blushing fruitage—that gave a dryad to the bowering tree and a naiad to the crystal fountain. I say, there is something gleaming through all this darkness, beyond the mere outward and material matters of earthly existence. It has not been enough for man that the earth should be spread out green, and the mountains lift their tall heads to heaven—that the streams should be poured out around him, and that, day after day, over the vast blue arc the sun should glide, lighting up these mountains and this earth; and that, night after night, the sweet moon and the stars, with their silver pomp, should move over and picture their forms and their brightness in those outspread and slumbering waters. It has not been enough for man, that he has put forth and plucked bright flowers, and sat down by the wild-wood, and listened to music from a thousand voices; it has not been enough that the cattle have been given to graze for him upon the hills, and that the golden seed has shot up into abundant harvests. It is not enough for man, my hearers, to stand up amid all the glory and grandeur of this visible universe, and let his soul take cognizance of what he has seen and felt. But, soaring beyond the limitless and ever heaving ocean, and above the awful mountain-tops with their robes of thunder, and above the bright ten-thousand worlds that burn afar, he has sought objects to worship—beings of divinity—whose high natures these infinite and lofty things have shadowed forth, and for whom his hands have built altars that his heart might bow down and adore.

Such are the manifestations of the religious spirit, and it is idle and useless to tell me that it is an *exotic* spirit—a spirit that has no adaptation to, or foundation in, our nature—that has been engendered among the principles of the soul, by wild and ghastly shapes of superstition, and cunningly fostered and strengthened by artifices of the magistrate and the priest. Root out every proof of innate ideas if you can—shew me, as you can shew, that crafty policy and unholy ambition have worked deeply and darkly in the human mind—still I ask you, if the mind of man has not an adaptation to religious worship as naturally, if it does not apprehend it as easily and as voluntarily, as the *hand* uses the implements of labor, or the *brain* performs its functions of thought? Does this principle of religious worship jar with those universal harmonies to which the soul responds?—does the soul follow *strangely* its impulses? Does it not acknowledge its sway as naturally as it does the principle of human love, as the high and ardent desire for intellectual knowledge? The immortal mind soars up and measures the stars, and wonders at their beauty, and measures the way of their courses—does it not just as naturally tread in the courts above these stars, and spread 'its shining wings' to the light of a spiritual world, and bow in solemn worship? You may build your cunning hypotheses as to the origin of religious worship; but you must go farther for me than that—you must account for the *adaptation* and *harmony* of the mind with this spirit; and until you can shew whence sprung the sources of *thought*—the deep capacity for *intellectual inquisition*—with all your scepticism and your boasted triumph, you have not resolved the mysteries of man's moral nature, or shown that the universe has no God!

But, again—point me to a time, in all the long lapse of history, when there was no religious worship—when earth had no altar and the winds heard no prayer! You can point, perhaps, to the time when Palmyra was not—when Thebes had none of its hundred gates. You may tell me when Cecrops laid the foundations of Greece, and what was the origin of the seven-hilled City of empires. You may tell me of the birth of Kings who have dazzled earth with splendor, of warriors who have shaken it with battle. You may point to the childhood of the Lydian Croesus, and the cradle of the all-victorious Macedonian. But, brush away the sands from the ruined shrines of Isis, and uncover the ashes of Indian priests, and tell me—*when* was the religious spirit first developed? Who was the cunning hierarch that first started the idea? who was the mighty monarch that first said—'Let it prevail?' Earth's mountains are as old as the creation, and they stand up hoary with the breath of ages. Earth's oceans have rolled as they now roll, in storm and sunshine and limitless grandeur, six thousand years. Earth's green forests, that wave in beauty, were *germs* long years ago, and those germs sprung up where other forests had stood that grew in successive generations through slow-moving centuries. But when, *when* was it, that man has looked upon these tall mountains, that heaving deep, those ancients and primeval forests, and not had a thought of Deity—of worship? And now, when empires have passed away, and kings and warriors have died, and tombs and trophies have crumbled down—now, over the wide earth, in all its far corners and its distant islands of the sea, are the movings of this religious spirit, and you would as soon expect to see nature pause in her work, and the great heart of Time cease its pulsations, as to see that spirit depart from among men, and its temples topple to the earth!

But this spirit, in all ages, has been manifested in modes darkened and deformed.—And, as we go back from the present period—as we draw near to those limits in which truth and fiction are inextricably blended—where the shadows lie heavy and the dim light of tradition falls—we find an almost universal corruption in religious worship.—We find strange idols, and unhallowed sacrifices, and red and reeking altars. We find, from the earliest ages, the great mass of humanity wandering astray, blind to the true idea of Deity, and oppressed with monstrous and gross superstitions. In the midst of all this arises, isolated and sublime, the Jewish Theology. In the midst of all this error and sin, we find the old patriarch of Ur—the pious father of Israel—Abraham, rejecting the abominations of idol-worship and clinging to the altars of the One True God. We see a people standing among the nations—solitary—holding up the Ark of the Lord amid the dark rushing waters of idolatry, and recognizing the One eternal Spirit as the Great Creator of all things. We see them taught through trumpet-blasts and thunderings—guided by inspired Teachers, surrounded by solemn miracles and infallible prophecies; themselves lapsing into false worship, yet swayed, as it were, by the evil influence but for a moment—returning again to their peculiar and glorious faith, and handing it from father to son, down through dark ages; until the brightness of the promised Advent burst upon them—until the Shiloh came, to abolish their symbols and put aside their types, and to pour the full light of the doctrine of the One God abroad upon the blinded nations of the earth.

My hearers, we, at the present day, are so accustomed to find people worshipping One Supreme and Infinite Spirit, who is the Maker and Ruler of all things, that we may not, at first, comprehend the sublime spectacle which the Jewish nation presents in its history. We must look back to those dim, star-light ages, when, among a thousand altars, and amid specious and shifting systems, one people alone, confined to a narrow strip of earth, held to this high doctrine—*one* people alone, whose priests went into a temple where rested the glory of the Most High—*one* people alone, who, gazing upon the light and beauty and wonder of this earth and seeing the splendid mechanism of the world moving and shining above them, strung their harps to the praises of Him, whose 'Glory the heavens declare and whose handy-work the firmament showeth forth'—*one* people alone, whose prophets on their solemn mountain-tops, saw the distant shining of future destinies, and hailed the coming of that Sun that should arise 'with healing in his wings'—*one* people alone of all the vast millions of the 'peopled earth,' through ages, unshaken, unchanged, holding to the sublime doctrine of One God, and worshipping Him without statue or likeness, as the heathen worshipped their gods of gold, and ivory, and marble.

True, we may well believe that their ideas at first were narrow—that their God was, to their ideas, like those of the nations around them, a sectional Deity, a national God; and that they cherished contracted views until the empowered and annointed messenger came. Still, their's was 'One God and none other but He.' He was acknolwedged and adored in all things. To His praise the sound of the song and the timbrels rolled over 'the dark sea.' To His praise went up the psalm before the Ark, to which all the people said, 'Amen, and praised the Lord.' To Him went up the solemn prayer at that great dedication, when the Saints 'arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets'—when the house was filled with a cloud, when the glory of the Lord filled the house. To Him went up that solemn prayer, when 'the fire came down from heaven and consumed the burnt offerings and the sacrifices,' and all the children of Israel bowed down upon the pavement 'and worshipped and praised.....saying for He is good; for his mercy endureth forever.'

How pointless and irrelevant are the attacks of the unbeliever upon the Jewish Theocracy! Assuming that which should not be assumed, that the government and circumstances of that people, coming from God, should harmonize with the present state of things, and possess all the excellence and spirituality of religion as known at the present day, you find them carping at this act, contemning and abhorring this Law—as unworthy of a Theocracy—a government whose immediate dispenser was God. But, let the infidel consider—let him remember the circumstances of the time—and his contempt and abhorrence should be changed into wonder and conviction. The Jews were selected from among the tribes of men, adopted peculiarly, and especially educated by Jehovah.—He employed miracles calculated to convince them of this adoption, to shew them that He was God over all the gods of surrounding nations—the only God. But it is not in accordance with His plan to force the human mind, supernaturally and independently of its own workings, up to perfection. That was, as it is now, to be a *gradual* work; and, therefore, unless He had superseded the very laws which He established, and counteracted the very scheme which it seems to be His great purpose to carry out, He would not make the Jews a *perfect* people—He would not give them a perfect conception of the spirituality of religion, which was to be revealed through Christ; He would not, therefore, give them at *first*, the most spiritual and exalted system.—He treated them as children, and He adapted his laws & acts among them to their capacities—with reference to their gradual knowledge and improvement. I say, then, how idle and futile these objections to the Mosaic economy! Do you expect to see men in the twilight of the world, treated like men at its noon-tide? Do you see this principle going on in anything around you? Do the productions of young genius bear the same excellence when he wanders wild among the mountains, as when he has learned the measures of the Stagyrite? Do you see the same beauty and glory, when the hills and vallies and lakes sleep in the grey light of the dawn, as when the full sunbeams burst upon them, displaying the green forests and uncurtaining the dwellings of men, and revealing the dew-drops and the flowers? In short, my hearers, do you take a child and learn him the largest philosophy first, or its *elements*? We all know your answer. Would it not be an absurd objection, then, if, when that child became a man, and thought and spoke and understood as a man, forgetting his former condition and applying them to his *present* state, he should hold up those elements in scorn, and say, because they were of such a nature you never could have been his teacher? Apply this illustration to the Jews, and you have the answer to witty skepticism and profound unbelief. As I said before, our feelings may well be those of wonder and conviction, when we consider the sublime spectacle that the Jewish people presents among the nations of the earth, and its superiority to them in its mode of religious worship.

But the notions of the Jews were imperfect. The universality and spirituality of religious worship appear not to have been known to him in its full extent. It yet needed a system to rise in the earth more glorious and beautiful than any that had preceded it. The Gospel was this system, and the spirituality of true worship is one of its prime and essential teachings. We will mention two instances in which its beauty and excellence in this respect, are set forth. The one was among the heathen at Athens. Upon that proud Areopagus, amid the marble statutes and wreathed altars of many gods, to the ears of the mass and to the arrogant and haughty teachers of philosophy, Paul preached that 'God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;—neither is worshipped with men's hands, as though he needeth anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device. And the times of this ignorance God winked at;—but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

And, despite their mockery and unbelief, their systems vanished before that faith—their altars crumbled and passed away—and in the columned streets of Athens, and on the crowned heights of Olympus, and amid all the monuments and trophies of idolatry, the prayer and the praise went up to the One True God.

The other instance which I would present, is that recorded in our text. Sitting by the well of Jacob and conversing with a woman of Samaria, in answer to her remark—'Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship'—Jesus says—'Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship Him must worship Him in spirit and in truth.'

And that mount of Gerizim was not long the disputed place of worship, and that temple at Jerusalem was soon swept before the flame of the Roman—but away on, through the wide earth, on a thousand hills, and in ten thousand vallies, in hamlet and in palace, in forest and desert, and on the lone sea, there are shrines erected to the Father, and He is worshipped as a Spirit, in spirit and in truth.

Thus, my hearers, I have dwelt upon the topics, of the prevalence of the Religious Principle, of the superiority and comparative purity of the Jewish theology, and shewn the perfection and beauty of the Christian system. That 'God is a spirit' is one of its grand truths, and, acknowledging and cherishing that religious principle which dwells so widely in the hearts of men, it points out the proper mode in which that principle is employed, by directing us to worship him 'in spirit and in truth.'

Let us, ere we close, make a few special remarks.

In the *first* place, then—let us see to it that we rightly apprehend and cultivate this spirit of true worship. Let us see to it, that we do not exalt tenets and articles of faith, in point of consideration over the religious spirit.—Remember, the condition of the true worshipper is, that he 'worship the Father in spirit and in truth.' Now when you see such an one, whose conduct and whose teachings show that he does so worship, are you going to say to him—because he differs from you upon some minor points of faith—are you going to say to him, you are no true worshipper, you must come within the pale of our creed; you must worship here in our Gerizim, or there in our Jerusalem, or else your worship is nought or worse than nought?—Go and sit by the well in Samaria, and hear these local differences—these narrow sectarisms—rebuked. God's presence is not confined to this mountain or to that temple—that Being whose spirit is in the universal air, and whose glory brightens all the hosts of heaven, is not limited to reared temples—is not communed with by the mere intellectual operation of a belief in a tenet more or a tenet less. The *heart* is his shrine. 'Our hearts,' to use the beautiful expression of Hooker, 'are those golden censers from which the fume of this sacred incense must ascend.' The heart pure in its intent, and humble and sincere and grateful in its prayer—when its passions are all subdued to the will of God, and when this holy spirit has gone down and soothed and satisfied its troubled waters, the *heart* is the *adytum*—the innermost shrine—where the spirit of pure worship dwells. And when thy brother cherishes this spirit within and worships fervently and pure, because poor *reason*—because the *head* has erred—because he differs somewhat with the *ipse dixits* of your man-framed creed, and the great volumes which learned men have written, and from the popular doctrines of the multitude—is he, therefore, no true worshipper? Is there no place on all the *mountain-tops*, and beneath all the holy stars, except *just here* or *exactly there*, where the prayers of the sincere man will go up like angels, or the answers of heaven come down like dews from its crystal gates? Is there no place of worship but Gerizim—no temple but that of Jerusalem?—Beware of exalting tenets above inward principles!

Secondly. Let us see to it, that we do not deceive ourselves in our own acts of religious worship. The great truth of the text, shews us, my hearers, that we must worship with pure hearts—with hearts whose *secret motives* are right. Now, this is a truth which we all acknowledge, at once; but, after all, we may not *practice* upon it. It is so natural for us to hide much that is in our hearts, from our fellow-men—we have so many thoughts moving there that they cannot see, and that we would not will them to see—that I fear, when we come to the footstool of the eternal Throne, we bring this principle of *concealment* there, and worship God as though some of our thoughts were curtained even from his great eye; forgetting that no corner or atom in all His vast universe, is hidden from Him. How hollow the words which flow on the lip but gush not from the heart, to Him, who looks upon the springs and fountains of that heart! Shall we worship Him with mere lip service? Shall we stand and swing silver censers, or read from gilded books, or kneel on velvet cushions, or stand in the attitude of prayerful devotion, and consider these *forms* as all that is necessary, forgetting that it is the spirit—the 'spirit' and the 'truth'—that is essential? Shall we worship in a formal and heartless manner, when before Him are the bright ranks of blessed angels in fervent adoration, and the saints cast down their crowns and bow their heads? Shall we annul all the worship of heaven above, of the earth beneath—of the universe—shall we assume only the *manner* of worship, while we have no pulses within that answer to its *spirit*? 'God is a spirit,' my hearers, 'and they that worship Him, must worship Him in spirit and in truth.' We must come before Him, *feeling* that He knows all our wants and all our weaknesses. We must come with a sincere and child-like trust in Him. We must feel that it is a Father to whom we pray—an infinite parent, who is more ready to give good gifts to them that ask Him, than earthly parents are to give good gifts unto their children—who is able to heal our wounds, dry our tears and calm our sorrows—and with whom it is a privilege and a blessing to commune. We should cultivate this sense of a *nearness* between us and the Deity. We should realize that He 'is nearer to us than the air we breathe,' and not, as it were, throned at a distance, and unapproachable by our spirits. We are not to regard His 'exaltation above us as a distance'—'His greatness as a separation' from us. Such a mistake, in the language of another, 'lies at the very threshold of devotion.' It causes us to have wrong ideas in the commencement of our religious service; and 'when we enter the temple of our worship, how many are there that darken its light and disfigure its beauty.'—We are to get right ideas of God and of the nature of religious duty, and we shall be guarded from many errors in our worship.—We shall not only feel that formality and outward appearances are far worse than nothing if the *heart* goes not with our prayer; but we shall wish for something more than this formality—we shall feel in our hearts as we contemplate the nature of God and the relation which he bears to us, a desire to worship Him, to commune with Him, to pour out our sorrows and our wants before Him as before a good and omnipotent Father; and the bended knee and the bowed head will be but the expression of the true worship of the soul, and the words that gush from our lips, will flow warmly and deeply from our hearts.—Then we 'shall worship the Father in spirit and in truth.'

Finally. What a source of joy and consolation is the truth contained in the text! We are confined to no particular spot in our acts of religious worship—we are obliged to make no pilgrimages to distant shrines. We may worship God *everywhere*. We may praise Him in our closets or in the mart—in the lone silence of the desert or in the midst of 'the great congregation.' We may pray to Him beneath the lofty dome and the groined arches of the magnificent temple—or out in the depths of the forest, with nothing but its leafy canopy and the blue sky above us, and the verdant and mossy earth beneath. Out upon the deep sea we may praise him—when the silence of night is around us and we are far from our home. We may kneel upon the deck of the heaving ship, with the wide waste of waters all around us, and the bright stars beaming upon us from their blue homes above—and *there* we may worship God. The high and the low, the rich and the poor—*all* may worship him. There is not a peculiar form to be observed—there is no costly sacrifice to be given, God is everywhere with us, and we may everywhere commune with him. And I say this is a source of joy and consolation. It causes us to feel that we have a friend to whom we can apply, whatever may be our condition or our location. And this *has* consoled the crushed, and the sorrowing, and the desolate; and it is a cause of joy to all who have felt its truth—to all who profess the spirit of true worship. Let us cultivate this spirit—living not only here in the enjoyment of religion and of blessed communion with God, but preparing for that sphere where no earthly passions taint—where no human frailty wars—but where the motives of every heart are seen as through crystal—where they will surround the throne and sing the song of redemption, and as the bright immortal ages glide through the cycle of eternity, will worship God 'in spirit and in truth.'

(ORIGINAL.)

Hero of Truth.

RESPECTFULLY DEDICATED TO REV. H. BALLOU.

Nobly the warrior stood,
Strong in his battle might;
And his voice rang clear thro' the solemn wood,
Where the watch-fire flashed its light.
The startled panther sprang up and fled,
And the serpent crept away,
For he feared a bruise on his venomed head
From a weapon strong to slay.

But the birds sang wild and sweet
Above the warrior's head,
And the wild flowers clustered around his feet,
And bowed at his lordly tread.
And far in the wilderness sang the streams,
With ominous tones and deep;
They had wakened his soul from the fitful dreams
That haunted its morning sleep.

And nobly now he stood,
Strong in his battle might,
For the cause that nerved him was *human good*,
The Noble, the True, the Right!
At the frown of the haughty he trembled not,
Nor shrunk from the eye of scorn;
For his soul was girded to meet the lot
For which he was nobly born.

With a weapon dyed in blood,
Old giant Error rose;
He had fought and conquered before the flood,
And who dared *now* oppose?
As Apollyon fought in the lonely vale,
With the Pilgrim worn and weak,
So Error fought, in his coat of mail,
With the youth of the beardless cheek.

As the Philistine giant strove,
With his sword and spear and shield,
'Gainst the youth who came in the name of Jove,
To battle in Elah's field;
So Error, the giant of centuries' growth,
With scorn on his lip at play,
Came out 'gainst the stripling whose sling was *truth*,
And vowed him to death a prey!

But the battle was still the Lord's!
And the hosts of the giant fled,
Leaving behind, with their broken swords,
Their champion, Error, *dead!*
While the army of Israel, firm and strong,
Shout 'Victory!' loud and high;
And the valleys ring with the triumph-song,
'Thus Error shall *ever* die!'

And now the warrior rests;
Peace on his reverend head!
Peace mid the tumult of waving crests,
And an army's thundering tread!
Peace while he gazes in proud delight
On the youthful champions round!
He hath run the race—he hath fought the fight—
Let the HERO OF TRUTH *be* CROWNED!

Shirley-Village, Mass. S. C. E.

(ORIGINAL.)

Which of all the different Sects is to be prefered?

I said to the Sun, thou bright luminary of day, may a humble tenant of the earth, on which thou hast for nearly six thousand years poured an overwhelming flood of thy blessed light and heat, be allowed to ask thee, which of all the different sects of religionists in this little world thou holdest in highest regard? And the Sun said unto me, though thou art but an humble tenant of this little spec of a world, and art very small in thine own sight, as it becometh thee to be, thou art not beneath my notice, as thou must know from the blessings thou hast enjoyed from my favors. And as to the question which thou hast, in thy simplicity, asked of me, I must counsel thee to judge of me by what I do, and entertain no scruples in regard to my sincerity. Then I said to the Sun, I have for many years enjoyed the sweets and delights of thy marvelous light, and I have carefully observed that people of all ranks, conditions, characters, and sects have been equally favored with the same; and if I judge of thee by what thou doest, then must I conclude that thou art, in sincerity, equally kind to all. The Sun then said to me, thou hast judged rightly.

Then said I to the Sun, I would humbly ask of thee to tell me, if thou knowest, whether all the bright stars, which sparkle throughout, and beautify the heavens, are in agreement with thee, in thy equal regard toward mankind? And the Sun replied; thou must learn the true answer to this question by the same rule which I gave thee by which to solve the former. Then I said to the Sun, my little weak heart is glad; and though I am so very small, I am full of joy, that all the host of heaven, above and around me, are in unison, and in perfect communion, on this great subject of my queries.

In my joy and gladness of heart I paused a moment, and said to the Sun, may I still ask, if all the elements of nature, of which this world is composed, and of which I myself consist, are in accordance with the heavens, in regard to the subject of my queries? Then said the Sun unto me, thou needest not to have asked this question, for the counsel I gave thee before will enable thee to solve this query as well as the former. Then did I say to the Sun, I am thankful for thy instructions, and thy admonitions; but I humbly desire to ask, whether that almighty Being, who rules over all worlds, and on whom all depend, is pleased with this impartial favor which I see in the heavens and in all the elements of nature? Then did the Sun say unto me, I am but a creature of the great Being of whom thou speakest, and so are all the hosts of heaven and earth; and we being subject to his divine control, are, in all our operations, but an expression of his mind and will; and if thou wouldst know his disposition towards his creatures, thou must judge of that by what he does.

Then did I raise my thoughts beyond all creatures, which my eyes beheld; and as a drop of dew glows with the beams of the Sun, so did my heart feel a transporting joy in the light of God. H. B.

(ORIGINAL.)

The Bible.

Who can measure the amount of good, gathered by mankind on earth, from this blessed Book? Meditation may fly, as on the wings of the wind, but its value extends beyond the utmost stretch of thought. What could we know of the love of our Father in heaven, without it? Nature, it is true, reveals his goodness throughout all her works; but she also reveals his power. She teaches most plainly, that he is a God of power and a God love. But this Book tells us he 'is love.' Without this assurance, it is believed, we should learn to fear and dread the power, rather than love and adore the goodness, displayed in Nature. The Bible is Nature's mirror. Looking at her through this glass, we discover that love governs all her movements—in the dreadful hurricane as in the gentle shower—in the bursting volcano, as in the life-giving rays of the sun. In a word it informs us, that love itself—love all-knowing—love all-powerful, sits at the helm of universal government, and directs with equal care, the largest and most minute events, connected with this world, and all who inhabit it. It teaches us of him who made us, and the purpose for which we were made—of him also, 'whom to know aright, is (not shall be) life eternal.' It is the source of all true knowledge, holiness and happiness.

'It is the Book of God. What if I could
Say God of books;
Let him who looks
Angry at this expression, as too bold,
His thoughts in silence smother,
Till he find such another.'

The number of books now extant exceed computation, and they are daily increasing, some of them are bad, some very good. But where, among them all, is there one volume, the study of which, has power to cheer the disconsolate, to raise up the bowed down, to heal the broken-hearted, to break the fetters of unbelief and sin, and let the captive go free? The Bible alone has a balm for every wound. It will enable us to exult in our God as a God of love; even while he causes the billows of affliction to overflow us, we can look up as it were from between the waves, and say, 'It is the Lord, let him do what seemeth him good.' And why? Because we have learned from this book that he 'is God and there is none else;' he 'makes peace and creates evil,' and still he is love, and does all in love. This silences all our murmurings, and presents a strong foundation on which we may rest, and all the waves of life or the billows of death cannot move us. Here is the true source of all real submission or reconciliation to the will of God. Here we may triumph in an assurance that every enemy to the Redeemer's kingdom, sin not excepted, shall be destroyed; that a ransomed universe shall be redeemed from the power of the grave, and be clothed in the image of the heavenly, and all sorrow and sighing flee away. O, then, let us prize this precious book more and more, and do all in our power by precept and example, to spread its heavenly teachings, till all shall come to a knowledge of that truth that maketh free.

While blest with such a heavenly guide,
Its rich instructions let us hide,
As treasure in the soul;
From thence may they emit a light,
In unbelief and error's night,
Till they dispel the whole. H. O. P.

Nature.

Though natue employs an infinity of means, she permits man only the end which she purposes. Her works are subjected to rapid destruction; but proofs always exist of the immortal constancy of her designs. It is on that she wishes to fix his heart and his mind. She wishes to render man good and happy, rather than ingenious and great. Everywhere she weakens necessary evils, and everywhere she multiplies even superfluous blessings. Life endures for an whole age: death only an instant. She causes man to behold, during their whole period, the agreeable developements and growth of life; but conceals from him with tender, with maternal precaution, the hasty progress of dissolution.

Nature drives us far from the spectacles and ministers of destruction, and invites us to her harmonies. She has multiplied these harmonies wherever they might be useful to us; and she considers that as useful which delight us. In this benevolent attention to us, she has gone far beyond the laws which she seems to have prescribed to herself, and far beyond what our study of those laws could lead us to expect as necessary circumstances. It is thus that dry and barren rocks repeat, by their echoes, the murmurs of the waters and the forests; and the smooth surface of the waters, which have neither hills or forests of their own, represent these, by reflection, in all their forms.

The Trumpet and Magazine.

BOSTON, SATURDAY, DEC. 31, 1842.

First of January.

This is an *important period* to us. It is the close of the first half year, and consequently the time when many of our subscribers make payment for the volume and save the sum of fifty cents. Our terms are

'Two dollars per annum payable IN ADVANCE; to which FIFTY CENTS will be ADDED, if not paid within six months from the time of subscribing.' See Terms, *published in every paper.*

We desire to return our thanks most sincerely o those who have paid us. The Legislature of Massachusetts meets on the *first* Wednesday in January, when the Representatives will come to Boston from almost every town in the State.—Doubtless every Representative, unless prevented by sickness, will be here at the opening of the Legislature. They have always been willing to bring us any thing our subscribers may have to send. Our office is in the central part of the city (37 Cornhill) and it will be but little trouble to them to call.

Such as prefer, can hand the money to the Postmaster, who will doubtless send it without expence. This will be the best for those out of the State. Such as owe for several years, if they cannot send the whole, are requested to send a part.

Look at the Tendency.

There is no fact appertaining to the religious opinions we hold of which we are more firmly persuaded, than that the morality of Universalism is of a pure and elevated character. All that is necessary to make every Universalist a good man, in the true and proper acceptation of those words, is to make him in practice what he is in profession. The practical Universalist must be a good man. There is nothing visionary or fanciful here. All those who carry out the principles of the doctrine we profess, in their practice, will be what the gospel requires men to be, lovers of God, and lovers of their kind. We are well aware that this doctrine has been charged with exerting an immoral tendency. We have been told, *times* without number, that it encourages wickedness. Now we meet this objection with facts. Of two professed Universalists, one of them striving to illustrate the principles of his faith in his walk and conversation, the other being a Universalist merely by profession, but giving no particular heed to the system as a *rule of practice*, which will be the better man? Which will be more likely to love God as a Father, and to regard and serve men as brethren? There can be but one answer to this question. That this doctrine is congenial to enlightened piety, is evident from the daily prayers which ascend to the throne of grace, that all *men* may be saved. A doctrine so congenial to piety and benevolence, as to engage all good men to pray that it may be true, cannot have a bad influence. We allow that it may be misunderstood and perverted, and then the good influence of it would be lost. The grace of God of old was turned into lasciviousness; but who would argue from this that the natural tendency of divine grace was evil? A New England divine, who made himself quite eminent by his opposition to Universalism twenty-five years ago, allowed that the tendency of that doctrine on a good man was salutary. After stating that the effect of this doctrine on a *bad* man was unfavorable, he is very particular to add, 'But that the belief of Universalism would have the same effect upon those who are born of God, we have never said; much less that if we believed it, we would by all means live *in all manner of sin* in this life.' The same divine, in a published discourse, that came out in 1818, after a most fallacious argument, designed to show that the wicked would encourage themselves in sin by this sentiment, says, (and let all observe his words) 'I speak not the language of the *pious* soul, who knows the *comforts of religion*, and rejoices in his liberty as a child of God, being set free from sin, and the power of Satan; but of those who know nothing of that comfort and liberty, and who delight in the drudgery of sin, and hug their chains.' Unfortunately for his argument he adds, 'These are the people who mistake *in every thing*. They call evil good, and good evil; they put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter.' We should expect that Universalism would be misunderstood by *such people*. How can it be otherwise? If they call good evil, how can we expect they would make a proper use of so good a doctrine? It would of course be the contrary doctrine that they would consider good, on the Rev. gentleman's own rule. He acknowledges, just what we have always asserted, that Universalism is a doctrine congenial to piety. How necessary is it, under this view of the subject, that the preachers of this doctrine should be careful to enforce its moral influences upon their hearers. Have we been sufficiently careful in this respect? We fear that there has been a coldness and indifference to *practical* preaching, and too little attention to the nature of the doctrine we profess. A correct practice as naturally grows out of a right understanding of divine grace, as the fruit succeeds the blossom upon the tree. Every doctrinal sermon should be preached with a view to the moral advantage of our hearers; and we should never fail to let them see and know and feel that object. All preachers of this doctrine should be careful to show the image of it in their own lives; and they will then have no reluctance to make a practical application of every sentiment they advance. There are too many persons hanging about the skirts of our societies, who know nothing of the doctrine we profess, except a mere abstract proposition that all men are to be happy at last. They reason but little upon the subject. They feel no filial relation to God, nor fraternal interest in the welfare of their fellow creatures; they 'must be born again.' Would to God there could be a revival of pure religion among persons of this description. We do not wish to change their natures; but we wish to break through the barrier of selfishness in which they are encased, and let the light and influence of divine grace in upon their souls. O may the time not be far distant when this shall be done. Come, Lord Jesus, come, and breath upon the slain, that these dry bones may live.

What a moral power would the order of christians to which we belong exert, if every professed believer of Universalism was a practical Universalist. An unbelieving world would again be constrained to say, 'Behold how these christians love one another.' We should be 'a peculiar people, *zealous of good works.*' Our prosperity hitherto would be but a type, a mere shadow of what would come, if this happy consummation would appear. Let us then give more diligence to this matter.

Unfounded Claims.

It has several times been asserted that Elder Knapp, (the same who slandered the widow in Providence, and who paid $200 for the offence,) was the cause of the beginning of the Washingtonian movement at Baltimore. We learn, that *Mr. Knapp himself* has recently made this assertion in Salem, in the course of a Temperance lecture delivered there. Now we have the fullest confidence that this statement is utterly false. It is mere gasconade; and being put forth in the sacred desk, or what should be the *sacred desk*, it is wicked. Who ever heard of Knapp, as being one of the originators of that enterprise, except from his own lips, or the lips of his lackies? Who *ever heard* John Hawkins mention Knapp's name in connection with it? Who ever knew any person from Baltimore, connected with the rise of the Washingtonian movement, ascribe it in any degree to Knapp. We have heard Hawkins describe the rise of that movement with great particularity; and it was not possible, according to the account he gave, *for* Knapp to have had any participation in it whatsoever. We put down the revivalist's declaration, therefore, that he originated this movement, as mere chaff, which he scatters in the hope of catching the unwary birds.

If, as we verily believe, Knapp had nothing whatever to do with the rise of the Washingtonian reformation in Baltimore, how are we to regard his statement referred to above? Is it *true*? St. Peter's advice is very applicable to Mr. K.'s case. 'Add to your faith, virtue; and to virtue, knowledge; and to knowledge, TEMPERANCE; and to temperance, patience; and to patience, godliness; and to godliness, BROTHERLY KINDNESS; and to brotherly kindness, CHARITY.'—We have not much confidence in the success of Mr. Knapp as a lecturer on temperance; but we beseech him to add to his *temperance*, *brotherly kindness* and *charity*. Our beloved Br. Paul says, 'Whatsoever things are *true*; whatsoever things are *honest*, &c. &c. if there be any virtue, any praise, think on these things.' We commend that passage most particularly to Mr. K.'s attention. If he has any virtue, and any thing worthy of praise, let him inquire what is *honest*, what is just? what is *lovely*, what is of *good report*? Was it honest for him to represent himself as the originator of the Washingtonian movement? was it pure? was it lovely? was it of good report? Candor asks the question; let candor answer it.

We doubt the expediency of inviting this man to deliver Temperance lectures. He avails himself of those occasions to spit out his venom upon those sects which differ from him. His Temperance lectures, so called, are not *Temperance* lectures; there is nothing temperate about them; they are mere sectarian harrangues; and always harm the Temperance cause.

The Profession of our Faith.

'Let us hold fast the profession of our faith without wavering,' said the apostle Paul. Heb. x. 23. What faith did he refer to here? Answer. The very faith which Paul himself cherished, viz. the faith in Jesus as the Son of God, and the Saviour of the world. Whatever faith Paul cherished, that was the faith which he desired others to hold fast. Now, what faith did he cherish?—Did he not believe that Jesus is the Saviour of the world, in the fullest *sense* of that term?—Hear him, 'For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them who believe.' Now this gives us an insight into Paul's faith. He believed that God is the Saviour of all men, and in a special sense, the Saviour of believers. For this he labored, for this he suffered reproach. If his faith had not been dear to him, he would not have endured so much trial and pain on account of it. All the world could not make him abandon it. He held it fast. He held fast *the profession* of it. He did not content himself with merely holding the faith; he *professed* it; and he held fast the profession of it without wavering.

We might quote a large number of texts to show that we have defined Paul's faith correctly, but we forbear. The greater part of our readers must be familiar with Paul's epistles. If they are not, they ought to be. Let them read, and then they will see what faith to hold fast.

Baptising in Warm Water.

A new Baptist church-edifice has just been dedicated upon the lands of the South Cove Corporation, for the use of the Society and Church under the charge of Rev. Mr. Turnbull. Our Baptist friends claim that it is their duty to follow most particularly the example of our Saviour, in the matter of Baptism. They will not allow that *sprinkling* is baptism, because as they say, Jesus did not sprinkle. They will not allow that *pouring* is baptism, because Jesus did not pour. They must have it precisely as Jesus did, and nothing but *immersion* will do at any rate; and all who have been baptized in any other form, although they may have been wet all over, are not worthy, even if qualified in every other respect, to sit down at the table of Lord. The Baptists refuse to commune with such.

But these dear Baptist brethren seem to 'strain at a gnat and swallow a camel.' Of late they have made many departures from primitive customs. Jesus baptized in the river Jordan and other streams; but the Baptists now baptize *in the Meeting-House*. They have a huge box constructed in the broad-aisle, covered over with trap doors upon a level with the floor. When baptism is administered, the trap-doors are removed, and the candidates are led down into this box, and immersed. Is not this a wide departure from the ancient customs? Our Baptist friends have also departed from an ancient custom in another respect. We find in the arrangements of the new Meeting-House, which we mentioned at the beginning of this article, that 'there is a room for *heating the water* for the baptistry.' Whoever heard of the apostles baptising people in *heated water*? It seems very strange, that a class of christians who profess to be so punctilious that they must observe the very form of a form, should be so ready to depart from it. We cannot imagine how these things agree. We used to hear the Baptists preach altogether in favor of baptising *in rivers*, or at *the sea-side*. How accustomed were they to quote the words, 'And John also was baptising in Enon, *because there was much water there.*' They rung the changes on these words until every Baptist child five years old could repeat them. But now they must dispense with this passage altogether, or else re-translate it, in their new Bible as follows: 'And John also was baptising in the broad aisle because the box of heated water was there.' There is one advantage in this kind of baptism,—the Baptists may bring out their converts, like biscuit from a baker's oven, *piping hot!*

Revivals, Temperance, Charity.

Not revivals of pure and undefiled religion,—they are not opposed to Temperance: but revivals in the usual sense, meaning those excitements which are produced by the preaching of endless damnation, are, beyond all doubt, unfavorable to the cause of Temperance, and charity also. In the midst of these excitements, the Temperance and Charity lectures and assemblies are deserted by those engaged in the excitement. We recollect very well, when Mr. Knapp was in Boston, and Mr. Kirk, and Mr. Maffit, and we know not how many other revivalists; and we were told that there was a GREAT revival in Boston, and all the vestries were full; and there were morning, noon and night meetings in great abundance; and thousands had got religion, and thousands were getting religion, and thousands were hoping they should get religion; in this wonderful time, when, if we could have believed the reports, our very city was overflowing with grace, how were the *charity* lectures attended? Did the collections for the poor increase in proportion as it was asserted religion increased? Did brotherly love abound? Were the poor better fed? better clothed? better sheltered?—Alas, no; the people left these matters that they might *get religion*. They were told their eternal salvation depended on their getting *religion*, and do you suppose they could waste their time in attending charity lectures, and looking after the wants of the poor? There was a great zeal for sending Orthodoxy, (viz. the trio of errors,—the trinity, vicarious suffering, and eternal damnation,) to the heathen, or to any body else foolish enough to receive them; but no zeal for sending food to the hungry. We recollect that in the very midst of the great revival in Boston, a charity lecture was appointed at the Old South.—Who went? Was Mr. Knapp there? or Mr. Kirk? or Mr. Maffit? No. Did they put by their sectarian meetings, that their people might go? Far from it; the revival blast was to be kept up.—How was the charity lecture attended? By almost nobody. The preacher had a beggarly account of *empty pews*, and the collectors a beggarly account of *empty boxes*. Such are the fruits of Partialist revivals. There remains not the shadow of a doubt in our mind, that these excitements do more hurt than good. Gainsay it who can. Our columns are open to any respectable opponent. A Baptist professor was urged, at the time spoken of, to go to the charity lecture. He answered very pettishly, 'I can't.—We are engaged in a revival of religion. Let the Unitarians and Universalists take care of the poor—they have nothing else to do.'

We extract from the 'Balm of Gilead,' published at Concord, N. H. the following article, which confirms, very forcibly, the general tenor of our remarks:

REVIVALS *versus* TEMPERANCE. It is a *fact*, an undeniable, palpable fact, that the cause of Temperance is suffering more at the present moment, from so called 'revivals of religion,' than from all other causes combined. Wherever go Knapp, or Miller, or one of their satellites—wherever *they* can get up an 'excitement,' there goes *down* Temperance, and there thrive most the traffickers in the deadly poison. We appeal to the active agents in the cause, to say if we speak not the truth.

Look at Boston, at Lowell, at Concord, or at any other place where Knapp has been, and mark what has followed—how Temperance has struggled, faintly at last, and almost died. In Boston and Lowell the cause has recovered; but in other places, and among them our own, it has not yet, and never will, till the paralyzing cause is removed—till the 'excitement' is clean gone.

A Temperance Convention was held in our town last Saturday. But with all the exertions that were made to prevent a failure, but about fifty persons were in attendance! Mr. Fitzgibbon, a highly talented speaker, lectured the same evening, and one or two other evenings the same week, in each instance to only a handful of hearers; and one evening, an appointed lecture, by the same gentleman, was postponed, because the people could not be got out to hear. Meetings had been appointed for Monday and Tuesday evenings of this week, but the people were too much engaged with the 'excitement,' and so nothing was done. And, finally, the most foremost, zealous, and sanguine amongst the friends of the cause concluded that very little, if any thing, could be done for Temperance till the excitement should be over—in other words, till Knappism and Millerism are dead!

These are facts, plain and unvarnished; and they accord with hundreds of others which might be gleaned from a history of these excitements for the last two years. The writer of this, in a two years' war against intemperance, has met with enemies in various forms, but never, he solemnly assures the reader, in any more to be dreaded, than a Knapp or Miller revival.

Rev. E. Dow.

The Rev. E. Dow held a lecture on Sunday evening before last, at the Orthodox Meeting-House in Concord, N. H. for the avowed purpose of giving *his reasons* for the renunciation of Universalism. It happened very unluckily for the Rev. gentleman, that when he got into the pulpit he had no *reasons* to give, and the sermon was very generally regarded as a milk and water concern. It pleased nobody. If we may believe the 'Congregational Journal,' published in Concord, Mr. Dow has applied for admission to the Orthodox Church in that place, before which he has passed a satisfactory examination, and is now prosecuting theological studies with Rev. Mr. Bouton. Mr. Dow will by and bye look back on this farce as a most humiliating spectacle.

As to the Universalist Society in Concord, it rises in the midst of this excitement. It remains firmly devoted to the truth. It is in no more danger of being overthrown than was Christianity, when Judas deserted his Lord, or the cause of the American Revolution, when Benedict Arnold was discovered to be a traitor.

We have no further news in regard to the failure of the Free-Will Baptist Corporation in Lowell. Things remain as bad as ever — the worst fears of the poor widows and orphans, and others who have invested their money, will be realized. But it is said to be, a glorious time for *religion* in Elder Thurston's church.

Br. Edwin Davis, of Westmoreland, N. H. has lately commenced preaching the Gospel of Salvation. He is a young man of good talents and fair promise.

Affairs at Concord, N. H.

The following articles are from the pen of Br. L. C. Browne, of Nashua, N. H. who has recently visited Concord. Br. Browne looks at Mr. Dow's *case somewhat differently from ourselves*. We do not, we cannot attribute his somerset to a faithful investigation of the word of God; and we do not therefore speak in the style of extenuation when we approach this subject. We thank Br. B. for the communications he has sent us, and we invoke for them the careful attention of the reader.

Br. WHITTEMORE,—It was my good fortune to visit, for the first time, and spend the Sabbath with the brethren in Concord, on the 4th inst.—They have a beautiful Church, eligibly located, well lighted, with an elegant desk, and containing 58 pews. Br. Witherell is supplying for the present, to good acceptance, and our friends are in good spirits. There prospects are now better than at any previous time. Since Br. Witherell commenced supplying, their congregations have much increased, and the influence of the desk is now unambiguously in favor of Universalism.—The people know what they are hearing and supporting, and are therefore the more ready to listen and contribute. Their audience is about two hundred.

They intend to settle a pastor as soon as they can obtain an efficient man who can give his whole attention to their wants. And if their real strength were known abroad, I apprehend they would find little difficulty in procuring one.—Their prospects are certainly better than those of the Society in Nashua, three years since, and the population of Concord about as large as that of Nashua and *less fluctuating*. May *they soon* find a shepherd who shall enter with heart into the work, and be blessed with an abundant growth. On Monday afternoon I had

AN INTERVIEW WITH BR. E. DOW.

My object in calling on this Br. was twofold. First, to get his own account of his own case;—and secondly, to see if he had authorized the first of those statements in the 'Congregational Journal' which you copied in your paper of 17th inst.

Br. Dow states that he has ever been Orthodox in his views, except on the point of punishment. Up to the 4th of October last, he had no doubts, as he supposed, of the final salvation of all men. On that day, (or evening,) he was led to doubt this doctrine from certain reflections which arose in his mind, on reviewing a sermon he had recently delivered on 'Eternal Life.'

He strove to banish these doubts. Supposing they might arise from some neglect of duty, he determined to be more faithful. Feeling baptism (by immersion) to be a duty, he came to Nashua and received that ordinance, on the 14th of Oct. When here, he was in feeble health and low spirits. He attended a Conference Meeting, at my house, in the evening, and took part. Yet he said he did not feel in the spirit. He however said nothing to me concerning his doubts; and, as I understood him, intimated a desire for a future exchange. In this, however, he thinks I misunderstood him.

He says he communicated his doubts to some of our brethren, who advised him to continue preaching, notwithstanding, hoping his mind would eventually become more settled. Among those brethren were Br. S. C. Hewitt and some of the Society at Concord. These facts seem to exonerate Br. Dow from any charge of duplicity *in continuing to preach*, after he began to doubt; and I am happy therefore to state them.

The report finally became general in Concord that he was going to renounce his faith and join the Orthodox. Our brethren requested him either to contradict these rumors or resign his place. He proposed to continue till the first of January, the close of his engagement; but this did not meet the views of the brethren, and he resigned.

He has now no lingering remains of faith in Universalism, nor sympathy with the order;—is inclined, in his views and sympathies, towards the Congregationalists;—thinks he may unite with them in the course of six months, but does not intend to be in haste. He is also pursuing a course of theological reading, with a view to the ministry, if he should feel inclined and find encouragement.

When he resigned his letter of fellowship, he was yet undecided as to his future course; but is now more clear, and leans strongly to the Congregationalists. He denies being influenced by the efforts of Rev. Mr. Knapp,—deprecates being ranked with our Nashua renouncer, and does not intend to tread in his footsteps, whose character he admits to have been very questionable and his movements very rapid, in his final change of positions. He thinks he experienced religion eleven years ago, has lived in the enjoyment of it ever since, but his enjoyment is now increased.

Such, as nearly as I can recollect, is Br. Dow's view of his own case. And now I wish to give my own impressions, not as infallable, but as arising from a candid view of the circumstances, with my feeble ability for judging. I believe Br. Dow to have been excited, highly excited, by the excitements then raging in Concord, though he is unconscious of the fact. Certain connections which he formed with Orthodox families, together with the many sympathies he has ever had with that order, I think tended to shake what faith he had in our views. I do not doubt his honesty in his movements. But as to the *deliberation* and *calm investigation*, which the 'Journal' mentions, no candid man who saw Br. Dow when he was baptized in Nashua, or when I called on him in Concord, would decide that he was in a frame of mind for any such exercises. He appears very nervous and unhappy. And if more happy now than when a Universalist, he must have been a *miserable man*.

While a believer in the Restitution and under the influence of Universalist associates and Universalist worship, I believe his moral character and deportment were upright. This connection ceased on the second Sunday in December. For his movements since then, whatever they have been or may be, Universalists and Universalism are not responsible. If he has done amiss, I believe it has been *from* the influence of bad advisers, who were actuated by sectarian motives,—still, I cannot learn that any thing very criminal has been laid to his charge; and I sincerely hope there never may be. His parting letter was kindly; and I hope our papers will refrain from censure, and from reiterating certain gossip in regard to his motives, in which those of our friends in Concord who have the best opportunity for judging, have but little confidence. Go in peace, Br. Dow; and may you soon find enjoyment in some settled faith and be blessed in doing good.

Nashua, Dec. 16, 1842. L. C. B.

The following is another article from the pen of Br. Browne, of Nashua, N. H. in regard to the renunciation of Rev. E. Dow, of Concord:

Br. Dow's Reasons for Renouncing.

The course of reasoning which led Br. Dow to doubt the doctrine of the Restitution, as he stated to me, was this. 'Eternal life,' or the indwelling enjoyments of religion, is the fruit of *faith*. 'He that believeth on me *hath* everlasting life,' &c. Faith is the *cause*, 'eternal life' the *effect*. Faith ceases at death and is exchanged for *knowledge*, for *sight*. But the enjoyment which flowed from faith, or 'eternal life,' continues. The cause ceases, but the effect remains and continues endlessly.

Such was the reasoning of Br. Dow while a Universalist. On the memorable 4th of October, while reviewing a sermon, in which this vein of thought had been put forth, the following train of reasoning occurred, which shook his faith.

Unbelief, the counterpart of faith, produces misery, the counterpart of 'eternal life.' Unbelief ceases at death. But, to reason analogically, the misery, which flowed from unbelief must remain and continue endlessly.

The fallacy in this reasoning, to my mind, lies in the unsoundness of the premises. The *cause* of eternal life does *not* cease at death, but is enhanced. What is that cause? Br. D. says, *faith* or *belief*. Belief in what? In the gospel, which reveals the love of God. The *view* of God which the gospel reveals, *causes* rich enjoyment—'eternal life.' This *view* is the *cause*—faith only the *medium* through which God is thus seen. Does this view cease at death? Do we cease to view God as 'altogether lovely,' in the future world? 'But faith ceases, being lost in knowledge,' says Br. Dow. But is *knowledge* of God's character less efficacious in producing 'eternal life' than mere *faith* or *belief* in that goodness? 'And this is *life eternal*, that they might KNOW thee, the only true God and Jesus Christ whom thou hast sent.' John xvii. 3. And yet Br. Dow argues that when we cease to *believe*, and come to KNOW God, the *cause* of eternal life ceases! The truth is, 'God *hath given* to us eternal life and this life is in his Son.' (1 John v. 11—13. And the belief of this truth, does not create the truth, but enables us to rejoice in view of it, and thus gives a foretaste of 'eternal life.' But when we come to *know*, this enjoyment will be infinitely enhanced. The mists that now cloud the vision of our Br. will then be dissipated, as fog before the sunbeams. Belief and unbelief both cease at death, and knowledge ensues. We shall then all know even as we are known, and to know God 'is life eternal.' L. C. B.

Universalism among Catholics.

It is well known, that the Catholic church is reputed to believe in the doctrine of endless damnation for all heretics—for all who die out of the pale of the church. There have been wanting instances however, of illustrious men, attached to that communion, who have defended the final happiness of all men. The Chevalier Ramsay is a case *in point*. Who can suppose, that the pious and benevolent Fenelon, encouraged the thought of endless damnation? There have been many excellent men in the Catholic church, to whom the tidings of endless damnation would be exceedingly ungrateful; nay, there are many such now in the world. Our excellent friend and brother, the editor of the 'Star in West,' in Cincinnati, Ohio, gives us the following article touching this subject, in a late number of his journal.

A very intelligent physician of this city, himself a Catholic, informed me a short time since, that all educated men in Germany, belonging to the Catholic church, believe in the final salvation of all mankind. At least all were of that belief in the *region* of country where he resided; and he supposes that it is the general sentiment of that class of people in Germany. The doctrine of an endless hell they have not the least faith in, although it is one of the principal doctrines of the Romish Church as all well know. Like the old creed of Calvinism with the Presbyterians which *is generally* understood to be the ground-work of their faith, not one in twenty have any belief in many parts of it—the same appears to be the fact with Catholicism and the intelligent portion of its professors in Germany.

Our informant is a gentleman of the highest respectability—a man proverbially good—and certainly he could have no possible motive to deceive us. Such is our confidence in him for intelligence candor and truth, that we must believe that multitudes, if not all educated men of the Catholic church in Germany, enjoy the faith of Universalism.

This shows the inefficiency of creeds to confine the operations of the mind. Creeds! what are they? They have no more power to arrest thought, than the moon beams have to prevent the current of a river. Man is a thinking being; he *will* think. There may be, it is true, some unfavorable influence attending creeds; but they cannot bind the mind. Men may not renounce the creed formally and by name, but the current of thought will flow on, and bear away the *errors*, the *refuse* of former ages. Universalism will finally triumph over all the earth.

Persecution of Dr. Clowes.

We copy the following from the 'Banner' of last Saturday. We do not recollect to have seen the number of the 'Nazarene,' containing the original publication; if we received it, the article escaped our attention. Dr. Clowes is well known as a profound scholar, and a highly prudent and exemplary man. The hypocrites for once had the honesty to say, they had nothing against him, except that he is a Universalist. We join heartily in the sentiments of the article below:

We learn from the 'Nazarene,' that on the 3d inst. Rev. T. Clowes, D. D. LL. D. was *unanimously* elected by the Board, Principal Teacher of the S. E. Public School of the city of Philadelphia. He was examined for the situation in company with twenty-eight other candidates, and pronounced superior to them all. Accordingly he was engaged to commence the work of instruction on the 6th inst; but on proceeding to the building, he received a note from the Chairman of the Board virtually revoking the engagement, and the reason finally assigned was that he was a Universalist! Was ever such intolerance known? Has Orthodoxy *no* regard for its own deliberately assumed obligations? What, pray, are the Philadelphians made of? Are they such bigots as to allow of such intolerance and injustice? We hope to hear of some proceedings in that city on this subject.

The case of Colt once more.

The Orthodox papers, for the want of something better with which to assail Universalism, have made frequent reference to the case of John C. Colt, the murderer of Adams, in the city of New York. If there ever was a case which proved that 'there is a God who judgeth in the earth,' as Universalists believe, this case of Colt's is of that description. Truly, he found that 'the way of the transgressor is hard;' that there 'is no peace to the wicked;' that 'though hand join in hand, the wicked shall not go unpunished.'—Let these facts, stated in the language of the scriptures, sink deep into the reader's soul. The last article we have seen in regard to Colt is the following. It has had a general run in the partialist papers.

COLT'S RELIGIOUS OPINIONS. The manner of life and of the death of this individual, illustrate the influence of that doctrine which denies the future eternal punishment of the wicked.—One account of an interview with him on the last day of his life, thus represents his religious views: He continued to speak of the cheering hopes he entertained of a happy hereafter—of his trust in the efficacy of the divine atonement—and *his disbelief in endless punishment*. He could not so understand the Scriptures. His religious opinions were fixed. In one of his letters he says, 'Agreeably to my views, it is as absurd to suppose that the Creator would inflict an infinite punishment upon one of his creatures for a finite action, as it is to suppose in the first place, that he created man as sin. Man is doubtless punished according to the deeds done in the body.'

Like many other bold blasphemers, he regarded the doctrine of future endless misery absurd! He did not believe that man could earn everlasting damnation in this life! In this belief he no doubt committed the murder. And, strengthened by this belief, which he also expressed to Dr. Anthon, on the very day appointed for his execution, he was even then secretly planning self-murder! Encouraged, or rather brutalized, and *demonized*, by this belief, he grasped the bloody knife, and rushed unbidden into the presence of his Maker, as if impatient to defy his power, or challenge his right to punish him forever! Fit doctrine for the man—fit man and doctrine for the occasion!

This is exactly the kind of dainties on which those love to feed, who are always on the watch to find a little bit of scandal against Universalism.

Colt a Universalist! We put his whole life forward as contradiction. Was he ever known as a Universalist? Did he ever attend a Universalist church? Was he ever connected with Universalism in any way? Did he know any Universalists in the city of New York? Did he call a Universalist clergyman to visit him during his confinement? All these questions must be answered in the negative. What proof is there then that he was a *Universalist*?

Whether he was the author of the language attributed to him, we know not. The most of it is furnished by anonymous writers. Even if he uttered the language, it only proves him to have had doubts in regard to the strict eternity of punishment; but that he had any sense of the *gospel system of salvation as held by Universalists*, we have not the slightest belief. There can be *no doubt* that Colt held to the Calvinistic doctrine of atonement even to the last hour of his life. Suppose we should exclaim, in the language of the above extract, 'Fit doctrine for the man—fit man and doctrine for the occasion.'

But suppose we surmount all the difficulties we have stated, and allow that Colt was a Universalist, what then? Why then we prove, to be sure, that Universalism leads to murder and suicide. But if this be good reasoning, then we will look at the fact, that probably nineteen-twentieths of those who have died on the gallows have believed unhesitatingly in the doctrine of endless misery. What will this fact prove? It will prove with a force equal to 19 to 1, that the doctrine of endless misery leads to murder and other capital offences.

In the estimation of our opponents, every bad man is a Universalist. We protest against such an assumption. We are willing to allow all those to be Universalists who believe and truly realize the great truth, that 'God is Love;' that it is our duty to love and serve him; and that all, in the fulness of time, shall partake of his salvation.

Another Explosion in Lowell.

While the story of Elder Thurston's operations and the failure of the Free-Will Baptist Corporation is yet ringing in our ears, we are astounded with another explosion of a similar character.—The editors of the 'Vox Populi' say,

It does seem as though the High Priest of Iniquity was in our very midst. Our *community* had not half recovered from the shock produced by the explosion of Elder Thurston's shaving mill, when crash, crash comes another of a similar character, though it is hoped not quite so disastrous.

The Second Baptist Church of this city has been *doing business in much the same way as* the Free-Will concern. Their Treasurer was made a sort of banker, and received *deposits* from all those factory girls and others who could be induced by the influence of clanish feelings to lend.

Well, things were managed easily till recently. When Elder Thurston burst his boiler the depositors in this Church Bank began to feel a little alarmed—not *knowing but their funds might* be in the same jeopardy. They began to call for their money and soon found that the Treasurer could not pay. The alarm was given; a meeting called to examine. The Treasurer attended, but when he learned the object of the meeting he made an excuse to absent himself.

There are certain startling reports in connexion with this matter, which we forbear, for the present to publish. It is hinted, that *the church*, learning there was a deficiency, *took measures* to secure themselves, and throw the *loss wholly* upon the world's people. We have seen cases in the course of life, which have led us to think, that people who make ardent professions of piety, sometimes seem to care but little what are the means by which they obtain property, if so be they can *get it;* and they appear to relish the more, if they can grasp it from the hands of those whom they regard as heretics. We shall refer to this subject again, when facts are more fully developed.

The Love of God.

A boundless theme! Who that has studied the sacred writers, can have failed to see, that they employ every means in their power, to strike the mind of man with the fact, that the love of God is past all comprehension. It has no limits—neither beginning, nor end, nor change. It is higher than the highest heaven, deeper than the lowest abyss. Length and breadth are lost in the contemplation. 'Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature *shall* be able to separate us from the love of God.' So says an inspired writer.

'God is love.' God always was love, always will be love. Every thing that proceeds from God, proceeds from pure, ardent, and unadulterated love. Man was created in love, he is sustained *in love*. What led God to send a Saviour into the world? Love. 'God so *loved the world* that he gave his only begotten Son.' God loves men while they are dead in sins, if we can believe his word. He most solemnly assures us, that 'for the great love wherewith he loved us, even when we were dead in sins, he quickened us together with Christ.' This love of God is the cause of man's love to him. 'We love him,' says John, 'because he first loved us.'

How ungrateful are those who accuse God of hating his intellectual creation. This is a *sin* of the deepest dye—the most criminal of all *ingratitude*. How injudicious are those, who *refuse* to preach the love of God to sinful men, because they are fearful it will increase men's sins. Are such wiser than God? Has he not told them, that men are induced to love him by a knowledge of the love he hath to them? Do *let us* apply ourselves closely to God's word, to learn what he has said on this highly interesting subject.

Embracing the views of Universalists.

Peruse the following, reader,—it is worthy of your attention:

In a late number of the 'New York Evangelist,' the editor of that organ of popular Orthodoxy holds the following language, with respect to the views advanced by Stuart and Bush: '*The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final general judgment, or general resurrection of the body. The style of interpretation, we assert,* TENDS FEARFULLY TO UNIVERSALISM. THIS TENDENCY WE ARE PREPARED TO PROVE.'

The 'New York Evangelist' is the leading Orthodox journal in the United States. That paper denounces the expositions of Stuart and Bush as 'tending fearfully to Universalism.' The truth is, Professors Stuart and Bush cannot explain the Scriptures, so as to take them out of the hands of the Millerites, without adopting the Universalist interpretations. *Universalists* have studied the Scriptures with *great* attention; and they are persuaded, *beyond doubt*, that their expositions are true. Let this matter go on. Things will come out right. The world will come to a knowledge of the truth.

Unitarians, their treatment of Universalists.

We published a few weeks since, an account, from the 'Christian Register,' of the treatment experienced by the Unitarians in the western section of New York, at the hands of the self-styled Orthodox. We expressed our decided condemnation of such conduct. But Br. Grosh, of the 'Magazine and Advocate,' has been led by our article to express his opinion upon the same subject. While he condemns the conduct of those who persecute Unitarians, he thinks the Unitarians themselves guilty of a similar course towards Universalists. We think as he does. The treatment we receive from them, is altogether unjustifiable. Br. G. speaks as follows:

No doubt, all this is mean, ungenerous, and unchristian conduct. We would not palliate it, if we could; and no one can justify it with any degree of plausibility. But, it cannot be denied, that such conduct would be *still worse*, its bigotry more dark, its malice more cruel, and its intolerance more damning, if it were performed by a clergyman who professed to be *liberal*, and who condemned such conduct in the Orthodox.—Now, let us ask, how have some Unitarian clergymen treated Universalists and their clergymen? One has opposed the Trustees when *they* would have opened a Unitarian church for an amiable and estimable Universalist clergyman to preach a lecture, at a time when the Unitarians did not want to use it! And afterwards, this same man used his influence, and boasted that he succeeded, in getting Trustees elected who would not grant the house for a Universalist to preach in! I have heard of a case which occurred not long since in this very city, in which a Unitarian clergyman manifested some *feeling*, on being told that the greater part of his 'very respectable and intelligent looking congregation,' (as he termed them,) were Universalists; and said with some warmth, 'we don't want any thing to do with that class of people! I have no *fellowship with* Universalists, and none *for* them!' A few other instances of similar *liberal* specimens of *liberal Christianity* might be added; but these will suffice. No doubt these gentlemen are treated with great bigotry and unchristian rudeness by the 'Orthodox'—but is there no bigotry, no unchristian intolerance in thus treating Universalists?—Thank God *all* Unitarian clergymen are not such men as above noticed.

Phrenology---Universalism.

The Phrenologists have almost invariably declared, that they find a very large developement of benevolence in Universalists. A Western paper, 'The Genius of Truth,' contains the following important statement:

Rev. J. P. Stuart, a gentleman of high intellectual attainments, and who has had extensive experience in the science of Phrenology, having lectured and traveled through the country for the last three or four years, stated to his class here in this place that he had observed that all good, sentimental, and pious Universalists, so far as he had the opportunity of knowing, were possessed of a *large* organ of *benevolence*, and the region of destructiveness and of the animal propensities of medium size, or *small;* while on the other hand their most *bitter opposers* were *deficient* in the benevolent and friendly sentiments or organs, and *large* in the animal, and those organs that were less valuable in the social relations of life. This is the substance of the statement, but perhaps not word for word.

We apprehend it will be found correct as a general rule, that in Universalists benevolence is largely developed. The doctrine of Universalism is very attractive to the benevolent heart; and it is the benevolent heart which is won by the kind nature of Universalism, by the reasons by which that doctrine is sustained. Men of strong reasoning power generally incline to this doctrine; and we almost always find that it effects a very favorable change in their hearts. It softens them; it leads them to purposes and deeds of kindness; while, on the other hand, the doctrine of endless misery has an awful tendency to harden the heart. Continually contemplating such a scene as the orthodox hell presents, and striving to become reconciled to it, will harden any man's heart.

Opinions of Elder Knapp abroad.

The editor of the 'Magazine and Advocate,' at Utica, N. Y. speaking of the late settlement of the slander case, against Elder Knapp, at Providence, R. I. gives the following:

If the Elder paid $200 for every *Knappism* he utters, one week would eat up his house and land, horses, bonds, mortgages, presents and cash. The fellow should have been made to sweat a little more, to make his lesson more impressive to him. However, if he does not exhibit fruits meet for his professed repentance, he can easily be caught *Knapping* again, and a heavier *Knapp* be carried off of him the next time. He is now in Salem, Mass., where the brethren and sisters will probably make up his costs to him, out of sympathy with him in his *persecutions!* We will give his 'libel' soon.

This reference to house, lands, bonds, mortgagees, &c. &c. seems to hint quite directly, that the Elder knows how to feather his nest. He don't get up revivals without pay, and large pay too.

He has left Salem and gone to Washington, D. C. where all kinds of harlequins are to be seen.

A Beautiful Hymn Book.

Our neighbor, Mr. B. B. Mussey, 29 Cornhill, has sent us (for a New Year's present, we suppose,) the most beautifully bound copy of the Universalist Collection of Hymns, that we have ever seen. The truth is, he has a kind of pride about that book, and he is determined that nothing of the kind shall exceed it in beauty. This work is now generally used throughout New England in the Universalist Societies, and we suppose not far from 20,000 copies have been sold. Indeed, we know not but twice that number have been disposed of. Mr. Mussey is a true hearted Universalist; and we hope the Lord will bless his efforts for the recovery of the Bulfinch Street Meeting-House to the purposes to which it was dedicated.

Mr. M. keeps not only the Universalist Collection for sale, but the largest assortment of books, on *all* subjects, that are to be found in this city.

The nature of Pharisaical Opposition.

There have been Pharisees in all ages of the world. The spirit of a Pharisee may be known in a moment. It is the spirit of pride and self-righteousness, mingled with sectarian bitterness. Our blessed Lord had much of this to contend with. His enemies, the Pharisees, declared that he HAD A DEVIL. Is not this in effect the same charge which is now brought against Universalists? Jesus was accused of being 'the friend of publicans and sinners;' he ate and drank with them, and they loved to hear him preach. For this the Pharisees reproached him, and for this our enemies reproach us. The truth is, Partialism is the aristocracy of religion—there is no democracy in it. It is *partial* in its very *nature*, as well as vindictive. It does not go for the good of the whole, but a part. Like the aristocracy of state, this aristocracy of the Church has its favorites; on them it confers all its favors, and curses every body else. Such is the nature of Pharisaical opposition.

Normal School.

The next Term of the Normal School at Lexington, for the preparation of Female Teachers, will commence on Wednesday next, Jan. 4th; and it is important that all who intend to join the School next Term, should do so on that day, or, at furthest, before the close of the week.

Elder Knapp's famous sermon at Salem, which he declared would 'break the back bone of Universalism,' has been published verbatim and literatim, by a Universalist of that city, with copious notes by a competent gentleman.

'Barnes' of the 'Banner.'

Br. DREW,—I wish you would have the kindness to republish in your 'Banner' father Streeter's occasional sermon preached before the Rockingham Association, at Nottingham, N. H. in 1833. I think it would be well for your respected correspondent 'Barnes' to read it, and especially as he uses father Streeter's name in his communication in the 'Banner' of Dec. 17. I wish all our papers would republish that sermon. There are many good old things which we forget, in our eagerness for something new and strange. It will be a long day before we shall have a discourse preached better adapted to these times than the one here alluded to. Pardon my interference. Yours truly, J. G. A.

General Intelligence.

The Happy little Black Boy.

The following interesting paragraph is taken from a paper published in New York by Mrs. Child. The young hero of the account, had a very cheerful and confiding disposition, and of course he was very happy. Every body was good to him, and he liked every body.

Doctor H—— of Boston, coming home to dine one day, found a very bright looking handsome mullatto on the steps, apparently about seven or eight years old. As he opened the door, the boy glided in, as if it were his home. 'What do you want?' said the doctor. The child looked up with a smiling confidence, and answered, 'I am a little boy that ran away from Providence; and I want some dinner; and I thought may be you would give me some.' His radiant face and child-like freedom operated like a charm. He had a good dinner and remained several days; becoming more and more the pet of the whole household. He said he had been cruelly treated by somebody in Providence, and had run away; but the people he described could not be found. The doctor thought it would not do to have him growing up in idleness, and he tried to find him a place where he could run of errands, clean knives, &c. for his living. An hour after this was mentioned, the boy was missing. In a few weeks they heard of him in the opposite part of the city, sitting on a doorstep, at dinner time. When the door opened, he walked in, smiling, and said, 'I am a little boy that ran away from Providence; and I want some dinner; and I thought maybe you would give me some.' He was not mistaken this time either. The heart that trusted so completely received a cordial welcome. After a time it was again proposed to find some place of service; and straight way this human butterfly was off, no one knew whither.

For several months no more was heard of him; but one bright winter day, his first benefactor found him seated on the steps of a house in Beacon street. 'Why, Tom, where did you come from?' said he. 'I came from Philadelphia.'—'How upon earth did you get there?' 'I heard folks talk about New York, and I thought I should like to see it. So I went on board a steamboat; and when it put off the captain asked me who I was, and I told him I was a little boy that ran away from Providence, and I wanted to go to New York; but I ha'nt any money. 'You little black rascal,' says he, 'I'll throw you overboard.' I do'nt believe you will, said I; and he di'dnt. I told him I was hungry; and he gave me something to eat, and made up a nice little bed for me. When I got to New York, I went and sat down on a door step; and when the gentleman came home to dinner, I went in and told him that I was a little boy that ran away from Providence, and I was hungry. So they gave me something to eat, and made up a nice little bed for me, and let me stay there. But I wanted to see Philadelphia; so I went into a steamboat; and when they asked who I was, I told them that I was a little boy that ran away from Providence, and I thought perhaps they would give me something to eat. So they gave me a good dinner, and made me up a nice little bed. Then I wanted to come back to Boston; and every body gave me something to eat, and made me a nice little bed. And I sat down on this door step, and when the lady asked me what I wanted, I told her I was a little boy that ran away from Providence, and I was hungry. So she gave me something to eat, and made me up a nice little bed; and I stay here, and do her errands, sometimes. Everybody is good to me and I like everybody.'

He looked up with the most sunny gaiety, and striking his hoop as he spoke, went down the st. like an arrow. He disappeared soon after, probably in quest of new adventures.

Arrival of the Britannia. The steamer Britannia arrived at this port, last week, after a boisterous passage of 17 days.

She brings important intelligence from China and Central Asia. A Treaty of submission, peace and commerce had been assented to by the Chineso Emperor. Cabul had been retaken by the English, and many of the British prisoners released from captivity. The London journals express themselves highly gratified at the terms of the terms of the Treaty and consider the indemnity of twenty-one millions of dollars as ample; and their commerce much benefitted by the opening of the ports stipulated in the Treaty. In a military and naval point of view it affords Great Britain vast facilities for strengthening her power in that quarter.

Shocking Casuality. The Hartford Courier says that the house of Deacon Holmes at West Cornwall, was consumed by fire on the night of the 15th inst., and his wife and three daughters of the ages of nine, six and three respectively, were consumed in the flames.

Fire in Canton. We learn from Col. Hatch, that a fire broke out at 12 o'clock last night, in the large manufactory and machine shop of E. Kingsley Esq., which was entirely consumed.—Loss from 4000 to $5000, partially insured at Dedham. It was first discovered by the watchmen of the Revere Copper Company, and supposed to have originated in the stack on the roof.—The two engines of the Revere Company and the town engine were promptly on hand, and confined the fire to the factory, and this prevented an extensive conflagration. Some 40 or 50 hands have been thrown out of work at this inclement season, by this calamity.—*Transcript.*

Providential Escape of Capt. Hewitt. We learn that on the late passage of the Britannia, from Liverpool to this port, as Capt Hewitt was standing near the wheel, the steamer was struck by a tremendous sea which stove in her wheelhouse and bulwarks. Capt Hewitt, in endeavoring to grasp the mizzen rigging, missed his hold and was carried by the force of the sea over the stern of the ship; most providentially he seized hold of the iron railing at the stern of the boat, which saved his being washed overboard and almost miraculously saved his life, but not without some severe bruises.

Fire. Last evening, about half past 8 o'clock a fire broke out in Mr. E. F. Whittredge's tailoring establishment, on the second story of the building corner of Wilson's Lane and Washington street. It had burnt through the third floor, into the job printing office of James E. Farwell, before the engines began to play, but the windows remaining entire, it did not spread rapidly, and was quickly extinguished.

Lost in the Woods. A young woman, named Elizabeth Thomas, left Halifax on the 16th ult. to visit at Sambro, 20 miles distant. On her journey, she strayed into the woods, where she sustained life for seven days, by sucking ice. She was at last discoved by two boys, to whom she made known her sufferings; but, boy-like, they paid no attention to her. They informed their parents of the affair at bed time. Next morning, Mr. Brunt, father of the boys, went in search of her, when she was discovered in the large crevice of a rock, scarcely alive. She was shortly after removed to Mr. Brunt's, while he went to obtain his horse, to convey her to the house of her parents. During the time of Mr. Brunt's absence, obtaining a horse, the father of the unfortunate girl arrived in search of her. She was taken home from Mr. Brunt's, where she remains under the doctor's hands. Amputation of one foot, will be necessary, as it is so severely frost bitten.—She is 17 years of age.

Lucky Vessel. The brig Cordelia, Capt Clapp, cleared today for Trinidad de Cuba, for her 72d voyage, and her 32d in the last six years. The 62 passages out and home, for the last six years average nineteen days and a half. She has never lost a top-mast, nor sustained any damage sufficient for claim on the underwriters. For the last 8 years she has lost but one man by sickness, and none by accident, and has never had a man sick at Trinidad. Of the last 37 voyages, she has had but one passage from Trinidad to Boston over 24 days.

Singular Occurrence—A Horse starved to death in Woburn Woods. The Bunker Hill Aurora says:—A very remarkable and distressing case happened this week, of which we gather the following particulars: A single horse and sleigh, hired of Mr. Seward in School street, was driven out in company with other sleighs, on Monday evening. On returning from Horn Pond, Messrs. L. and C. being ahead in the single sleigh, turned a wrong corner in West Cambridge, when their friends called to them to take a different road.—Mr. L. suddenly checked his horse, and giving him a turn to the left, the sleigh slewed round, and both gentlemen were thrown out. Unfortunately, they lost their hold of the reins, and the horse ran with the sleigh in the direction from whence they came. Search was immediately made for the horse and sleigh, which continued in all directions, between West Cambridge and Lowell, on Tuesday and Wednesday; and on Thursday afternoon the poor animal was discovered in the woods, in Woburn, with the sleigh still attached to him. He was chilled and starved, having been there three days and nights, exposed to the storm and cold—and he expired in about ten minutes after he was found. He had pawed up the earth for a considerable distance around him and must have suffered the acutest agonies of a horrible death.

He was one of Mr. Seward's most valuable horses, well known by the name of 'Rob Roy,' and was highly prized by him and his customers. —*Mail.*

Brilliant Meteor. A meteor of uncommon splendor, says the New Haven Palladium of Tuesday', was seen here on Sunday evening last, the 18th of December, about 16 minutes before 8 o'clock. The moon was then shining with great brilliancy, and the reflection of her light from the snow which covered the earth, contributed to render the general illumination powerful. In these circumstances the attention of the observer was arrested by a ray of light before him, and on looking up he saw a meteoric fire ball, equal in splendor to planet Venus, sailing towards the Northwestern horizon.

We learn from the Barnstable Patriot, that George B. Nickerson of Chatham, was killed on Tuesday last, by the accidental discharge of his gun, while out shooting ducks. Mr. N. was 35 years old and left a wife and three children.

A Man. The Cincinnati Republican says:—'One of the principal householders in our city, instead of oppressing the poor amongst his tenants for rents which they cannot pay, is, from his abundance, distributing amongst them, at this inclement season, such necessaries of life as are needful to keep them from freezing and starving.'

Narrow Escape. Seldon C. Warner, mate of the ship Montreal, of the London line of packets, laying at the foot of Wall street, and John Ashall cabin boy, were found in their births early yesterday morning nearly suffocated and entirely insensible, caused by inhaling the fumes of charcoal which had been placed on board to destroy rats. By prompt and efficient treatment, Dr. Caldwell succeeded in restoring them both in a few hours, He is of opinion that they could not have survived many minutes longer, as they were nearly exhausted and pulseless. A cat was also found in the same room entirely dead and still.—*N. Y. Express.*

Strange Mortality. The National Intelligencer says, it is a remarkable circumstance that of a committee of the House of Representatives, (to revise the rules of the House,) consisting of nine members appointed at the last session of the present Congress, five already sleep in the tomb, viz. Lewis Williams, Lynn Banks, Joseph Lawrence, James W. Habersham. Such a fatality is of rare occurrence.

Copper and Iron Mines of New Hampshire.—A friend writes to us, says the Post, from Concord, N. H., that Dr. Jackson's geological survey of that State has resulted in the discovery of various mines of copper and iron. 'One of the copper mines in Coos county,' the correspondent says, 'is destined soon to be a great source of wealth to the enterprising people of that section of the State. The mine is inexhaustible, yielding 33 per cent pure copper of a superior quality, which, with the expense of one cent the pound for transportation, can be brought to Boston in any quantity.

Belfast (Me.) Academy burnt. On Saturday night, the 17th inst., the well finished and finely located building the Belfast Academy, was entirely consumed by fire. It seems that ashes had been taken up and deposited in the second story, and hence the cause of the fire. The loss to the beauty of the village is considerable, as it was an attractive feature and delightfully located. The Signal says that with good fire apparatus it might have been saved. It is quite certain that suitable caution in disposing of the ashes would have prevented this sad disaster.

Robbery of the Mail—Arrest. We learn from the Winchester Virginian, that a great excitement was created in that place on Tuesday in consequence of the arrest of a young gentleman, (whose name is not given, but who has heretofore been employed as a clerk in the Winchester post office,) upon the warrant of some of the officers of the banks, charged with committing several mail robberies, said to have been traced to the Winchester post office. These robberies were perpetrated at different intervals during the year, and they amount to several thousand dollars.—The money lost has chiefly been remittances from the east, and agents from the banks and commercial houses concerned have been engaged for months in ferreting out the villains.

Accident. On Saturday afternoon, as a chaise with a lady and gentleman in it, was passing down Tremont street, it came in contact, at the corner of Winter street, with a large wagon drawn by three horses. Both shafts of the chaise were broken short off near the cross bars; the body immediately dropped down, and as the boot was buckled up, the lady and gentleman found it impossible to escape. The horse started to run, but fortunately was stopped at once by some persons passing. No serious injury was done to either person in the chaise, though they were both much frightened, as they had just cause to be.—Whether the teamster or the gentleman in the chaise was to blame, we know not—but there must have been some careless driving with one of the parties, or the accident would not have happened.

Moral Means. At a recent Temperance meeting held at Plymouth, it was resolved, 'that none but moral means should be employed in the removal of the evils of intemperance—and that these are found in the laws of our social existence in the laws of our Commonwealth, and the laws of God.' This resolution was unanimously adopted.

A Man frozen to death on a Prairie. A most affecting account appears in the Cincinnati Gazette, of the death of a man named William Wells who perished in a snow storm while returning home from a mill, across the Grand Prairie, Illinois. It appears that he was overtaken by a blinding storm of snow and lost his way, and having unharnessed his horses from the wagon, he attempted to reach some settlement on horseback, but he got off, or perhaps was thrown off, after getting nearly helpless with cold. When found he was lying upon his face, as though he had pitched forward while walking, he had wandered many miles from his route, and at what time he perished is uncertain. He was a sober man, in the prime of life.

On Friday night last, some villain, or villains, broke into the store of Stephen Sibley, No. 29 Washington street, Joy's buildings, affecting their entrance, by breaking a pane of glass in the window opening from a small room in the rear of the store, into the lower entry of the interior of the arcade. They wrenched off several bolts and bars, broke and slipped one or two locks, and when they left, only carried off some small change in the drawer, leaving the goods untouched.—There were traces of blood near the window, showing that they must have received some pretty severe cuts. They got small booty for so much trouble.

An important surgical operation was performed by Dr. W. Van Deursen, one day last week, on a child of Mr Smith Dunn, of this city. It had swallowed a grain of corn two days previous, which but for its extraction would soon have proved its death. This was done by opening the windpipe, and so successful was the operation that the child is in a fair way of recovery.—*New Brunswick Times.*

Making Preparation. Some wag in Bangor, Me. advertises, at great length, that he is preparing an immense balloon to carry the people of that city out of harm's way when Miller's conflagration happens in April. He says he has sent to Europe for an immense amount of silk, and the car is to be 450 feet long and 90 wide. Seats in the balloon $200 each. The books are to be opened on the first of April, and a great body of constables are to be on hand to prevent a rush.

Sheep. Quite a large number of sheep have been slaughtered for their pelts and tallow.—Some 1200 have been slaughtered by one firm a few miles from the city. The process we learn is this. The sheep after being stripped of their skins are hung up before large fires in rows of 20 or 25, and roasted untill the tallow begins to run freely. They then put them into large presses, where all the tallow is expelled. The pelts fetch 38 cents on an average, and the tallow sells at 5 cents per pound. The remains of the sheep are fed to swine.—*Rochester Democrat.*

The Head of a Family. The New York Sun says- 'In this city there is a physician who had four wives. The first bore him 12 children at 5 births—the second 15 at 5 births—the third 11 at 4 births—the fourth a mere girl, to whom he has been married but three years, has already had 5 and from present appearances will increase the number, making in all 38 children at 17 births.—But 12 of them, however, are alive.'

The wife of Mr. Sylvester Lyon, of Hanover Neck, Morris county, N. J., aged 44 years, on the 27th ult., expired, a week after giving birth to a pair of twins, which were a great natural curiosity. They are daughters, each one entirely perfect in its form, except that both are connected together. From the centre of the breast to the bottom of the abdomen, they are united together into one, the whole breadth of the body; the two faces lying side by side together in close contact; and the arm of each, crossing the other on either side, as if in very affectionate embrace. They survived their birth but a short time.—*N. Y. Sun.*

Light House at St. Jago de Cuba. The following official description of a Light House, erected at the entrance of the harbor of St. Jago de Cuba, has been published by order of the Secretary of State:

It is a cast iron tower, of the octagon form, 17 feet in height, and may be seen in a clear night at the distance of twenty-one miles, performing its revolutions, and will be one minute visible, and the other invisible.

The light is two hundred and forty-four feet above the level of the sea, and standing nealy six hundre Spanish varas to the eastward of the centre of the channel, which forms the entrance of the harbor.

Diabolical. The St Louis Era states that on the night of the 1st inst. a fire arm of some kind, loaded with fifteen to twenty bullets, was discharged into a sleeping chamber, no doubt with the intention of killing John M. Elger, Esq., Circuit Attorney, who was engaged in trying the murderers of Major Floyd. The perpetrators of this act mistook the position of Mr. E.'s chamber, and thus his life was saved.

Middlesex Quarterly Conference.

This Conference will meet in Malden, on the second Wednesday of January, 11th day.

G. G. STRICKLAND, Stand. Clerk.

An Important Meeting at Exeter, N. H.

Each auxiliary society which I have recently formed on my visits in the county of Rockingham, in New-Hampshire, and our friends in every town, who have not as yet been visited, but are desirous of coming into the arrangement, and learning more respecting our method of proceedure, are urgently requested to send one or more delegates to Exeter, on Monday, Jan. 2, 1843, with full instructions how they wish their funds expended; and prepared to attend to such other business as may come before them. At which time and place, the Directors are also expected to meet, that more systematic arrangements may be made for future operations.

☞This meeting is absolutely necessary, for the good of our 'Missionary Enterprise,' and therefore, each brother who reads this notice, will proceed at once to confer with his brethren upon the subject. Let there be no delay, and no negligence. Stormy or not, the meeting must be held.

☞The brethren will meet at the Universalist meeting-house, at 10 o'clock, A. M,

HENRY JEWELL, Agent.

Letters containing cash rec'd since our last.

P. M. Wilmington, $2—E. S. jr. East Thomaston, $4—P. M. Orford, $2—P. M. Lebanon, $2—P. M. Athol, $1—P. M. Brooklyn, $1.50—P. M. Amherst, $4—P. M. Vandemark, $2—P. M. Calais, $2—P. M. Jamestown, $2—H. C. W. Newmarket, $1—P. M. East Granville, $2—P. M. Marlboro', $1—P. M. Middlebro', $2—P. M. Westford, $2—W. S. C. Stoddard, $3—P. M. South Shrewsbury, $2.

Business Items.

Br. Stickney—W. A. C. of your city, owes 75 cents—when he pays you this, please notify us, and we will discontinue. We sent him a bill upon the first notice

Br. Price—Please send the first 17 numbers of the 'Magazine and Advocate' to Br. Ira Washburn, of Petersham, Mass.

W. F. B. of New-York, is informed that the year which is unpaid, is 1838.

RELIGIOUS NOTICES.

Br. A. HARTWELL will preach in Mason Village, N. H. next Sunday.

Br. S. BARDEN will preach in Brentwood, N. H. next Sunday.

Br. H. SLADE will preach in Foxborough, Mass. next Sunday.

Br. H. BALLOU will preach in the Swedenborgian Chapel in West-Bridgewater, a week from next Sunday. The Editor will supply his desk.

Br. E. H. LAKE will preach in Middleton, a week from next Sunday.

Br. O. A. SKINNER will preach in Foxboro', Mass. a week from next Sunday—and Lecture the Saturday evening previous.

Br. E. THOMPSON will preach in Weare, N. H. the 1st and 3d Sundays in January. He will also Lecture on Temperance every evening during the week.

The EDITOR will preach in Georgetown, on the 3d Sunday in January.

BRIGHTON MARKET---Dec. 26, 1842.

From the Daily Advertiser.

AT MARKET—500 Beef Cattle, 2500 Sheep, 80 Swine.

PRICES—Beef Cattle—We quote to correspond with last week. A few extra at $5,75. First quality, $4,25 a 4,50; second quality, $3,50 a 3,75; third quality, $3 a 3,50.

Sheep—Lots were sold from 80c to $1,50. Wethers, some of which were stall fed, from 1,50 to 3,50.

Swine—No lots were sold to peddle. At retail from 3 to 4 1-2c.

MARRIED:

By Rev. O. A. Skinner, Mr. Horace Darling, of Brighton, to Miss Maria Townsend.

In Charlestown, by Rev. E. H. Chapin, Mr. Oliver Frost to Miss Emeline M. Snow.

In Stoneham, by Rev. W. M. Fernald, Mr. Seth Sweetser to Mrs. Mehitabel Raundel, both of Woburn.

In Lowell, by Rev. Mr. Porter, Mr. Geo. F. Whittredge, of Lynnfield, to Miss Mary W. Huntoon, of Gilmanton, N. H.

In Stoughton, by Rev. M. B. Ballou, Mr. Warren Talbot to Miss Hannah Holmes, of Sharon.

In Shrewsbury, by Rev. S. P. Landers, Mr. L. H. Temple to Miss Rosan H. Harrington.

In Leominster, by Rev. W. Harriman, Mr. William Nichols to Miss Elizabeth W. Conant.

In Southbridge, by Rev. F. Whittaker, Mr. Hiram Gilmore, of Dudley, to Miss Caroline H. Richards.

In Nashville, N. H. by Rev. L. C. Browne, Mr. Albert Smith Brigham, of Boston, to Miss Martha Ann Merrill, of Nashua.

In Salem, N. H. by the same, Mr. John Dix to Miss Harriet A. eldest daughter of Mr. John P. Rowell.

In Ossipee, N. H. by Rev. Mr. Winter, Mr. Charles Pinkham, of Boston, to Miss Sarah J. Goldsmith.

DIED:

In this city, Mr. William B. Hall, 31. Mr. Thomas Robinson, 55. Mr. John Blackman, 77. Mr. Thomas Burke, 40.

In Easton, Mass. Mrs. Pool, wife of Mr. John Pool, jun. aged 45.

Of consumption, at her father's residence in Newton, Dec. 20th, Mrs. MARTHA ANN, wife of Rev. John Nichols, of Claremont, N. H. aged 27. This amiable lady has for several years past, been the subject of that wasting disease which destroys so many of the beloved of earth. Last May, she was induced to leave her family and friends in Claremont, with the pleasing hope that in a few weeks she might be able to return again to her home, to scenes of domestic enjoyment, where her virtues have ever been exhibited in a quiet, peaceable and unostentatious manner. She came to her father's house, (Mr. S. Adams') where beneath the ever-watchful care of kind and provident parents, every means were used for her recovery, but in vain; death has at last done his work; at a moment too, when anxious friends began to take courage—the destroyer came and closed the scene. When it was told her that there was no hope of her recovery, she expressed but one wish—that she might live to see her husband once more; and if she were not permitted, she requested the writer of this to tell *him* from *her*, to preach the doctrine which he advocated with more zeal and faithfulness than ever—because that alone could sustain the mind in the hour of dissolving nature. She was made acquainted with her situation on Wednesday; she continued until the following Tuesday, when without a struggle or a groan she fell sweetly asleep in Jesus. To recount all that transpired from the time she gave up all hope of recovery, until the closing scene, would occupy too large a space. After the arrival of her husband, on Saturday night, she expressed great joy that her prayer was answered. She besought him to be resigned—to preach the everlasting gospel with more earnestness than ever—and to train up his children under its influence. On the Sunday following, after suffering great bodily distress, she called her husband to her bed-side, and disposed of her wearing apparel, in a calm manner—then gave parting counsel to all her relatives present. On Monday, when it was thought the lamp of life had become almost extinguished, she was heard to say something which led her attendants to suppose had reference to an Accordion; it was shown her by her father, when she expressed a wish that some one should play it understandingly.—Her sister commenced playing the tune of Hamburg, when, to the utter astonishment of all present, she commenced singing with a clear and strong voice, the following words: 'Come all you weary fainting souls.'—After this she continued to sing a number of the Conference Hymns—'The morning light is breaking'—'The Happy Convert'—and closing with 'Heavenly Canaan.' Her strength continued to fail until Tuesday morning at 4 o'clock, when her sight failed. Her husband and father standing by her, she exclaimed,

'Love is the strongest tie,
That can our souls unite.'

Immediately her husband commenced singing, in a low tone, the 'Happy Convert.' While singing the first verse, she seemed to brighten, and with a sweet voice united and sung with her husband the second verse:

'That sweet comfort was mine,
When the favor divine,
I found in the blood of the Lamb,' &c.

This was the last which was heard from that sweet voice, which is now silent in death. At 3 o'clock in the afternoon, the spirit took its flight from its earthly tabernacle, to that house not made with hands, eternal and in the heavens. Thus has passed away from earth the sympathizing wife, the dutiful daughter, the kind sister, and the firm and steadfast friend. And thus have we witnessed another exhibition of the most triumphant power of the faith in a world's salvation to sustain the mind in the hour of dissolving nature.

'Triumphant smiles, the victor's brow,
Fanned by some angel's purple wing,
O grave, where is thy victory now;
O death! where is thy sting.'

The Editor of the 'Claremont Eagle' is requested to copy the above notice. E. P.

BOSTON ALMANAC, 1843. For sale at the Trumpet Office, 37 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

KIMBALL'S ONE PRICE STORE.—An experienced TAILOR will be in constant attendance at the One Price Store, No. 28 Washington-street, where Cloths, Cassimeres, Vestings and Tailors' Trimming, may be obtained at very low prices, and CUT and MADE to order, (if desired,) in the best manner. Nov. 10.

UNIVERSALIST BOOKS. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

NEW GOODS for Fall & Winter Wear. At KIMBALL'S, No. 28, Washington-street, may be found a good assortment of WOOLENS, among which are superior Black CLOTHS and CASSIMERES warranted to retain their color. Also, a variety of very stout Cloths and Cassimeres adapted to Boys' wear. Those persons about purchasing will find our prices entirely satisfactory, and the goods as represented. As we make no abatement in prices, our customers will save themselves the time and trouble of effecting their purchases by bantering about the price; and at the same time obtain their goods on the very best terms.

WATERMAN'S KITCHEN FURNISHING WARE-ROOMS, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

WEEKLY BAY STATE DEMOCRAT. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at ONE DOLLAR per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of stories, miscellany, news of the day, &c. printed on fine paper and good type.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Dec27 3t

PRACTICAL AND EXPERIMENTAL RELIGION. For sale at the Trumpet Office, 37 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Comforter.' By HENRY BACON.' Read this book and learn the moral power of Universalism. 'It is good to live by, and it is good to die by.' Price 50 cents.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY. THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

''GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

JOHN SIMMONS & SON would inform their friends and the public, that they are now opening, and have on hand, one of the most extensive assortments of Cloths, Cassimeres, Vestings, and Ready Made Clothing, that can be found in any Establishment in the city. Garments made to order in the best manner and at the shortest notice; and they trust their facilities for doing business will enable them to offer their Goods at prices that will please their customers. ☞Call and examine before making your selections.—Terms CASH, and no deduction from prices.

Quincy-Hall, over the New Market.

Boston, Oct. 1, 1842. 3m

SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select the Books, and forward them by the safest and earliest conveyance.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made

Poetry.

The following is from the pen of the Editor of the 'Saco Democrat,' Mr. M. W. Beck. It was written after a very severe attack of pulmonary disease—when death seemed evidently near. It breathes a pure spirit. The last four lines are beautiful. J. G. A.

The Soul.

Whence came the intellectual ray,
That lights the eye with fire?
That earthward will not bide its stay,
But heavenward, bids aspire?
Is it a spark from God's high throne,
Given with our earliest breath!
And will he claim it as his own,
When we are chilled in death?

Oh, precious faith! cling to my breast,
Be hallowed, pilgrim, there
When to my bosom thou art prest,
How free am I from care.
Let sickness rage—let pain invade
My vitals for its food,
No doubt my faith shall make afraid,
Nor aught be mine but good.

Through death's dark valley I must tread,
E're youth's fair sun is set,
Calmly, resigned, I bow my head,
And earth's vain joys forget.
The spark that gleams—the jewelled soul,
The casket thrown away,
Shall mingle with that perfect whole
That forms God's brightest day!

Miscellany.

A Sermon for Saturday Evening.

The whole book of Ecclesiastes is a sermon on the vanity of all things human. The Preacher is eloquent in discoursing on the vanity of human life, with its pleasures, riches, honors, labors and emoluments. He refers to many other topics, ever and anon, exclaiming, 'Vanity of vanities, all is vanity.'

By a review of the past week, whether we have been basking in the sunshine of prosperity, or shivering beneath the cold frosts of adversity, we shall find that our own experience will accord with that of the wise man in his meditations. The evening twilight invites us to retire from the cares of a busy world, and haste to our quiet homes. O, these quiet homes! 'There's no place like home.' Here we are to enjoy the stillness of another Saturday evening, preparatory to the rest of another sweet Sabbath. 'All is here—husband, wife and the little ones'—not one is missing. The quiet cheerfulness of every heart is beaming on each one's countenance. How changed would be these scenes without the benign influences, directly or indirectly, that our quiet homes are so blest with contentment and cheerfulness, and all the other sweets of social life. It is on this account that our experience accords with the text, which tells us that the conclusion of the whole matter is to fear God and keep his commandments, for this is the whole duty of man.

We are so to love the God to whom we are indebted for the sweet enjoyments of the social circle this evening, that we shall fear to wrong him or ourselves by ingratitude, or in any other way. The little birds raise their sweet voices in notes of praise; then should we be wanting in expressions of gratitude?

We are to understand and keep the commandments, because they are just and good, and "in keeping them there is great reward;" because they commend themselves to reason and conscience, and are suited to increase and *perpetuate* the rich enjoyments with which our social and spiritual natures are blest in the scenes of this evening.

That we may hear more about the *whole duty* of man, let us on the morrow repair to our respective places of worship,—there to be instructed by our spiritual guides, who are always the most eloquent when we are the most attentive to the words of wisdom which drop from their lips.—*Evening Bulletin.*

Conversation.

The celebrated Franklin laid down a rule for his own guidance on this subject, which might generally be observed by every one with great benefit. It was never to speak unless upon some matter either instructive or entertaining. But the generality of mankind seem to think that, in the first place, whenever they meet their friends or acquaintances, it is absolutely necessary for them to talk, and that, so long as words flow easy on either side, there is no occasion to be particular about the ideas. Thus it is that we can never enter into a coffee-house or other place of public resort, but we hear people wasting their breath upon idle remarks on the weather, accidents and offences, long stories about matters that possess no sort of interest, and which generally amount to mere twattle. This very common absurdity really takes its origin in a positive want of mind, although the parties themselves are guilty of the weakness, because they think it would appear foolish to sit still and say nothing. Even the members of a family cannot meet together at meals without talking, though they really have nothing to say that can either amuse or instruct; but surely it would be much more rational, and a great deal less irksome, to amuse themselves with their own thoughts. Are they so empty headed, and so utterly destitute of mental resources that this is impossible? If not, we beg leave to suggest that they are inflicting a great injury upon themselves, by such a foolish habit of chattering. Their mental powers become weakened, their attention is always occupied by subjects of the most frivulous nature, and, when circumstances require them to think upon any intricate point of interest to their own immediate welfare, they are utterly incompetent to form a correct judgement. Thus it is that so many ideas and opinions pass current for a time as undeniable and orthodox truths, which afterward turn out to be the most egregious fallacies.—Thus some people are always unfortunate in every thing they undertake, and thus arises a very considerable portion of that misery which ought not to exist in civilized society.

It has been said that 'conduct is fate,' and if, as we believe, the assertion be a correct one, it requires no superhuman aid to foretell the probable fate of those who either act without thought or are incapable of thinking deeply. There is too much idle talk—falsely called conversation—about every thing.—What instruction or amusement can people find in the mere statement of the fact that it is a fine or wet day? and yet this is almost the first thing they feel bound to tell one another. Surely it would be just as reasonable to state the day of the month or week, or any other fact equally undeniable. This, however might be excused if it lead on any thing better, but the conversation still goes on in the same strain, and two people who have been conversing together for hours seldom find themselves any wiser or better when they part than they were on first meeting. It seems to us that this arises from a paucity of ideas, resulting from a total neglect of the faculty of thinking, and yet there is surely no want of subjects on which the mind might be beneficially and pleasantly occupied. Very ignorant people can, of course, have nothing to converse upon except their own affairs and common place every day occurrences; but the middling class of society can have no excuse for such idle gossip; and at a time when education is so much in fashion and literary institutions abound in almost every street, it may be reasonably expected that people should exhibit something like mind in their daily intercourse. Rather let their conversation be 'yea and nay,' than waste their time and weaken their minds by paying attention to vulgar subjects. Let them follow Franklin's advice, if only for a few weeks, and they will be astonished at the improvement they have affected in their mental powers, and the knowledge they have thus acquired; continue the system and they must inevitably become wiser, better and happier beings.—*N. Y. Mirror.*

Reading with the Lips.

But the most touching anecdote communicated was relative to a blind girl, who had received a copy of the gospel of St. Mark, in raised type, provided by this Society. This interesting person is extremely poor, and quite blind. She has to support herself by her labor, which consists of all kinds of work, and in addition to this she is obliged to cultivate a little piece of ground from which she procures a few vegetables. Her hands and fingers are, of course, much more callous than those of most blind persons. When she heard that the Society had published a gospel for the blind, she was very desirous of obtaining it. Her pastor procured her a copy with an accompanying alphabet. She is very intelligent and adroit, and notwithstanding the difficulty in her fingers she began with eagerness to learn the characters. To the surprise of her friend, within a few days, she could decypher alone a page of the gospel, but this was far from satisfying her ardent spirit. She was discouraged at the slowness of her progress. One day she thought if she could but remove the hard skin from her fingers the touch would become more delicate. She took a penknife and skinned the ends of her fingers. What was not now her regret? The pain became exquisite, and the touch was not improved. On the contrary, a skin was formed more obdurate than the first, which rendered it impossible for the poor girl to continue her attempt. After many vain efforts, she fell into despair. In one of these moments, she seized the volume and with sobs and tears held it to her mouth to embrace it for the last time, saying, "Farewell! farewell! good words of my heavenly Father! support of my soul! I must part from thee!"

O, surprise! the lips, more delicate than the fingers, have discovered the form of the letters. She reflected. She could no longer doubt.—Her soul was filled with joy and gratitude unspeakable. It was night. She went to bed but not to sleep; the whole night she employed in passing and repassing the pages across her lips, and every where and every time she could not only distinguish the letters, but phrases and sentences. She has since committed the whole gospel to memory. —*Letter from Mrs. Wilks, Paris.*

The Crisis.

There never has been a time, when the enemies of the doctrine which teaches the universal paternity of God—the universal brotherhood of man, and the ultimate salvation of the world, have been more bitter, inveterate and active than at present. The rapid spread of our faith, and the hold it has taken upon the feelings and affections of multitudes of the wisest and best of our race, has alarmed and aroused the powers of darkness, and a combination appears to have been entered into by all the partialist sects to overthrow the truth, and crush its advocates and adherents. Every art and device, and expedient which the ingenuity of man can devise is put in requision for the accomplishment of their purpose. We are slandered, persecuted and abused; our characters are assailed, our motives impeached, our families insulted and our children seduced from the paths of truth and duty, and led into error and disobedience. The crisis has come! Our denomination is being sifted. Those who have united with us for "the loaves and fishes," and "the stony ground hearers" of the word, are leaving us, and are becoming the tools of our opposers. The prince of darkness has marshalled his forces—consisting of Calvinists and Arminians, Infidels and Apostates, in hostile array, against the cause, and friends of truth, and no expedient will be left untried, which promises the least success in the accomplishment of their unhallowed purpose. It behooves the friends of truth, therefore, to manifest a corresponding zeal and engagedness. They should be fully prepared for the contest. They should put on the whole armor of God, and be fully prepared, qualified and ready, at all proper times, and on all proper occasions, to defend "the faith which was once delivered to the saints." But more especially, should the believers in the "great salvation," be careful to maintain good works, and to exemplify in their lives and conduct the principles and tendency of their faith.—Let us but do this, and we may rest assured that we shall come off conquerors and more than conquerors, through him that loved us, and died to redeem us.—*Balm of Gilead.*

Amount of Salt of the Ocean.

Bakewell estimates the amount of salt in the ocean at two and a half per cent. From computations based upon the amount of the tides, it is highly probable that the Atlantic and Pacific oceans are, in their central parts, not less than 9 or 10 miles in depth. Were we to place the average depth of the ocean at 5 miles, it would doubtless be a moderate estimate. In superficial extent it covers full three fifths of the earths surface. Assuming then 5 miles as the average depth of the ocean, and two and a half per cent as the average amount of salt contained in it, were the waters entirely evaporated, the saline or residue would form a stratum of salt more than five hundred feet in thickness, covering three fifths of the surface of the globe. If then this mass of salt were evenly spread over the entire amount of land on the earth's surface, it would cover it to the depth of 750 feet. But no more than one fifth of the earth's surface is habitable.—Were, then, the salt contained in the ocean spread over all the habitable parts of the globe, it would cover them to the deprh of 1500 feet, or something more than a quarter of a mile.

Let us try another illustration. The superfices of our planet are calculated to contain about 190 millions of square miles. The territory of the United States may be estimated in round numbers at two millions of square miles, or one-nineteenth of the habitable surface of the globe; say in round numbers one-twentieth. Were the salt of the ocean, therefore, evenly spread over the entire surface of the United States from the Atlantic to the Pacific, and from the Gulf of Mexico to British America, it would cover it to the depth of 80,000 feet, or between 5 and 6 miles. But were only that part which is now laid out into States and reduced to cultivation, thus covered, the depth would be nearly 12 miles.

Once more. The State of Ohio contains about 40,000 square miles, or one-fiftieth of the entire territory of the United States. Let us, then, suppose all this salt collected into a pyramid covering the entire State of Ohio, or its equivalent, that is, an extent of territory 200 miles square; the pyramid of salt would shoot its crystal head 855 miles into the blue expanse, leaving the clouds about its very base glittering in eternal sunshine, and visible at a distance of 2790 miles.—*Ohio Observer.*

The Shepherd's Dog.

Notwithstanding his wild and melancholy looks he is patient, persevering, and most faithfully attached to his master. It is curious to see how carefully in this country he will gather and drive a flock of sheep, with more skill than any other man or boy could do it. But in the highlands of Scotland, where the winters are long and severe, and the snow-drifts are very deep among the mountains, these dogs are still more useful; and wonderful stories are told of their sense and faithfulness. The following is known to be a true one.

The valleys, or glens as they are there called, among the Grampian mountains are chiefly inhabited by shepherds. There are no fences or boundaries in these wild parts, but every shepherd has his own range, which reaches so far that he never sees the whole of his flock together, except when they are collected for shearing. Every day he has to go to the distant parts of his range and with his faithful dog to turn back any straggling sheep that might wander beyond his own bounds into his neighbor's land. In one of these rambles a shepherd took his little boy about three years old, as is the custom with the highlanders, to season them to the cold of the climate. After going about the pastures for some time, the shepherd with his dog climbed a very steep hill that he might gain a wider view of his scattered flock. But fearing to tire the child, he left him in a sheltered spot, charging him not to stir till he came back. But hardly had he reached the top of the hill, when the sky suddenly darkened by one of the very thick mists which often comes down suddenly on these mountains, and shut out every object from the eye. The father, feeling anxious for his child, hastened down; but owing to the darkness and his own fright, he lost his way. He wandered long among the dangerous bogs and waterfalls which abound in those desert places, till night came on; still he went on and on till he came to the edge of the mist, and then he saw by the light of the moon, that he had reached his own valley, and was within a short distance of his cottage. It was impossible to renew the search for the poor child that night; but as soon as morning began to dawn he set out with a party of his neighbors. All that day he crossed the mountains to and fro, looking into every dark hollow and cleft; but to no purpose. The dog however, had returned home, and after receiving his usual allowance of cake, had run off, and was still absent. Day after day the heart broken father renewed his search, and the neighboring shepherds left their flocks to seek for the lost child in every part of their different ranges;—but still in vain. There was not the least mark of a small footstep on the damp grass. The father strained his ear to listen; but there was no feeble cry mixed with the loud roar of the waterfalls and the bleating of the flocks. Yet still, when he came back to the cottage at night, he found that the dog had been for his allowance of food, and then had gone off again. Being struck with this, he stayed at home till the dog set off again with his cake, and followed him. The faithful creature led him to a wild waterfall at some distance from the spot where the child had been left. It was a dreadful place. The high cliffs on each side almost meet together at the top, but below it was a fearful dark hollow. The dog instantly began to make his way down one of these steep cliffs, and at last, went into a cave nearly close to the roaring waterfall. The shepherd followed with difficulty. You may guess what he felt when he saw his boy there safe, eating the cake which the dog had brought, while the faithful animal stood by watching him with looks of pleasure.

From the child's own account, and the place in which he was found, it appeared that he had wandered to the edge of the cliff, and then either fallen or scrambled down till he reached the cave—when there, the fear of the waterfalls prevented his leaving it. The dog by means of his scent, had tracked him to the spot, and then had hindered him from starving by giving up to him his daily allowance. He seemed never to have left the child night or day, except when he went home for his food, and then he was seen running at full speed to and from the cottage.

Great Results hang on little Things.

Two men were at work one day in a shipyard. They were hewing a stick of timber to put into a ship. It was a small stick, and not worth much. As they cut off the chips they found a worm, a little worm, about half an inch long.

'This stick is wormy,' said one, 'shall we put it in?'

'I do not know; yes, I think it may go in. It will not be seen, of course.'

'Yes, but there may be other worms in it; and these may increase and injure the ship.'

'No; I think not. To be sure the stick is not worth much, yet I do not wish to lose it. But come, never mind the worm; we have seen but one; put it in.'

The stick was accordingly put in; the ship was finished, and she was launched off into the waters, all ready for the seas; she looked beautiful as the swan when the breeze ruffles his white feathered bosom, as he sits on the waters. She went to sea, and for a number of years did well. But it was found, on a distant voyage, that she grew weak and rotten. Her timbers were found all eaten away by the worms. But the Captain thought he would try to get her home. He had a very costly load of goods in the ship, such as silks, crapes, and the like, and a great many passengers. On their way home, a storm gathered. The ship for a while climbed up the high waves, and then plunged down, creaking and rolling finely. But she then sprung a leak.—They had two pumps, and the men worked at them day and night; but the water came in faster than they could pump it out. She filled with water and went down under the dark blue waves of the ocean, with all the goods and all the people on board. Every one perished. Oh! how many wives, mothers and children mourned over husbands, sons and brothers, for whose return they were waiting, and who never returned! And all this, probably, because that little stick of timber, with the worm in it, was put in when the ship was built! How much property, and how many lives, may be destroyed by a little worm! And how much evil may a man do, when he does a small wrong, as that man did when he put the wormy timber in the ship!

'Love is the shadow of the morning, which decreases as the day advances. Friendship is the shadow of the evening, which strengthens with the setting sun of life.'

Dignified conduct of a young Lady.

Eliza, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, 'That a man of the world would not be so old fashioned, as to regard God and religion.' Eliza started! but quickly recovering herself, said, 'From this moment, then, sir, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely.' The match was broken off.

Burial of a young Indian.

The following extract from a letter dated eighth month 23d, 1842, from a friend residing among the Shawnee Indians who are under the care of Baltimore Yearly Meeting, to a member of that meeting, it was thought would be interesting to the readers of "The Friend," as illustrative of some of the peculiar customs and ceremonies of that poor despised, and downtrodden people.

"On the 10th of last month, several of our family attended the funeral of a young Indian, son of a chief, who lives about three miles from our establishment. We started about ten o'clock in the morning, and on our arrival at the house of mourning, found a pretty large collection of men, women and children, seated in groups round the house and yards; with their long black hair hanging loosely down their backs, (a badge of mourning,) and a kettle of bean soup before each group. The corpse was laid on a board in the yard, near the house, under a muslin canopy, dressed in his grave-clothes, viz., the usual dress he wore, with one or more pieces of calico, a shawl, good new warm blanket, and muslin winding-sheet; all of which were wrapped so closely round the body that no part was to be seen, save the shroud. Previous to its being conveyed to the grave, the head was uncovered, and the face washed and painted in the Indian style, and the body sprinkled with tobacco powder. On the right side of the corpse lay a gun, and sundry articles belonging to the deceased; and on his left sat his sister with a fly-brush in her hand; and round the head lay a variety of articles, such as remnants of calico and ribbon, handkerchiefs, tobacco boxes, &c., presents from his friends: also, not less than a bushel basket of corn and wheat bread, and about the same quantity of meat, and several large kettles of soup. About two o'clock, P. M., six rough-sawed boards, two inches thick, were brought and laid softly by the side of the corpse; and the men who brought them repaired to the spot of interment, which had been previously selected, a few rods from the house and the sod removed by his sister and another female relation with a hoe. After the men had dug about three feet deep, the boards were brought and laid in the grave, and after they were fitted together, formed quite a snug coffin. The body, suspended on three saddle girths was conveyed to the grave by six men; and the undertakers had a ribbon of red, blue, and green round their necks. (It is the business of the undertaker to prepare the coffin, grave, &c.) After the corpse was laid in the grave, an old chief walked round it, sprinkled the body with tobacco, as he uttered over it a few words. One of the undertakers cut a corner of every covering that was wrapped round the body and handed to the deceased's sister as a memento of her departed brother. The mourners walked in procession; the men first, and only one abreast; and as soon as they reached the grave, each one received at the hands of the old chief, a little of the tobacco, and as they walked silently round the grave, sprinkled it over the body; and in this manner they took their last farewell of their departed friend, continuing their walk until they reached the house again. The coffin was then closed and the grave filled up. The whole was performed in a solemn manner, and many tears were shed.

"After the interment the company partakes of the provisions. The remnants of calico, &c. are given to the undertakers for their labor; and the property of the deceased is divided among the relations."—*The Friend.*

The Corrupting Influence of Trade.

But the peril of business specifically considered; and I ask if there is not good ground for the admonitions on this point, of every moral and holy teacher of every age? What means if there is not, that eternal disingenuity of trade, that is ever putting on fair appearances and false pretences—of 'the buyer that says it is naught, it is naught, but when he is gone his way, then boasteth'—of the seller, who is always exhibiting the best samples, not fair but false samples, of what he has to sell; of the seller, I say, who, to use the language of another, 'if he is tying up a bundle of quills, will place several in the centre of not half the value of the rest, and thus sends forth a hundred liars, with a fair outside to proclaim as many falsehoods to the world!' These practices, alas! have fallen into the regular business course of many. All men expect them, and therefore you may say that nobody is deceived. But deception is intended; else why are these things done? What if nobody is deceived? The seller himself is corrupted. He may stand acquitted of dishonesty in the moral code of moral traffic; no man may charge him with dishonesty; and yet to himself he is a dishonest man. Did I say that nobody is deceived? Nay but somebody is deceived! This man, the seller, is grossly, wofully deceived. He thinks to make a little profit by his contrivance; and he is selling by penyworths', the very integrity of his soul.—Yes, the worthiest shop where these things are done, may be to the spiritual vision a place of more than tragical interest. It is the stage on which the great action of life is performed.—There stands a man who in the sharp collision of daily traffic, might have polished his mind to the bright and beautiful image of truth, who might have put on the noble brow of candor, and cherished the very soul of uprightness. I have known such a man. I have looked into his humble shop. I have seen the mean and soiled article with which he is dealing, and yet the process of things going on there, was as beautiful as if it had been done in heaven! But now what is this man—the man who always turns up to you the best side of every thing he sells—The man of unceasing contrivances and expedients, his life long, to make things appear better than they are? Be he the greatest merchant or the poorest huckster, he is a mean, a knavish—and were I not awed by the thoughts of his immortality, I should say—a contemtible creature whom nobody that knows him can love, whom nobody can trust, whom nobody can reverence. Not one thing in the dusty repository of things, great or small, which he deals with is so vile as he. What is the thing then, which is done or may be done in the house of traffic? I tell you though you may have thought not so of it—that there even, there, a man may be lost! that the very structure, built for the gain of earth, may be the gate of hell! Say not, that this fearful appellation should be applied to worse places than that. A man may as certainly corrupt all the integrity and virtue of his soul in a warehouse or a shop, as in a gambling house or a brothel.

False to himself, then, may a man become, while he is walking through the perilous course of traffic; false, also, to his neighbor. I cannot dwell much upon this topic; but I will put one question; not for reproach, but for your sober consideration. Must it not render a man extremely liable to be selfish, that he is engaged in pursuits whose immediate and palpable end, is his own interest? I wish to draw your attention to this peculiarity of trade. I do not say, that the motives which originally induce a man to enter into this sphere of life, may not be as benevolent as those of any other man; but this is the point which I wish to have considered—that while the learned professions have knowledge for their immediate object, and the artist and artisan have the perfection of their work as the thing that directly engages attention, the merchant and the trader have for their immediate object, profit. Does not this circumstance greatly expose a man to be selfish? Full well I know that many are not so; that many resist and overcome this influence; but I think, that it is to be resisted. And a wise man, who more deeply dreads the taint of inward selfishness, than of outward dishonor, will take care to set up counter influences.—*Dr. Dewy.*

Dollars and Cents.

It is rather curious what singular ideas folks will get hold of sometimes, and think every body their enemies. The fact is, this mistake arises from their own limited ideas of men and things. A man who goes into his counting-room in the morning, counts and takes money, writes letters and keeps his mind engaged in the pursuits to get rich, holding no intercourse with men only so far as dollars and cents are concerned, narrows his mind down to imagine all men as himself, enemies to each other—and he'll never have friends, nor can he be respected only as he has respect with his money. We have many such in the world and we pity them. Man was made for a more noble purpose than to be the plaything of dollars and cents. If those individuals who think that the world does not pay them proper respect, would respect themselves, and do good with their means, they would soon find that all men are not their enemies. A free, honorable intercourse with the world, as it jogs, will make a man feel that he has friends who will hang about him for his real worth. Friends, bought with dollars, last no longer than dollars last.

The wild Horses.

The herds of wild horses present a beautiful spectacle when they are alarmed in their native wilds by the intrusion of an army. Instead of flying, as the deer and other timid animals, they gallop round in compact masses of many thousands, apparently for the purpose of reconnoitering the strangers; and frequently advance boldly to within a few yards of the line of march, where they halt to gaze at the troops, tossing their manes, and showing every sign of astonishment and displeasure, especially at the sight of the cavalry.—These droves are always headed by some fine looking old bashaws, whose flowing manes and tails plainly show that they have never been subject to man's control; and in the rear the mares and colts follow.

Luther's discourse of Musick.

Musick (said *Luther*) is one of the fairest and most glorious gifts of God to which Satan is a bitter enemie, therewith many tribulations and evil cogitations are hunted away. It is one of the best Arts, the Notes give life to the text, it expelleth melancholic as wee see on King Saul. Kings and Princes ought to preserv and maintain Musick, for great Potentates and Rulers ought to protect good and liberal Arts and Laws, and although private people have lust thereunto and love the same, yet their abilitie cannot preserv and maintain it. Wee read in the Bible, that the good and godly kings maintained and paid singers. Musick (said *Luther*) is the best Solace for a sad and sorrowful minde, through which the heart is refreshed and settled again in peace, as said by *Virgil; Tu calamos inflare leues, ego dicere versus:* Sing thou the Notes, I will sing the Text. Musick is an half Discipline and Schol-mistress, that maketh people more gentle and meek minded, more modest and understanding. The base and evil fidlers and minstrels serv thereto, that wee see and hear, how fine an Art Musick is for white can never bee better known, then when black is held against it. *Anno* 1538, the 17th, of *December*, *Luther* invited the singers and musitians to a supper, where they sing fair and sweet *muteteæ*, then hee said with admiration, Seeing that our Lord God in this life (which is but a meer *Cloaca*) shaketh out and presenteth unto us such precious gifts, and what then will bee don in the life everlasting, when every thing shall bee made in the most compleat and delightfullest manner, here is onely *materia prima*, the beginning. I alwaies loved Musick (said Luther) whoso hath skill in this Art, the same is of good kinde, fitted for all things, we must of necessitie maintain musick in Schools, a School-master ought to have skill in musick, otherwise I would not regard him, neither should wee ordain young fellows to the office of preaching, except, before they have been well exercised and practised in the School of Musick. Musick is a fair gift of God, and near allied to Divinitie, I would not for a great matter (said *Luther*) bee destitute of the small skill in Musick which I have. The youth ought to bee brought up and accustomed to this Art, for it maketh fine and expert people.

Every threatening explained. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term threatenings. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*— In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*— That work consists of 'selectione' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

Rose of Sharon. The Rose of Sharon for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

Book of Promises. For sale at the Trumpet Office, 37 Cornhill, 'THE BOOK OF PROMISES: or the Universalist's Daily Pocket Companion, being a collection of Scripture promises, arranged under their proper heads.' By S. Bulfinch Emmons. This is a very valuable little work. Chap. 1st. treats of salvation and redemption, and gives all the promises on the subjects, under eight heads. Chap. 2d. answers objections by Scripture promises, such as these—'all will not come to God'—'we must repent and be born again,'—'this is a probationary state. There is no change after death'—'the wicked will be exposed to the anger of God, world without end'—'God will not always be merciful as he now is,' &c. &c.

The promises of Universal Salvation are all introduced and classed, also promises to the sick and afflicted. The views of distinguished theologians, of various denominations, upon *the fulfilment* of the promises relating to the salvation of the world, are given;—whereby it will be seen that Niles, Baxter, Summerfield, Wesley, A. Clarke, Prof. Stuart, and others, have laid down principles from which Universalism must unavoidably flow.

Price of the work 25 cents. 125 pages.

Paige's Questions. Fifth Edition. For sale at the Trumpet Office, No. 37 Cornhill, 'Questions on Select Portions of the Gospels; designed for the use of Sabbath Schools and Bible Classes. By Lucius R. Paige, pastor of the First Universalist Society in Cambridge.' Price 25 cents single; $2,50 per dozen.

Miller's Theory Refuted. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1843.—The work is in three parts.

In Five Sermons by Rev. O. A. Skinner, pastor of the Fifth Universalist Society in Boston, in which he treats at length of the Second Coming of Christ, showing *what* we are to understand by it—*when* it took place, and for *what* purpose he came. Mr. Skinner also considers at length Mr. Miller's calculations in regard to the prophecy of Daniel, and the book of Revelation, and shows them to be utterly erroneous and *contradictory.*

II. A Sermon on the scriptural sense of the phrase 'end of the world,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

III. A learned Dissertation by Rev. John M. Austin, of Danvers, showing the falsity of Mr. Miller's Theory, and the absurdity and error of his calculations on Daniel and the book of Revelations.

We have here got a thorough, absolute annihilation of Mr. Miller's Theory. The whole is done in a candid, christian spirit. The book is not ridicule but *argument*; and is designed to meet the cases of those who honestly but erroneously suppose Mr. Miller to be right. The Bible is appealed to as the only guide.

Paige's Selections. 'Selections from Eminent Commentators who have believed in punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By Rev. Lucius R. Paige. *Second Edition*, with revisions and additions. 358 pages.—Price $1.

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THOMAS WHITTEMORE, Editor.

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AGENTS.

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Boston:

Examination of Future Punishment.

There is an association of Universalist clergymen in Boston and vicinity, known by the name of the Winchester Ministerial Circle. They meet once in a month at each others' houses. Some one is appointed at the previous meeting to write an Essay. The last meeting was holden at the house of Rev. Sebastian Streeter, in Boston, on Monday of last week, when Rev. Hosea Ballou, of this city, delivered the following Essay:

'What effect will the conduct of men, in this mortal state, produce in relation to their portion of enjoyment in the future, immortal state?'

However various and conflicting may have been the opinions of Christian doctors on this question, they have generally agreed in using about the same language in reference to it; and have been quite uniform in their application of certain passages of Scripture as divine authority on this momentous subject.—But although our clergy, who believe in the doctrine of particular election and reprobation, hold the same language, in reference to man's final state, as do those of the Arminian school, and apply the same Scriptures to that subject as do the last mentioned, it seems utterly impossible to reconcile either their manner of speaking, or their Scripture quotations equally and rationally to their widely different sentiments. The doctors of the first mentioned class believe, and profess to believe, that the final, eternal destiny of all men was fixed and decreed, in the counsels of divine wisdom from all eternity, without any reference to faith or good works. But the last mentioned doctors contend that man's final state depends on the condition of faith in Christ, and obedience to his precepts. Yet have these schools of doctors made the same use of 2 Cor. v. 10, where the apostle says, 'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' If we could find any way to reconcile this declaration of the apostle to the meaning which the Arminian attaches to it, is there any possible way to understand how that meaning agrees with the sentiment of the predestinarian? That this passage agrees, in substance, with all those numerous passages which speak of rewarding men according to their works, perhaps, will not be doubted by any.

It is, unquestionably, a fact, that neither of the before mentioned classes of divines understandingly believe either the passage in 2 Cor. v. 10, or any of those like passages, which evidently belong to the same general subject. What they all believe and teach concerning this subject of rewards and punishments in the immortal state, amounts simply to this, viz. some men will be eternally rewarded for their good deeds, but not punished for their deeds which are evil; and some men will be endlessly punished for their evil deeds, but receive no reward for their good deeds. To understand the Scriptures thus, and so to explain them, is, evidently, to do them great injustice; and to modify the moral government of God, by the wisdom of man, contrary to man's sense of moral justice. All which is written in the volume of divine inspiration on the subject of rewards and punishments is, unquestionably, in agreement with Eccl. xii. 13, 14: 'Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'

Our Creator has given us no evidence for believing that some of his moral beings are so privileged, that their transgressions will yield them no bitterness; and that others are not entitled to the happy effects of obedience to his parental requirements. Nor does such doctrine find any support in the experience of man. 'He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons with God.'

In relation to our remarks thus far, there appears no danger of meeting with any opposition.

We come then to another important query, and that is, are the rewards and punishments, of which we have assurance in the divine word, administered in this mortal state, or are they to be experienced in the future, immortal state? In the old schools, as we have seen, these rewards and punishments have been carried into the immortal world; though so managed that some are there to receive an infinite reward for their good deeds, but no retribution for their deeds which are evil;—while others are to be forever punished for every evil work, but are to meet with no reward for doing well. But as we are compelled to reject this theory, on account of its utter and manifest impropriety; we may ask whether all men will not be rewarded and punished in the immortal state according to their good and evil deeds in this mortal life? If we take the affirmative of this question, meaning thereby that all rewards and punishments are to be administered in the immortal state, and that no such administration is known in this state, then surely we throw away all proof from man's experience here, that there is, in the divine government, any such thing as rewards and punishments. One might conjecture, that as there are no rewards nor punishments in this world, there must be in the future. So another may surmise, that as God does not, in this world, render to men according to their works, we may reasonably suppose he will not in the world to come. And this surmise, to say the least, is as plausible as that conjecture.

But is it said that we are not left to our speculations in regard to this weighty subject, and that God's written word must decide the matter? To this we shall not demur.—We are in favor of using this rule, and no other. If it be asked whether our experience should not be allowed to bear testimony in the case, the *right* answer is, our experience can be of no authority in the matter only as it obtains its force from the divine word.—That for which we here contend is made clear by the following Scripture: Gen. xv. 13, 14: 'And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.' Here we learn that God judged that nation which afflicted the seed of Abram, before he brought them out of their bondage. Now if the Scriptures had informed us that God brought the oppressed Hebrews out of Egypt, and had given no account of any judgments having been sent on their oppressors, then, in this instance, human experience would not have borne witness. But look at Exod. ix. 13, 14: 'And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know that there is none like me in all the earth.' By following the Scripture account, we find that all God's plagues were sent on Pharaoh and his people in judgment; and afterward the oppressed were delivered. If the Scriptures no where give us any account that Pharaoh and his people are to be judged and punished in the immortal state, do we render them that deference which is due to their authority by contending that the divine retribution on Pharaoh and his people, was not administered in this mortal state, but is in reserve for the immortal? We have an instance of divine retribution recorded in the 9th chapter of Judges, which we may consider as another example of Scripture doctrine on our subject. See verses 56, 57: 'Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.' In agreement with these examples we find the doctrine of rewards and punishments laid down in Levit. xxvi. and Deut. xxviii., in which account we are certified that justice should be duly administered, both in relation to obedience and disobedience. But in all these specified rewards and punishments we find all to relate to good and evil in this mortal state; and no allusion to the future. St. Paul, in his Epistle to the Hebrews, when endeavoring to guard Christians against a neglect of the duties of their vocation, says, chap. ii. 1—3,—'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation.'—The apostle here assures us that, as under the former dispensation the people were justly punished for every fault, so would it be under the gospel dispensation; but neither Paul, nor any other inspired writer, has furnished authority for carrying the divine rewards and punishments under the gospel dispensation, into the immortal state, any more than such rewards and punishments were carried into that state by the law of Moses.—When Jesus, to whom all judgment was committed, set up and established his kingdom in this world, his judgment-seat was erected, before which, as St. Paul says, all must appear, that every one may receive according to his deeds, whether good or bad.

But in all we have said what have we done in relation to our question? Perhaps it will be said we have done but a very little. And yet this little may be of even important service while we attend to further discussion; as we are instructed by it not to look to the Scriptures for any information respecting rewards and punishments in the immortal world.

What are we now to do? We are to try to settle the question, What effect will the conduct of men, in this mortal state, produce in relation to their portion of enjoyment in the future, immortal state? But by what rule, and by what means are we to arrive at the solution sought? Is it said that we must reason from analogy? It is true many learned divines strenuously contend for this; and are confident that by this mode of reasoning they correctly arrive at the conclusion, that the virtuous in this world will be rewarded in the future state; and that the vicious here will be punished there. But such a conclusion is no honor to their learning, nor is it any evidence of their extraordinary powers of reasoning. All we have seen on this subject strongly indicates the fact, that these divines assume, without any proper process of reasoning from analogy, that some of the human family will be happy hereafter, and that some will be miserable; and as they have no Scripture proofs in the premises, they say that analogy sustains them in their conclusion.—What is meant by analogy? Analogy is a resemblance between things with regard to some circumstance or effects. If this reasoning from analogy on our present subject be fully authorized, what difference shall we find between this mortal state and the immortal? We are brought to a full stop at our first setting out. This state of our existence is mortal; and all who live here must see death. What follows from analogy? The next state of man's existence will be mortal; and all who live in that state must see death. Immortality is now out of the question; and our subject changes its aspect, having lost one of its principal elements.

As we are now entirely free from all authority but analogy, we have just as wide a field, in which to range, as we please to make it. We will then take the assumption that virtue in this state is to be rewarded in the next; and that vice here is to be punished there, for granted, and then reason from analogy. This will bring us to the conclusion, that retribution will forever be one state of man's existence in arrear, and if men suffer for sin in this present state, or here enjoys in consequence of virtue, both this sin and this virtue belonged to a former state. Again, our analogical reasoning brings us to the wise conclusion, that as we have here no recollection of having existed in a former state, we shall, in the future world, have no recollection of this. Keeping to our analogy, we may be satisfied that in the future world some will die in infancy, some in youth, some in middle age, and some in old age; all will sin and come short in duty; some will be more virtuous than others; the most virtuous will endure great afflictions; be persecuted by bigots, and in short, all things there will analogically agree with all things here.

Perhaps we shall be told that we carry this analogy too far, and make it too particular; and that by so doing we wrong our wise and learned divines. Well, this we have no disposition or wish to do. Will they inform us just how far they would extend this mode of reasoning? They have never done it. No doubt the extent to which they are willing to go must be determined by their own imaginations, each carefully accommodating his own particular views. Let them do so, and there are not more points in the wide heavens around us, than there will be of their widely different and conflicting opinions.

Some may say, we believe in the doctrine of immortality, as it is brought to light thro' the gospel; and do not admit that the imperfections of this mortal state will exist in that; but are strongly inclined to the opinion that our conduct in this world will be attended with good and evil consequences hereafter, and will render us more or less happy, according to its moral character; and we wish to have the question duly considered on these admitted premises. Well we will do all we can. But before we begin, we want to be furnished with some acknowledged authority. Are the Scriptures to direct our inquiry, and decide the question? If so, what shall we do if on examination we find them silent on the subject? We do not remember that Moses, or the Prophets, or Jesus, or any of his disciples have given us any information concerning what effect our conduct in this world will produce, affecting our enjoyments in the immortal state. It is true that Jesus taught his disciples, in the parable of the laborers in the vineyard, that some murmured because they received no more wages than others, who had not labored so long as they had; and that the first should be last and the last should be first; but we have no authority for applying this parable to the immortal state. And it would by no means, well agree with the opinion that the most virtuous here will receive more happiness in the immortal world, than those who come short; for, according to the parable, those who bore the burden and heat of the day, and those who wrought but one hour, received alike. If this parable is allowed to establish a principle, it would seem that our inquiry is at an end; and that the amount of happiness allotted to the children of our heavenly Father is determined by his own gracious will, and not by the amount of their good works. To whatever this parable specially belongs, one thing is obvious, and that is, if those who bore the burden and heat of the day, had loved those who wrought but one hour as they loved themselves, there would have been no murmuring.

If it be said, even allowing that the Scriptures are silent, in regard to our question, reason teaches that our conduct in this world must affect our enjoyments in the immortal state, or we must loose our recollection of what we here do, we reply: When we undertake to determine important questions, relating to the immortal state, by our reason, without the aid of God's word, we imply thereby that He has not revealed so much of the future state as is necessary for us; and that it becomes us to make the best shift we can to supply the deficiency. It is true that the blessed Jesus told the Sadducees that in the resurrection men will be equal unto the angels, and shall die no more; and St. Paul informs us, that as in Adam all die, even so in Christ shall all be made alive; but this is not enough to satisfy our curiosity. We want—what do we want? We want to know who are to be *greatest* in the immortal world! Well, who are they who shall be greatest there? Of course, WE who are the greatest, the wisest, and the best here on earth. If reason does not teach this our pride and our vanity are all put to confusion, and our marvellous attainments are of no value! This, be sure is intolerable. It must not be so.—Let us go to work now in earnest, and make reasonable calculations. But as it is not modest to be talking about ourselves, we will make our calculations in regard to others, having ourselves in mind all the time.—Which will enjoy the most happiness in the immortal state, St. Peter, or Ananias? The latter lied to the Holy Ghost and then died; the former denied Jesus, and cursed and swore that he knew not the man, and was rebuked by his Master, and by him called Satan; and was withstood to his face by Saint Paul, for his dissimulation. Will not Peter remember, in the immortal world, his base conduct here? and will not Ananias remember his foul lie? Well, if they both remember these things, will not such recollection render them both less blessed than they would have been had they never done those things? If this be granted, it does not determine which of the two will enjoy the most. Let us try another case. Take those wicked enemies of Jesus, who maliciously procured his crucifixion, and his disciples who preached his gospel, and suffered death for his cause. Which of these classes will enjoy the most in the immortal state? Is it said, that reason, without a moment's pause, answers; the disciples will enjoy far the most happiness in that state? If this be said, we have some important queries to suggest. 1st. Does reason, enlightened by the Scriptures, allow that divine wisdom had no design in the crucifixion of Jesus? 2d. If it be allowed that God designed this event, does not reason teach us that He also designed all the means by which it was accomplished? If our reason will not consent to this, it is of no use to us, and the least we have to do with it the better. But the fact, is reason, enlightened by the Scriptures, does fully assent to the fact. However humiliating it may be to allow this, allow it we must. 3d. Did God design the crucifixion of Jesus, and design that the enemies of Jesus should do this act, and did He design all this for good? Reason, now having got into the divine light, answers in the affirmative. Now suppose, that in the eternal, immortal state, it should please the Father of the spirits of all flesh, to open this whole plan to the clear vision of all concerned in it, what does reason say will be the effect on those who were the enemies of Jesus? Will such a discovery, if such be ever made, cause those who crucified the Son of God, to hide their faces with shame, and forever to lament the deed? or will it cause them to be sensible of their entire dependence on God, and to be wholly swallowed up in the bright glory of divine wisdom, and the ocean of God's mercy?

Should such a scene as above suggested, be exhibited in the immortal state, does reason lead us to suppose that the enjoyments of those who crucified Jesus will be less on account of their having done this deed? Will they, to all eternity enjoy less than they would have enjoyed had they not done it? Will those disciples of Jesus, who published his gospel, and suffered in his cause, feel that they are entitled to more enjoyment than those who persecuted them? How are we to dispose of this subject? These disciples love those who were, in this world, their enemies; and they love them as they love themselves; yet claim for themselves more than they are willing those whom they love as themselves, should enjoy. O, not so. This would be open hypocrisy. No, these disciples must be sincere; they must love those who persecuted them as they love themselves, and, of course, must wish them as much happiness as they themselves enjoy. This is the *right spirit*; this is the very image of Jesus. In the light of this spirit of love we see that if what the enemies of Jesus did in this world affects them in the immortal state to their disadvantage, it will equally affect the disciples, to their disadvantage. There is no way to avoid this argument, but by ridding ourselves of this spirit of love and meekness. Once get rid of this and nothing remains to obstruct our onward course. We may be loud and even clamorous about distinctions in the immortal state, and therewith nourish that vanity and pride, which now love to feed on such air. And we may build our highest hopes of heaven hereafter, on that which shuts us out of heaven here.

But it is time to draw to a conclusion. But first let us take one general survey of the whole subject. Does Christianity teach us that all men, who have sinned and come short of the glory of God, will be, on account of sin, less happy in the immortal state, than they would have been if sin had never existed? Here we have the whole subject before us. If we answer the question in the affirmative, we impeach both the wisdom and goodness of God. If we answer the question, as we ought, in the negative, we, necessarily, repudiate the belief that sin committed in this mortal state will lessen the enjoyments of the immortal.

The following article is from the pen of Br. W. Balfour, of Charlestown. He does not believe in the *natural* immortality of the human soul, nor in the doctrine of punishment after death. He believes that men will be made alive hereafter by the *resurrection of the dead*, and not because they have naturally, immortal souls. By the power of God, he thinks men will be *raised from the dead;* he does not believe in any *intermediate state* between death and the resurrection, nor in any misery beyond the grave.

Origin of Future Torment.

Br. WHITTEMORE,—I am very much pleased with Br. Montgomery's Sermon, given in the Trumpet of Decem. 17th. So much so, that not to be pleased with his views, I must *first be displeased with my own.* He says—'the doctrine of endless misery must have had an origin *somewhere*, at some particular time, and among a particular people.' Who can deny this? He then informs us, 'Our object at the present time, is to trace out that *origin.*' A noble object, and traced out in a noble manner. He states generally, that *'the Bible will be searched in vain for any language which proves that doctrine.'* But to be more particular, he says—'it will be necessary to commence with the creation of human beings, and to trace out every instance of punishment found in the sacred records, down to a certain period of time, at which period we shall discover clear light breaking upon our subject.' The 'instances of punishment,' he adverts to, are, 1st. That of Adam and Eve. 2d. That of Cain. 3d. That of the antediluvians. 4th. The punishment of the *crime of murder*, Gen. ix. 6. 5th. The punishment of the Sodomites, Gen. xix. 24, 25. These are all the instances of punishment referred to. It is then added—'We have now traced every instance of revealed punishment, from the sin of Adam to the destruction of Gomorrah, which took place in the time of Abram; and we find not the least proof that the doctrine of endless wo, has an origin in the Bible during that period of time. I might go on and show, that no part of the Old-Testament gives the least countenance to unending sorrow—but such a work is foreign from my purpose.' He confirms these statements, by quotations from Jahn, Paley, and Dr. Campbell. To all the above statements, we cordially subscribe; but must say, this is not going *far enough;* it saves from censure an unscriptural doctrine among Universalists. Do not some, yea, many of them believe, the souls of men are immortal, and after death live in an intermediate state, between death and the resurrection, enjoying happiness or suffering *a limited punishment.* This will not be denied or disputed. I then ask, where is this *ending sorrow* taught in the Bible?

1. Where do we find this doctrine taught in Scripture, during the period of time between Adam and Abram? No intimation is given of this doctrine, any more than of *endless misery*, in the punishment of Adam and Eve, Cain, the antediluvians, the punishment of murder, or that of the Sodomites. If the silence of Scripture is proof against the doctrine of *endless punishment*, is it not proof also against the doctrine of *limited future punishment*? To deny this, I must cease to be an honest, candid, and consistent man. It is said, *the immortality of the soul*, and *limited punishment*, were taught in revelations which are now lost; the same thing can be as easily said respecting *endless punishment*, which balances this account. But who has got in his possession God's revelation respecting the *lost revelation*?

2. To use Br. Montgomery's language, 'I might go on, and show that no part of the Old-Testament gives the least countenance to the doctrine of the *immortality of the soul* and its *limited punishment in an intermediate state*, any more than to the doctrine of endless misery; but such a work is foreign from my purpose.' If the one doctrine is to be rejected on the *silence of the Old-Testament*, so must the other; and when I believe one, I will be consistent, and believe both. Who has ever proved, that endless misery ought to be rejected on the authority of the silence of the Old-Testament, and on this same *silent* authority, the *immortality of the soul*, and its *limited punishment after death*, ought to be received? I have never seen this done, nor do I ever expect to see it done. I am compelled to reject both doctrines on this ground.

3. Jahn, Paley, and Campbell are quoted, to confirm what? To confirm Br. Montgomery's views, that *endless misery* is not taught in the Old-Testament, but that all the punishments mentioned there, are confined to the present life. But do any of the quotations prove, or confirm the doctrine of the *immortality of the soul*, or its *limited punishment in an intermediate state*? We do not think that this will be asserted. On the contrary, look at the quotations again, and see if they do not teach something very different. What does Dr. Campbell intimate, when he says—'It is plain that in the Old-Testament the most profound silence is observed, in regard to the state of the deceased, their joys or sorrows, happiness or misery.' Can it be believed, 'that in the Old-Testament, *the most profound silence is observed, in regard to the state of the deceased,*' if the writers knew that they had immortal souls which were either in a state of happiness or misery? Can this be believed? And if it is, on what Scripture authority is it believed? On the *profound silence* of Scripture! If not, on what else is it believed? And where are we to stop in believing doctrines, if it is right to believe such as the Bible does not teach? And why blame the Catholics for believing what the *Church believes*, merely on the Church's authority? If it can be proved from Scripture, let it be done. But who has ever done this?

Br. Montgomery goes on to say—'We have then come down to the age of Abram. Here a new light breaks in upon us, leading us away from the Scriptures, to new sources of information concerning the main object of this discourse. Between the time of Noah and Abram, who lived nearly two thousand years before Christ, the various forms of idolatrous religions sprang up.' He then quotes from Prideaux—'All the idolatry of the world was divided between two sects, that is, *the worshippers of images*, who were called the Sabeans, and the *worshippers of fire*, who were called the Magians.' After shewing that these two sects existed previous to the days of Abram, he adds—'The question to which our minds should be directed, is this, *as in the Bible, from Adam to Abram, we find no language which shows that endless misery had its origin there, will it not be evident, that it must have had its origin in one of the idolatrous sects mentioned, if either of these sects, rising as they did, previous to the time of Abram, entertained such an opinion.*' Br. M. puts these words in italic, and they are worthy of it: but they prove just as much against the doctrine of *the immortality of the soul*, and *a limited punishment after death*, as they do against the doctrine of *endless misery.* I have only to use his own words, thus—*'As in the Bible from Adam to Abram, we find no language which shows', that the immortality of the soul and its limited punishment after death, 'had its origin there, will it not be evident, that it must have had its origin in one of the idolatrous sects mentioned, if either of those sects, rising as they did, previous to the time of Abram, entertained such an opinion.'*

Br. M. clearly traces the doctrine of endless misery to heathenism as its origin. And he makes the same quotations from Prideaux and Campbell, which I did in my books in proof of it, a number of years ago. But I did not *stop at the half way house,* ☞ LIMITED PUNISHMENT AFTER DEATH; I went on and shewed, that this and the immortality of the soul, were of heathen origin, as well as endless misery. See particularly my 'Essays' and 'Letters to Hudson.' May I not then ask, if orthodox people are in the *mud of endless misery*, are not Universalists in the *mire of limited punishment*, for both doctrines had *their origin in heathenism?*

Is it very fair then, or honorable in us, to be constantly exposing their error to the world, yet, as constantly winking at our own, and smoothing it over, as if was of no consequence? If we scourge them with a *whip*, ought they not to scourge us with *scorpions*, for our inconsistency? And who could very feelingly sympathise with us under our flagellation?

But I must think from the Sermon, that Br. M. does not believe in a limited punishment after death. He says, 'Be it remembered, that while endless misery is *not true*, yet *it is true* that vice cannot go unpunished.' But not the slightest intimation is given, that it is to be punished after death. On the contrary, the whole sermon intimates, the punishment is confined to *this world*, is *in the earth.* I cannot let myself suppose, that he believed it was in another world; yet, let such a fine opportunity slip, to warn men lest they should come into that place of torment. Or, that he is like some, who say they believe this doctrine, yet never preach it faithfully to their hearers. If I supposed any thing, it would be, that Br. M. perceived, that *endless misery* and *limited punishment*, were both of heathen origin; the one doctrine a modification of the other; but deemed it best to say nothing about this. But the day is anticipated, although I may not live to see it, when Universalists will have to say something about it, or stand charged with believing a heathen doctrine, as much as our orthodox brethren. They can now retaliate on us, 'physician heal thyself.'

Br. M. justly remarks—'I see a broad under-current, silent but sure, at its work among the sects, keeping them continually on the change, carrying them forward to the truth. Their creeds now save all infants—they now save all the heathen, who have not heard the name of Christ—they now save a majority of the professedly christian world—and they affirm, that the whole world may be saved if it will. They have not, they can not stop at this point—their way is onward, and will continue onward until, before they themselves are aware of it, the full blaze of truth will burst upon them with its noontide splendor.' Yes, this under-current is also at its work among Universalists. Only see what it has done within the last thirty years? Their way is onward. People will not long believe, that it is *'the full blaze of truth'* to give up an *endless hell*, to believe in the *limited hell* of the Universalists. No such *'noontide splendor'* could ever have made me a Universalist. Nor does it surprise me, that people made Universalists by this *splendor*, should return to their old, roaring, raging hell, of endless misery, for I should have returned myself. As a candid man I must say, I think this endless hell can be proved from the Bible, with as much plausibility as the limited, little hell of Universalists. The Catholics believe in both hells, the one for irreclaimable sinners, and the other for a better set of folks. But they are somewhat consistent, for they have prayers or masses for souls in purgatory, a thing wholly neglected by Universalists. When I believe in the one, I must believe in the other, for both are alike scriptural. At least, so thinks

W. BALFOUR.

What is your Faith?

This the question usually asked of those about to join a partialist Church; and if their faith is found to correspond with the creed, all is well, their names are duly recorded among the faithful. Very little attention is paid to works; the all-important essential to Church fellowship is a full profession of the creed. Common sins seem to lose their heinousness in the great zeal to promote the interest of a sect or party.

Now such a test we most seriously object to as having no countenance in the example of any Christian Church of the apostolic times. Not that a correct faith was not required, but the important requisite to Christian fellowship was good works. A man's faith then, did not save him from censure if he was guilty of wicked acts. But now things are conducted on different principles. A Church member can get in debt, ten thousand dollars or so, put his property out of his hands, fail, cheat his creditors, and by and by come out a rich man, and all the time retain his membership, particularly if he is liberal in his contributions to sustain the Church. Are not these facts well known to the community? Are not such men pointed to almost every week as examples of the fruits of Christianity, by Infidels? We do not admit them however, to be the fruits of the gospel. They are hypocrites who get into the Church by the easy method of subscribing to a creed; when if the true test had been applied to them, their conduct, and works, they would never have disgraced the christian name.

All Churches owe it to themselves and the cause of Christ, to countenance only such among them as endeavor to live as their Master lived, and to walk as he walked. Profession is nothing without possession. Faith is good, but charity is better—yea, it is much greater. The test of religious character must not be church membership even—a profession of faith, hope, long prayers or religious forms or ceremonies—but *practical goodness.* Let men be called when they act out religion in their lives; and not before. And let men not be received into Churches on profession merely, but on *practice.—Star in the West.*

Building on the Sand.

'And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.'—Matt. vii. 26, 27.

The fishermen of Bengal build their huts in the dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent northwest winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscernable. A traveller states,

'It so happened that we were to witness one of the greatest calamities that have occurred in Egypt, in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundred of their inhabitants. I never saw any picture that could give a more correct idea of the deluge, than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding year; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds round their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts. Their cottages being built of earth, could not stand one instant against the current; and no sooner did the waves reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn; every thing was washed away in an instant, and left the place where the village stood without anything to indicate that there had ever been a house on the spot.—*Weekly Visiter.*

The use of Snuff.

With that he thrust his hand into one of the large flaps of his waistcoat, drew out a ponderous gold box, extracted enough from it of a black-looking powder to have charged a musket, and crammed the dust up his left nostril. 'May I ask what that stuff is?' said the Chevalier; 'I have seen a great number of persons stopping their noses with something of the kind, as if this country was famous for bad smells, and they wanted to keep them out.' 'I will tell what it is, Chevalier,' said Mr. Longshanks, 'it is what we call snuff, the powder of a poisonous weed, which by this process is rendered very serviceable to our frailties. I have heard that you think us all mad, but this is a mistake; we are only foolish. This snuff gives a man something when he has nothing; spares many an empty head the trouble of making an answer; gives politicians, hypocrites, and knaves, time to compound a lie when they have not one ready; furnishes a wise look for a fool's face; enables men by a grimace to cover an emotion, and prevents people leading you by the nose, for fear of dirtying their fingers.—*The Commissioner.*

The Trumpet and Magazine.

BOSTON, SATURDAY, JAN. 7, 1843.

Universalism must prevail.

Listen unto us, all ye enemies of Universalism: listen unto us, all ye doubters, and weak hearted: listen unto us, ye indifferent, ye cold and frigid: we have one word to utter in your ears, and it seems to us as though we are specially commissioned from God to declare it—'The doctrine of Universalism WILL PREVAIL.' No opposition can put it down. Though all the hosts of darkness encamp around us to destroy, they cannot harm our cause. It is a citadel, a strong tower, that nothing can harm, if all be kept right within. It is built upon a rock, and 'the gates of hell cannot prevail against it.' Hear what God says to his servants. 'They shall fight against thee; but they shall *not prevail* against thee;—for I am with thee, saith the Lord, to deliver thee.' We must expect the enemy to fight,—not in an open and manly warfare, but in an unfair and underhand manner; but all his *fighting* will avail nothing. His weapons are harmless.

Telum imbelle sine ictu.

Or in words 'of higher authority,—'No weapon formed against thee shall prosper.' Isa. liv. 17. Universalists know all this: we feel it in our souls. We are *sure*, yes, we say we are SURE that Universalism cannot be put down. The creeds of men may rise and fall; but Universalism can never fall. See the outspread hosts.—They are *all* arrayed against us. Few only take Universalists by the hand and call them brethren. In the eyes of the world, we are poor, and miserable, and weak, and blind, and naked.—But in the spiritual sense we are not poor, we are not weak, we are not miserable: we rejoice with joy unspeakable and full of glory.' 'If God be for us, who can be against us?'

We have said that Universalism must prevail. Not by *our* efforts, but by the power of God. It is the doctrine of God. It is very easy to know what is God's doctrine, if you will but judge from God's rule. Hear, hear the Omnipotent. 'MY doctrine shall drop like *the rain;* MY speech shall distil like the dew.' Deut. xxxii. 2. Now, what doctrine is it that drops *impartially*, like *the rain?* Why, every body knows it is Universalism. And the rain *refreshes;* the dew is silent, but it is *refreshing*. Is this a good figure with which to represent eternal hell fire? No. Eternal hell fire *refreshing!* Who believes it?—That dreadful doctrine is not the doctrine of God, for God's doctrine refreshes like the dew. If this be not sufficient to convince, if there be any so hardened in unbelief that they can resist evidence so clear, we ask their attention to a few other considerations. God's work is to bring every thing into a blessed state. 'Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places, plain: and the glory of the Lord shall be revealed and all flesh shall see it together, *for the mouth of the Lord hath spoken it.*' Isa. xl. 4, 5. This shows us what is God's doctrine. That doctrine which comes forth from *his mouth* is his doctrine, and *must prevail*. But again. The word of the Lord by the prophet is as follows: 'Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone *out of my mouth* in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' Isa. xlv. 22—24. Is not *this* God's doctrine? And if it is God's doctrine, it must prevail. It is like the rain not only because it is impartial, not only because it is refreshing, but because it will accomplish God's purpose; it will prosper in the thing whereto he sent it. The rain always fulfils the purpose of God; it always waters the earth, and causeth it to bring forth and bud that it may give seed to the sower and bread to the eater. And it is just so with God's doctrine. He says, (O hear the words,) 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it SHALL *accomplish* what I please, and it SHALL prosper in the thing whereto I sent it.' Isa. lv. 10, 11. This is what God says. And now what does he please? Is he not pleased to have men holy and happy? Is he not pleased to have all saved? Did not Paul say, 'God will have all men to be saved?' Does not God say, 'Look unto me and be ye saved, all the ends of the earth'? Well, it shall be done, 'for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?' Isa. xiv. 27.

The doctrine of God must prevail. And this appears from a great variety of considerations besides those already named. This doctrine must prevail on earth, because it is congenial to the best feelings of the human soul. Benevolence can be satisfied with nothing else. The pious heart, filled with the love of God, prays for the salvation of all men,—the extinction of all sin, all unbelief, all doubt. No other doctrine can make men perfectly happy. Every contrary sentiment has a sting, and the soul that embraces it is tortured. Now the Bible speaks of 'a perfect peace,' a 'fulness of joy,' a 'joy that is unspeakable and full of glory.' Will the doctrine of endless sin and misery afford you this? No, you might as reasonably expect to 'gather grapes of thorns or figs of thistles.' Nothing will give it to you but a full and free salvation. Those who believe in Partialism are not made happy by it. It is a bitter draught; bitter as hemlock, and just as fatal. All men want peace. The soul pants for it; it seeks rest. The heart that strays away from this doctrine, longs to come back again.

> Wand'ring swallows long
> To find their wonted rest.

Under these circumstances, who can doubt that Universalism will prevail? It *must* prevail.

We have seen this doctrine is consistent with the nature and purpose of God, and with the nature of regenerated man. The more a man is like God, the more he loves salvation; the more he is filled with love, the more he pants for the salvation of others. But the sentiment of which we speak, not only agrees with the moral nature of man in its highest state of cultivation, in its nearest approximation to the Deity, but it agrees also with his intellectual nature. His *reason* approves it. God encourages us to exercise our *reason*, when he says, 'Come now and let us reason together.' Our reason is of the same nature with his, or else we could not *reason* together.

Does not Universalism agree with enlightened reason? Who ever thought of answering nay to this question? It is reasonable. Men know it is reasonable. What less than the happiness of all human beings can we infer from the exalted perfections of the Highest? He is infinite in power, and can do as he please. He is infinite in wisdom, and can never err in judgment. He is infinite in love, (O this is best of all,) and can never do wrong; never inflict an unnecessary pang; never rest in pain as a result. Universalism then, and that only, is agreeable to the enlightened reason of man. Now, will men always be fighting against their own reason? Will creeds opposed to human reason always have dominion? It cannot be, and therefore Universalism *must prevail*. As light increases, as knowledge fills the earth, as the Bible becomes better understood, as men are delivered from the thraldom of creeds, and tyrannical ecclesiastical associations, they will turn to this doctrine,—they are turning to it every day.

What then is all the opposition of man? What will the labor of that pigmy, Luther Lee, effect? or the labors of Stuart, and Hatfield, and Parsons Cooke, and Knapp, and the whole host of the aliens? What hurt will renunciations do us? The chaff must be separated from the wheat.—Let all the Judases go. Perhaps they are not all gone yet. Let them go. Throw all the Jonahs overboard. The good old ship will outlive the storm. It is the ark of safety. Every thing else will perish, but Universalism will prevail. And at last, when death and hell have done their worst, all men shall be gathered around the throne of God to sing his deathless praise. Amen.

Christmas at Cambridgeport.

We must not forget the services in this place. Duty called us away, or we should have been present and participated in the joys of the occasion. After the very profitable exercises of the morning and afternoon by the Pastor, the Sunday School services were performed in the evening. An immense audience was present, filling the Chapel completely, even to the aisles and entries. The exercises of this school have always been popular, and they are sure to bring an overwhelming body of listeners. On this occasion the school sustained its high character, and reflected honor, not only on the speakers, but on the Superintendent, and all the young ladies and gentlemen who have the charge of the school.

> My tongue repeats her vows,
> Peace to this sacred house,
> For here my friends and kindred dwell;
> And since my glorious God,
> Makes thee his blest abode,
> My soul shall ever love thee well.

The Catholic attack upon us.

We ventured to publish an article of a dozen lines a few weeks since in regard to the secret measures which were being pursued, to induce the Legislature to make indemnification for the Convent. Our own view is, that this business ought to be done openly and above board. Let there be no manœuvring. But because we will not bow and cringe, and say all is right, the Catholic paper of this city, called the 'Pilot,' has come down upon us in great wrath. It has searched its vocabulary for offensive phrases.—The 'Trumpet' is 'eminent for its stupidity,' and for 'its crude and unchristian bigotries.' It 'twaddles;' its editor is an 'ass.' He is a 'feeble author' of 'limited capacity;' the article we published is 'very ridiculous.' We are declared to be 'unable to comprehend the higher elements of political justice;' and Universalists are stigmatized as a body.

So much for the spirit of the Catholic editor.—We would that he had been more amiable and kind, and thereby set us an example that it would have been safe and pleasant for us to follow.

For the want of room, we must defer further remarks until next week, when we will give the Catholic article in full.

Rev. Robinson Breare.

We have before noticed this excellent brother. He is a convert from Methodism, a truly intelligent and warm-hearted man. He is no evanescent, popularity-seeking professor, but a man of integrity, who will, should his life be spared, be of vast advantage to the cause of truth. He is on a visit to this country, for the purpose of asking aid of the brethren to enable the Society of Universalists, in Halifax, N. S. to erect a meeting house. They will do all they can, but they need a little aid. Universalists will do well, we think, to consider his case, or rather *their* case. Let us extend a helping hand to them.

Br. Breare will preach on the third Sabbath in this month in the Second Universalist Meeting-House in this city, School-street. We bespeak for him the kind attention of the Universalists of Boston, who may not yet have administered to his wants. He is a pleasing and profitable preacher.

Capital Punishment.

What a reproach to a Christian country is the unnecessary taking of human life. And is not life often taken unnecessarily? There is an anecdote of a certain traveller, who let slip a severe shaft of irony. After having visited many countries, he was at length shipwrecked upon an unknown coast, where neither the footstep nor habitation of man was to be seen. In this situation, he and his companion in distress took their course as chance directed, in search of shelter, and to obtain succor. They travelled all day, and towards night came in view of a gibbet, on which hung a couple of human beings, at the sight of which the pious traveller exclaimed,—*'Thank God, we are in a Christian land! I know it by this sign well enough.'*

Christmas at East-Bradford.

We had a glorious Christmas meeting at East-Bradford, Mass. on Sunday, 25th ult. The audience was very large, especially in the afternoon and evening. Services were held in the Methodist Meeting-House. There seemed to be an insatiable desire to receive the truth, and many from other sects were present in the evening.—We hope the labors of the day will result in good.

It seems to us there are Universalists enough in this parish to constitute a regular Society with regular preaching, at least half of the time.—Brethren, think of these things.

Ladies' Repository.

The 'Ladies' Repository' for January was on our table a week ago. It is a welcome visitor. The present number falls not below its predecessors. Br. H. Bacon is editor, assisted by a large number of valuable correspondents. Let the Repository be well sustained.

Rev. Luther Lee's last movement.

Rev. Luther Lee has withdrawn from the Methodist Episcopal Church. His formal renunciation appears in a paper entitled 'The True Wesleyan.' We give a few extracts. He commences by saying,—

A philosopher once said, 'It is no matter how often a man changes his opinion, if he can render a good reason for so doing.' By this article, and from this date, I withdraw from the Methodist Episcopal Church; and whether my reasons are good and sufficient to justify such a step, I cheerfully submit to the judgment of an enlightened christian public. I have been a member of her communion more than twenty-one years, rising of sixteen of which have been spent in the ministry, with what success others must judge, subject to the corrections of the last judgment in the light of eternity. But whatever success may be awarded me, I have not the least doubt that all who have known me will testify, that, at least during the most of those years, I labored for the upbuilding of the institutions of the church of my choice, with a zeal and unremitted effort worthy only of a good cause. Under such circumstances, I have no doubt that strong reasons will be required, and justly required, for such a change; and whatever may be thought of the reasons rendered, they are such as have forced the alternative upon my own mind, to take this step, or cease to be an honest man. To give my reasons in detail would require a volume, which I have disposition to impose upon the reader; I shall therefore content myself with the presentation of a mere outline of the principles and facts involved.

Mr. Lee then proceeds to allege, that the Methodist Church has made herself responsible for the system of American slavery; that one of the bishops has attempted to prove, that it is justifiable under some circumstances by the golden rule; for Bishop Hedding has said, 'The right to hold a slave is founded on this rule, 'Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and prophets.' How Bishop Hedding could have made such a statement, we cannot divine. Slavery is directly opposed to the golden rule; and we do not blame Mr. Lee, for objecting to such reasoning.

He also alleges, that he withdraws from the Methodist Episcopal Church, on account of its form of government, which he declares to be *aristocratical, arbitrary, partial* and *unjust*.

I have always known that the government of the church was aristocratical in its form and principles, and the greatest 'logical wonders' with which I have ever met, have been some few efforts to prove that it is republican or democratic. I know that no church, nor any class of persons in a church, has or can have a right to legislate contrary to the law of Christ, but there are many prudential rules which may be enacted to suit times and circumstances; and that the body of the laity should have no voice in making these rules, even such of them as more immediately concern themselves, I have always viewed as extremely arbitrary in principle; and that every congregation throughout the denomination should be dependent, absolutely so, on the will of an individual for the man who shall preach to them the word of life; and that every minister in the connection should be also absolutely dependent unto the judgment or will of one man, for his field of labor, who has power to say whether he shall labor in the sigh-burdened rice swamps of the South, along the shores of the distant Sabine, or in the North, by the cold waters of the St. Lawrence, I never did believe liberal in principle. But I formerly looked upon these arbitrary principles as existing only in form, and my reply has always been, when attacked on the ground of the arbitrary character of our church polity, that there was no oppression in fact,—that though the government was arbitrary in principle, yet the piety, good sense and kind feelings of the bishops and preachers, secure a liberal administration. But I can no longer silence the arguments of others, or the voice of my own judgment, with this plea;—an occasion has arisen, those arbitrary principles have been roused from their slumber, this lion of power has roared and leaped from his lair in vindication, not only of his own claims, but also in vindication of slavery itself.

This it will be seen is a regular revolt against the government of the Methodist Episcopal church. Mr. Lee's closing reason for withdrawing is as follows:

A third and final reason which I shall now render, for dissolving my connection with the M. E. Church, is the uncharitable and bitter spirit which is manifested on the part of the adherents of the church, and of her official organs, towards their dissenting brethren. Whenever a brother has presumed to utter an opinion on the subject of church polity, differing from the common views, instead of meeting his views with sound Christian arguments to convince him of his error, the usual method has been to denounce him at once as an enemy, and assail his moral character. It is a matter of history that the advocates of our present form of government have not relied upon the strength of their arguments, to put down more liberal views that have occasionally manifested themselves in the church, as upon the force of constitutional law vigorously administered. Even since the secession of B.s. Horton, Scott and Sunderland, it has been insisted by some that they should be treated as traitors, and be excluded from the pulpits of the church, while others are admitted who have always held views less in accordance with the common standards of the church. They have already been assailed as being 'sordid' in their purposes; as being under the influence of 'unhallowed ambition;' as making 'not an honest effort;' as being 'iniquitous' in their proceedings; and by two different papers in the interest of the church, have the words which inspiration has applied to the self-willed, cruel and murderous, been applied to these brethren, whose offence is that of withdrawing from the church after they have been long abused in it and after being often told by the same journals that, with their views, they ought to leave it.—This is an extravagance of intolerance which I cannot bear. To think of retaining my standing in the church, and at the same time honestly meet and rebuke this intolerant spirit, wherever I shall meet with it, is hopeless; and to remain in the church by silently enduring it, and thereby appearing to approve of what I abhor and detest, would not only require an entire change in my constitution and temperament, but also a sacrifice of my principles to a selfish, cowardly, worldly policy. If others are prepared to make such sacrifices, I am not; and in saying this, I intend no impeachment of the motives of others, but only a vindication of my own. I leave behind many whom I highly respect and most ardently love. With many of them I have labored and suffered; but now a sense of duty compels me, so far as church relation is concerned, to separate myself from them,—and I trust I do it in the fear of God with an eye single to his glory, and in hope of eternal life.

Providence, R. I.

There was a grand celebration by the Universalist Sabbath School in Providence, on Christmas Eve. A large auditory were in attendance, and the services took up about four hours, during the whole of which time the utmost silence and attention prevailed. The 'Messenger' says,

'Near sixty recitations were listened to, interspersed with the singing of nine hymns, and a trio, and a solo, by members of the school. The scholars who took part in the recitations, acquitted themselves very much to their own honor and the credit of the school, and the singing spoke well for the unremitting efforts bestowed in the preparation by Charles Carpenter. Every body was delighted with the services of the youthful choir. It would be decidedly wrong to try to single out and specially commend the scholars who recited best, and there is no need of it, as tastes will differ and *all* did well. We are perfectly satisfied. Seven of the hymns were original.'

Great Meeting at Marblehead.

There was a great meeting at Marblehead on Thursday of last week—a Conference Meeting; not a legislative assembly; no Moderator; no resolutions to divide the brethren; but a pure, holy, fervent Conference Meeting, or rather a series of Conference Meetings.

Having received a very kind and brotherly invitation to be present, we went down on Wednesday evening. The train arrived at quarter past seven, and we went immediately to the vestry of the Universalist Church, where the brethren and sisters were engaged in their regular weekly Conference Meeting. They were singing, 'The morning light is breaking,' as we entered. The large vestry was full; many were obliged to stand, especially around the door. We thought there must have been from two to three hundred present. The speaking was done principally by laymen. One sister spoke. We shall not here enter into any inquiry as to the scriptural directions in respect to females speaking in public; but we must say that the lady who for a few moments addressed this assembly, convinced us that she had a deep love of truth,—a heart warmed and purified by its power, and a clear understanding. Her words were fitly spoken.

On Thursday morning at half past ten, we proceeded to the house of God in company with Br. Atkinson the pastor, and to our surprise the Temple was *filled* and the services had commenced. Br. Austin, of Danvers, had arrived and was leading the meeting. The time was taken up with alternate speaking and singing. The great object of all who spoke seemed to be to discountenance every species of wickedness,—to warn men against sin and its consequences,—to show the excellency of Universalism, and urge professors thereof to live according to godliness. The incompatibility of this doctrine with a bad life was especially dwelt upon. Thus passed the morning service.

In the afternoon the Meeting-House was greatly crowded. We forgot to remark that it had been beautifully trimmed for Christmas, with spruce and evergreen. The decorations displayed great taste; and on the front of the gallery, in ornamental letters, appeared the angelic annunciation, 'FEAR NOT, FOR BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE.' We know not whether the ladies or gentlemen did all this; but it was WELL done. We must speak, however, of the afternoon services. Br. Everett had arrived from Salem, and nearly *four hundred* persons from that town, in an extra train. The brethren and sisters came, from Lynn, Danvers, and some other towns. There was a great gathering. We cannot describe the holy joy of this meeting. It seemed as if every heart was filled with bliss.—The ministers and laymen spoke, a large proportion of the latter; the grey-haired professors spoke, and tears run down their wrinkled cheeks; the young men spoke of the goodness of God, and their obligations to love and serve him. Every eye and ear was open. The duty of self-examination was enforced; and the gospel, as exemplified in the character of Jesus, was commended to all as the rule by which we should guide our future lives. This meeting was closed by a most heart touching prayer, from the ardent lips of one of the lay brethren of that town.

The meeting in the evening was notified for six o'clock. We went fifteen minutes before the time; but although so early, what a jam! Every aisle was packed full. But still the eager crowd kept pressing, urging, entreating for entrance.—Every expedient was devised to get them in.—The people seemed to stand in pyramids in the corners of the house. The desk was crowded with young men. It was an imposing spectacle. Services began with prayer, as usual. Then came singing, and experiences and exhortation. Several who had been in the bonds of error spoke:—they had groped in darkness,—they had been filled with anguish in believing in endless damnation; but God had opened their eyes, and revealed himself, and now they were at peace. Persons who were not there cannot imagine the interest of this service. Br. Everett gave a very powerful, judicious and thorough call upon the indifferent and careless to consider the *scriptural* doctrine of the new birth, and to open their hearts to the influences of truth. We were much pleased with two men advanced in life, Brs. Story and Darling, hardy sons of the Ocean. They spoke with power. We shall never doubt after this that an old sailor can be a religious man. They touched us to the very heart. 'Go on,' 'go on,' they said to the young. 'Persevere in goodness. Live according to the doctrine, &c.'

We closed about nine; but the people did not get all out of the house until ten, spending the time in singing and conversation.

O Marblehead! you will always look more beautiful to us after this. Let all our societies imitate the example of our friends in this town, and they must prosper. There is a deep and abiding interest in the regular Conference Meetings there.

It is proposed to have a similar meeting at So. Danvers ere long. Should the day be fair, the crowd will be immense. We mean to be there, if possible.

In Marblehead, Salem, Danvers and Lynn, there is a powerful revival of pure religion. O may it spread every where.

Acts of the Elders, &c.

We acknowledge the reception of a work, from the pen of Br. A. Norwood, entitled 'Acts of the Elders, or Book of Abraham,' &c. &c. The 'Messenger' says, 'The work is at once doctrinal, argumentative, biographical, historical, pleasant, humorous, it is *unique*.' It is written in the style of the sacred Scriptures, and gives accounts of the interviews and conversations which its author had with his religious neighbors around him.

Agency.

Br. Benj. K. Hovey, is our Agent in East-Bradford, Mass. Those half a dozen persons who wish to receive the 'Trumpet,' will please call on him and subscribe. His receipt will be sufficient.

Beware.

Universalists, beware of a new publication begun in New Haven, entitled the 'New Englander.' From the name, you might be led to expect a literary and miscellaneous work, that should maintain a neutrality on the subject of religion. But, beware, it is venomous with opposition to Universalism. We have no objection you should read it; but do not subscribe for it under a misapprehension.

Hope in the hour death.

There is no fact more evident, than that the believers of endless misery, in view of approaching death, flee to the great principles of Universalism for consolation. They never derive any joy from those features of their creeds, in the belief of which they differ from Universalists; but always from the pure principles of the gospel, on which the doctrine of Universalism is based. In looking over an old paper, we found a notice of the death of Rev. Stephen Dexter, a Baptist clergyman, at Corinth, Me. The following extract shows the source from which he drew his consolation, in the view of speedy dissolution:

His last illness was long and distressing, but he bore it with christian patience and resignation. In the former part of his confinement, he seemed rather desirous to be able to preach Christ to perishing sinners; but when he became convinced that his disease was incurable, he was tranquil and happy in the prospect of departing and being with Christ. In conversation with a friend some months previous to his death, he said he had longed at times for many years, to see Jesus, but had sometimes feared that his faith would not support him in death. Said she when you die you will see Jesus, that you have so long wished to see. A few weeks subsequent to this he said, 'O the sweetness of those words, they have remained sweet to me ever since.'—'O the sweet thought to see Jesus and be with him and sin no more.' As his outward man decayed, his inner man seemed strengthening day by day, and his hopes brightening for immortality beyond the grave. A few days before his death, he said to a friend who had called on him, 'I shall not probably live more than two days longer;' and on being told that it would be far better with him, 'O,' said he, 'I long to go; I want to go to-day.' He dwelt with peculiar pleasure on the love of God. 'God is love,' seemed ever to fill him with joy unspeakable and full of glory. His spirit left its clayey tenement on the Sabbath, and thus with a song of triumph in his mouth, he entered a Sabbath of eternal rest.

Did he gain any joy from his faith in endless torment? No. This was the faith which he was afraid *'would not support him in death.'* So far as his faith agreed with that of Universalists, he had comfort; but no further. 'O the sweet thought to see Jesus, and be with him, and sin no more.' Again he said, 'O! I long to go; I want to go to-day.' And mark, 'he dwelt with peculiar pleasure on THE LOVE OF GOD. GOD IS LOVE, seemed ever to fill him with joy unspeakable and full of glory.' Now, we appeal to the reader, whether this man's joy did not arise from the great principles of Universalism, viz. the love of God, and the prospect of being free from sin in eternity. It is well known that, in some points, all sects agree with Universalists; and these are always regarded by them as the *precious points* of their faith; and when they flee to their faith, in the hour of approaching death for hope and joy, it is only from the portion of it to which we refer, viz. the *love of God and Christ*, and the hope of a *sinless* immortality, that supports and sustains them. Reader, you need no further evidence to convince you, that Universalism is above all things to be prized in the hour of death.

The Cause in Salem, Mass.

We have intimated in another article, that the cause of universal grace is highly prosperous in Salem and vicinity. There is an increased attention to religion among all classes, among all the religious Societies, but especially among the Universalists. This interest is manifested in increased attendance upon the regular exercises of the sanctuary, in overflowing Conference meetings, in the prayers and exhortations of the brethren, in their resolutions to lead more upright and holy lives in future, and in the resolution to make a public profession of Christ and his cause. A few Sabbaths since twelve were admitted to the communion of the Universalist Church. Last Sabbath *fifty-five* came forward for admission, a large number of whom were baptized. It was a happy day—the scene was thrilling! It is supposed a much larger number will be admitted on the next communion day. Br. Everett has been unceasing in his efforts for the cause of truth. In the midst of the torrent of abuse poured out by Elder Knapp upon Universalists, (and they have been represented as the vilest of all creation,) they have made no unkind return; but have kept on in the way of their duty, exhorting one another to love and good works, and the Lord has blessed them. We congratulate them on their great success. Let them persevere, and they will live and prosper, when those who have opposed them in wrath and envy will be forgotten, or remembered but to be lamented.

Gloom---Endless Misery.

We looked into a paper a few days since, called the 'Christian Herald,' and we were struck with a singular fact developed there. In one column was a long article designed to prove the doctrine of endless misery. It asserted, with great vehemence, that a part of the human race will be eternally damned. In an adjoining column, was an article persuading christians not to be *gloomy*.—The author exhorts men to be happy, joyful, even to 'shout aloud for joy.' How men can be happy who believe in endless sin and misery, is past our comprehension. Certain preachers declare that they wish men to be happy; and yet they constantly preach a doctrine which must make men miserable. We advise them to banish that doctrine at once.

New Papers.

Several new Universalist papers have been begun lately in different parts of the United States. There are now, if we remember correctly, 2 in Maine; 1 in New-Hampshire; 1 in Vermont; 5 in Massachusetts; 1 in Rhode-Island; 1 in Connecticut; 3 in New-York; 1 in Pennsylvania; 1 in Virginia; 1 in Ohio; 1 in Indiana and 1 in Illinois; making TWENTY in all. And yet the brethren are disposed to publish *new* papers.—Well, we say, come on. Competition is the life of business. Every new paper we think does some good. It takes away a few subscribers from the older papers; but it goes into many a family to which the older never did go. We will not repine at the getting up of new papers. The risk of loss is not on the old proprietors, but the new; and if they suffer, they will not ask us to compensate them. So we say again,—the field is open, come on.

We have received a copy of the American Text Book for Letters, with a diagram of the Capital Script Alphabet, of twenty-six letters, invented, and written by Nath'l Dearborn. Mr. Dearborn is the publisher of this work. As a specimen of copperplate engraving, it seems to us, nothing can excel it. The title page is inimitable.—Teachers of writing will find this a very useful work.

Dr. Channing not a Universalist.

The following communication from the pen of Br. S. P. Landers, of Worcester, has reference to a subject which we think is not generally understood. It has been said by many that Dr. Channing was a Universalist. That he avowed the principles from which the doctrine of Universalism flows, there can be no doubt. Consistently with those principles he could not advocate any other doctrine than Universalism. But he did not by name avow that sentiment. He never appeared so great a man to us as he did to some, for the reason, either that he did not believe a conclusion to which his own premises led, or else he hesitated to avow what he did believe. There was no moral *greatness* in the manner in which he avowed Unitarianism, twenty years ago, being driven out, by opponents, after long concealment. If the Dr. had a mind, which could see the inevitable conclusions that flowed from his own premises, he must have believed Universalism. If he did believe that doctrine, and would not avow it, it was not honest. If he did not believe it, then he failed to see the results of his own reasoning. Dr. Channing was a pretty writer. His style was chaste and perspicious, but by no means nervous and forcible. In his theology he was not clear on all points. We do not mean to condemn him because he did not agree with us, but because he did not agree with himself. In reading his writings we have often felt as if the truth was about to burst out in full glory; and then we were doomed to disappointment. The following is Br. Landers' communication.

Some few weeks since there was introduced in the 'Trumpet' two extracts from a sermon on the life and character of Dr. Channing, by Rev. Mr. Hedge, pastor of the Unitarian Society, in Bangor, Me., in which we find remarks favoring the idea that the lamented Dr. believed in the final salvation of all mankind. This may have been his belief in the last years of his life, but in his writings he has certainly denied his belief in the final salvation of all, or rather he has not stated that he thus believed. In his discourse on sin, future punishment, &c. he says, 'I have spoken of the pains and penalities of moral evil, or of wrong-doing, in the world to come. How long they will endure, I know not. Whether they will issue in the reformation or happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question on which scripture throws no clear light. Plausible arguments may be adduced in favor of both these doctrines. On this and other points revelation aims not to give any precise information, but to fix in us a deep impression that great suffering awaits a disobedient, wasted, immoral, irreligious life.'

Whether the Dr. ever contradicted these sentiments or not, I am unable to say, but there is one thing certain, that they are very far from Universalism. S. P. LANDERS.

Renunciations of Universalism.

There is no doubt that there is some chaff among the wheat. It is being sifted out; and the quicker it is all gone, the better. If men do not love the truth, they will renounce it. But the world knows full well, that renunciations have been almost altogether *in favor* of Universalism. The preponderance tends that way. So that if renunciations of a doctrine prove it false, endless misery has been proved false beyond all question. Look at the following article from the 'Gospel Banner.'

We feel disposed just to give the public a list of orthodox ministers—*likely* men, that were never dealt with for any immoralities,—who have within the last five years only, renounced the doctrine of endless misery, and who have embraced and now preach the glorious and heavenly Bible truth of universal redemption and salvation through Jesus Christ the Redeemer and Saviour of the world. We do not pretend to give the names of all the orthodox clergymen who have renounced their errors for our truth, as we have no means of ascertaining them all; but we give such a list as we are able to collect by a few minutes reference to the facts. Let our limitarian friends look here and see how common a thing it is for their *sensible* and *honest* preachers to embrace Universalism, and not again taunt us because once in a great while some weak minded or unworthy minister in our ranks is induced to leave the fountains of truth to drink at the muddy pools of orthodoxy.

Rev. T. Clowes, D. D., LL. D., Episcopalian, Hampstead, L. I.
J. Haskell, Baptist, Vermont.
B. Boebe, Congregationalist, Farmington.
B. Johnson, Methodist, Ohio.
J. A. Bartlett, Methodist, Portland, Me.
Joseph Smith, Methodist, Columbus, Geo.
L. Chase, Baptist, Stephentown, N. Y.
N. Holder, Baptist, Lynn, Ms.
B. F. Newhall, Methodist, Saugus, Ms.
L. C. Todd, Presbyterian, New-York.
W. Atkinson, Methodist, Cincinnati.
P. Runnells, F. W. Baptist, Macon, Geo.
H. Sample, Presbyterian, Georgia.
J. Clark, Baptist, Wilmington, O.
E. C. Rogers, Southington, Con.
R. Breare, Methodist, Halifax, N. S.
M. P. Fisher, Methodist, Brownsport, Ten.
C. Langdon, Methodist, Ohio.
J. Fisher, Baptist, Ohio.
E. Rollins, Ch. Baptist, Lebanon, Con.
J. H. Sawyer, Methodist, Falmouth.

These are but a sample of the numerous conversions to the doctrine of God's universal grace and salvation, by *respectable* clergymen of other denominations, within the past four or five years. We have no means of knowing the whole extent of such cases. Nor does this list embrace some three or four erratic geniuses, such as E. N. Harris, S. Turner and M. H. Smith, who have been off and on several times. We believe the above cases of conversion are gentlemen whose characters were unblemished in the denominations they have left, men who embraced our doctrine as *the result of investigation*, and who, consequently, now *'stand fast* in the liberty,' and zealously preach the truth.

We could extend this list if we were to go behind the recent date of the above. At present we will give a few additional names of Universalist preachers, even within the State of Maine, who formerly belonged to limitarian churches:

S. Stetson, Congregationalist, Brunswick.
T. Beede, Congregationalist, Farmington.
J. Woodman, Baptist, N. Gloucester.
M. McFarland, F. W. Baptist, Montville.
S. Russell, Ch. Baptist, Cambridge.
R. Fales, Congregationalist.
G. Smith, Baptist, N. Portland.
S. Fletcher, Baptist, Orland.

And then out of Maine, how many are there not? and men of great service too.

H. Ballou, Baptist, Boston.
W. Balfour, Baptist, Charlestown.
S. Brimblecom, Unitarian, Barre.
T. G. Farnsworth, Baptist, New Bedford.
T. Jones, Methodist, Gloucester.
S. Streeter, Baptist, Boston.
A. C. Thomas, Quaker, Brooklyn.
C. F. Lefevre, Episcopalian, Hudson.
M. Rayner, Episcopalian, New York.
T. J. Sawyer, Baptist, New York.

We do not regard the fact, that a man changes his belief, as any evidence that his new opinions are true; but as *far as such evidence goes*, we are prepared to join issue with the Baptists or any other denomination, and as often as they will find a case of one Universalist renouncing, we will find five orthodox renouncing in favor of Universalism.

We will be very much obliged to any of our subscribers who receive their papers by carriers, to give us early notice of any failures in the distribution. It is our intention to employ faithful and competent agents for this purpose; and if they are not so, we wish to know it, that we may employ better. If it lies in our power, our subscribers shall be regularly supplied.

Ordination.

Br. James Whittier, late of Amesbury, Mass., was ordained at Union, Me., on Wednesday, the 21st of December. Br. Whittier, says in the 'Banner.'

Although the morning was dull and cloudy, and gave indications of a storm, yet at the appointed hour, a large congregation had assembled. Our church was nearly filled with devout and attentive listeners. The ordination services were attended to in the morning agreeably to appointment. The order of exercises was as follows:

Reading of the Scriptures.
Invocation, Br. H. C. Leonard.
Sermon, Br. J. T. Gilman.
Ordaining Prayer, Br. N. C. Fletcher.
Charge &c. by the same.
Right Hand of Fellowship, Br. Leonard.
Address to the Society, Br. Fletcher.
Benediction, by the Pastor.

Brooklyn, N. Y.

The new Meeting-House for the Universalists in this place is going rapidly forward. It is to stand on the corner of Fulton and Pineapple Sts. It will cost about $10,000 besides the site, which cost about $8,500. It is in the very heart of the city, so that the stores in the basement will rent at a high rate, and add greatly to the income of the Society.

Removal.

Br. E. H. Lake has removed to Middleton, Mass. where he will labor with the Universalist Society, and supply destitute places in the region round about. His friends will address him at that place, (Middleton, Mass.)

The Boston 'Atlas,' and the 'Daily Advertiser' both published an article against us on the Convent question. We copied their article in full, and asked them kindly to publish our reply. But neither of them has seen fit to do so. Is this the fair thing?

Meeting on Capital Punishment.

There will be a meeting in this city, on the fourth Wednesday in January, (the 25th) at 10 o'clock, A. M. to discuss the subject of Capital Punishment with reference to its abolition. All those who take an interest in the subject are invited to attend.

The place will be named next week.

This is an important meeting.

COMMUNICATIONS.

Dr. Clowes proposed work of Criticism.

Br. Whittemore,—In answer to a few inquiries submitted to him by Br. U. Clark, of New York, Dr. Clowes, late an Episcopalian clergyman of high standing, in the 'Companion' for 1843, says,—'I wish, however, that our friends, who feel an interest in this subject, may be apprised, that it is my intention to collect complete lists of all words in the original Scriptures, which have, or are supposed to have, the sense of *duration*, and to publish them with proper observations in a separate treatise.'

Now, I have made this quotation and ask you to publish it to stir up the Dr.'s mind, and to acquaint him with the sensible expectation which he has aroused in one mind at least. I rejoiced when I saw this announcement, and I know I shall rejoice still more if I am permitted to read such a work from the Doctor's gifted pen. I hope he is now busily engaged in the preparation of the work, and that we may very soon add it to our libraries. There is plenty of room for him and Father Balfour without occupying each other's ground. I feel myself greatly indebted to the last named gentleman for the information I have derived concerning the Scriptures, in studying his learned and critical works. And my feelings are such that had I silver and gold, I would use them *freely* in easing *him* and *his* down the declivity of life to the tomb. May a consciousness that he has contributed largely to the freedom of the mind from dreadful error, sustain and comfort him in this the evening of his days. O, God, may he be very precious in thy sight.

There, Br. Whittemore, I began with one servant of God and end with another. And while I would 'hope and quietly wait' for the 'Crown of life,' (by J. B. D.) I would kindly ask Dr. Clowes not to let there be any unnecessary delay in the before-mentioned book. H. J.

Exeter, N. H. Jan. 1843.

Lines

Suggested on hearing a Sermon at East-Bradford, Mass. on Sunday, Dec. 25th, from Luke ii. 14.

Fear not, ye shepherds: for behold,
Tidings of joy I bring,
To all the world the grace hath come,
Let earth hosannas sing.

In David's ancient town at length,
(Hail! hail! thou happy morn!)
Emmanuel, the Prince of Peace,
The Saviour, Christ, is born.

The angel scarce had ceased to tell
His wondrous tale of love,
When lo! a bright and numerous choir
Came from the courts above.

Glory to God, (their song began,)
Who formed this wondrous plan,
Peace and good will, and love and joy,
To all the sons of men. C*****.

Lynn, Dec. 26, 1842.

Br. Whittemore,—A most interesting death having recently taken place in our midst, I send you an account thereof for insertion in the Trumpet, as I think that no one can read it and meditate upon it without being made better. It is one of those cases of the morally sublime, which the christian loves to witness. Can any thing compare with it? The weary spirit calmly waiting for the time of its flight back to its native home! O, blessed, thrice blessed scene! 'In such a frame as this, my willing soul would stay.'

In Lynn, the 14th ult. Mrs. Susan W. wife of Joseph P. Woodbury, aged 26. In the death of Mrs. W. we have another evidence of the sustaining power of a glorious trust in the precious promises of our heavenly Parent. It was feared by some of her friends that death when he came would appear to her as a king of terrors (she being naturally of a rather nervous temperament), but all their fears were most happily dispelled.—As death drew near he appeared disrobed of all his terror, and to her departing spirit he was none other than a kind messenger of love sent to bear her to her heavenly home. A few minutes before her death she called for her husband. He came to her bedside and took her extended hand in his. She looked in his face and calmly asked 'Do you think I am dying?' He intimated to her that he thought she was. She then said, 'It is what I have been expecting.' She put her arms around his neck and kissed him, and said, 'She felt happy and reconciled.' She also spoke of their soon meeting again, where separation is unknown; requested him to wear her miniature, also, to take good care of little Joseph Warren, their only remaining child, who was then feeble, and has since followed his mother, gave some directions relative the disposal of her wearing apparel, &c. Her husband and the relatives and friends were weeping around her, yet she appeared calm and resigned, and her mind clear and bright as when in health. Thus was she supported in this trying moment, by a faith in the glorious promises of God. Sweetly and gently did she fall to sleep as the mild rays of the setting sun fade in the west, to wake in His likeness who made her dying bed soft as a downy pillow. May the husband and all that now mourn her loss, be blessed with that true consolation which the gospel alone can give.

J. W. M.

Lines

On the death of Mary E. Ellis, who died Dec. 24th. 1842, aged 9 weeks and 3 days.

And art thou gone? and is it true
Thy features I no more may view?
That placid smile was on thy brow,
E'en when in death thou wast laid low.

Thy loss thy weeping parents mourn,
Death's iron grasp has from them torn
That image which was ever dear;
Ah! it has cost them many a tear.

Short was the stay of her we mourn,
For Jesus took the angel home;
Her body rests beneath the sod,
But her pure spirit dwells with God.

Fond parents, let thine eyes be dry,
For still your loved one lives on high,
Her voice to songs of praise is given,
Amid the angelic hosts of Heaven. J.M.W.

General Intelligence.

The Mutiny Case. The Court of Inquiry in this case assembled on board the North Carolina last week. Commodore Charles Stewart, President, Com. Jacob Jones, Associate. Com. Alex. J. Dallas, do.—Hon. Ogden Hoffman, Special Judge Advocate. After administering the oath to the Judge Advocate, the Court proceeded to business, by the Judge Advocate's reading the instructions convening the Court, and under which they were to proceed—taking all the evidence and making up a final opinion and reporting the whole to the Secretary of the Navy, &c.

The Court then received from Commander Mc Kenzie, who was present, a request to have a legal friend present as his adviser, which was granted At this period of the proceedings the President of the Court stated that some important official papers had not reached him, which were required for the proceedings, and upon his suggestion the Court adjourned over one day.

The following witnesses, belonging to the Somers, have been subponed to give evidence:

Commander—McKenzie; Lieutenant—Gauesvoort; Sailing Master—M. C. Perry; Assistant Surgeon—R. W. Lincock; Midshipmen—Henry Rodgers, Egbert Thomson, C. W. Hayes; Acting Midshipmen—A. Delonde, John Tillotson; Clerk—O. H. Perry; Purser's Steward—J.W. Wales.

There were a large number present, many officers of the Navy, a full quorum of Editors, and their reporters; and as the proceedings are to be held with open doors, the public will have a full report of all that takes place.

Mr. McKenzie looked pale and care worn, but seemed very calm and collected. From the appearance of this Court, we doubt not that justice will be done alike to the memory of the dead, and to the reputation of the living.—*Transcript.*

Thursday, Dec. 29th. The Court assembled at the usual hour, and after a consultation in private, it was opened about 12 o'clock. Capt. Mc Kenzie wished to have it understood that he did not ask for the assistance of Mr. Hone as counsel, but merely to take a record of the proceedings, the testimony, &c.

The President stated that the papers expected from Washington had arrived, and the Court proceeded with its business.

Mr. Hoffman then proceeded to read the narrative of Capt. McKenzie, dated Dec. 19th 1842.

He stated that he had long been engaged in preparing this narrative. After making the Azores, he proceeded to Liberia, but not finding the Vandalia, to which vessel he was charged with despatches, he sailed for St. Thomas, leaving them with the American consul there. On the 27th of November, Lieut. Ganesvoort informed him of the mutiny, and that Midshipman Spencer was concerned, and that the information had come from Mr. Wales, the Purser's steward. Mr. Wales stated to Lieut. Ganesvoort that on the night before, he was called on the booms by Spencer, who asked if he was afraid of death, or if he was afraid to kill a man. Mr. Wales thinking that something was wrong, with great coolness dissembled his real opinions, and Spencer then went on with the details of his project, and which we have heretofore correctly published.—Spencer stated that he had the further details of his plan in his cravat.

Capt. McKenzie thinking that this was only some romantic freak of Spencer's, but that duty required him to be on his guard, and the 1st Lieut was directed to watch him, but without appearing to do so. He was seen in conference with Cromwell and Small, and had given money to them, and had distributed tobacco frequently to the apprentices. He had corrupted the ward-room steward, and induced him to steal brandy, which he gave out to the men and drank himself, and he was also often detected amusing the men by making music with his jaw.

The officers in the ward-room had their wine, but the steerage officers were not allowed to have spirituous liquors; but while on the coast of Africa the ward-room mess had laid in some brandy, and by accident, as was thought, but afterwards discovered to be by design, brandy was ordered by the steward from two grocers, thus doubling the quantity, and affording the steward an opportunity of giving it to Spencer, as none of it was ever used by the mess.

Spencer had often among the men vituperated Capt. McKenzie, and said it would be pleasant to roll him overboard. He had also examined the hand of Midshipman Rogers, and predicted a violent and speedy death, and he had drawn a picture of a brig with a black flag and asked the Midshipmen what they thought of it, and what kind of a pirate the Somers would make.

When Spencer came on board, Capt. McKenzie received him in a friendly manner, but having heard of his previous misconduct, and that he was dismissed from the Brazil station, he thought that he would make an effort to have him ordered from the vessel.

Mr. Hoffman here suggested the propriety of not reading any more of this narrative, as it evidently had not been compared with the original, which was sent to the Department. It was then passed over temporarily, to be resumed upon a future occasion, to be received *nunc pro tunc*, and meanwhile Capt. McKenzie would compare and correct it by the draft of the original.

Mr. Hoffman suggested that no witnesses should be examined until the whole paper had been read, as the object of reading it would be to ascertain if it was contradicted in any essential feature by the testimony adduced. If the witnesses were examined before the whole paper was before the Court, he conceived it would not be the proper course. Further proceedings were suspended for half an hour to give Capt. McKenzie time to compare and make his statement a correct copy of the original.—*N. Y. Cour.*

Fire in Providence. The Printing and bleaching establishment of Mr. Isaac Saunders, at the head of the Cove, in Providence, took fire on Tuesday night, and a large quantity, said to be 25,000 pieces, of brown and bleached printing cloth, was either burnt or damaged.

A New Lamp. An important improvement has been made in this city, of the Argand and Solar lamp, to fit it for the burning of lard and poor oil. The improvement has been made by Mr. F. H. Southworth, and the lamp is called 'Southworth's Patent Uranian Lamp.' It burns with an intense light, and a remarkably steady flame. We learn that it is fed and trimmed without difficulty, and that it is used with the same ease with lard as a lamp fed with oil. It is in the form of a solar lamp, and may be finished to any form of elegance desired. It seems likely to recommend itself to general use.—*Adv.*

Usefulness of Sunday Schools. At the recent anniversary celebration of the Sunday School attached to the Methodist Church in John Street, New York, Mr. Disosway stated that out of 150,000 children who received instruction at the Hibernian Society School, not one had ever been convicted of crime, and that of all the convicts at Botany Bay, one only had ever been a Sunday School scholar. He also mentioned that Dr. Dwight, in his History of Prisons, states the remarkable fact, that, in no instance which had come to his knowledge, had a person, who had been trained in a Sunday School, been convicted of crime.

The Case of Young Spencer, who was recently hanged on board the U. S. brig Somers for the high crime of mutiny, affords an admonition to our children and youth which ought not to be disregarded. A gentleman who has known him from his infancy informs us that he was a wild, headstrong boy, always ready for mischief, and *always disobedient to his parents,* and attributes his early and ignominious death, to his naturally bad and ungovernable disposition.

What a fearful warning is this to the young!—With what terific plainness does it tell them to curb their evil inclinations, to submit to the authority of their parents, and to grow up in the paths of virtue and rectitude! Children never become hardened and reckless in a moment, but they commence with a *slight* deviation from duty; and if they find they can transgress once with impunity, they are very apt to do so again, and to a somewhat greater extent; and thus they go on, often, until no crime is too great for them to accomplish. Children, beware of the first wrong action—for however trifling it may appear to you it may be the means of bringing you to the gallows!—*N. Y. Sun.*

Service of Plate. The Boston Insurance Companies have presented to Capt. Codman, of the ship *Sarah Parker,* a pair of splendid Silver Pitchers, and a set of Goblets, for his skill and seamanship in bringing the ship into port. They have also made presents to his mates, carpenter, and to the men. Though, as Capt. Codman says, 'he did no more than it was his duty to do,' it is still proper and right, that some testimonial should be offered by the Insurance Companies, of their appreciation of the efforts of Capt. Codman, his officers, and men, to save a disabled ship, and bring her into port.—*Merc. Journal.*

Cutting the New World in Two. This process it seems is begun. The canal company chartered by the government of New Grenada, have commenced excavating their big ditch through the Isthmus of Panama, and in a few years our whale ships, instead of rounding Cape Horn, will pass from ocean to ocean, *through* the mountains which Pizarro and his followers found such difficulty in climbing *over.*

The line of the canal, however, follows a less rugged route than they did. The country through which it passes has a mean elevation of only 37 feet above the level of the sea at high tide. The entire length of the canal will be about 49 miles, of which 12 and a half miles only will be excavated, the rivers Chagres and Grande supplying the necessary navigation for the remainder of the distance.

There will be a sufficient depth of water for ships of 1400 tons. It is supposed that within five years the two continents will be divorced, and every thing prepared for celebrating the nuptials between the two oceans.

Sad Affair. A few weeks since a man named Montgomery, at Harpersfield, Ohio, about three weeks after his wife's death, married a girl who had previously been living in his family. Several young men in the vicinity being indignant at the impropriety of it, serenaded him at night with horns, &c. A neighbor named Ferguson rebuked them for so doing, whereupon they entertained him in a similar manner. He ordered them to be off or he would shoot them. While they were going away he seized his gun and discharged it, lodging 60 shot in the neck of a young man named Jerome, who is not expected to recover. Ferguson has been held to bail in the sum of $500 to answer.

Attempt at Assassination by a Burglar. Last evening, between 7 and 8 o'clock, a colored man named Abraham Bostwick, was found in the entry of the house No. 95 Chambers street, in the act of stealing a coat belonging to Mr. R. Howel. He was seized and on his way to prison he made a desperate effort to escape, drew a knife on Mr. William Hafferman, the mate of the ship Italy, and inflicted several severe wounds on his person.

Mr. Hefferman was severely stabbed in the wrists, also in two places on either thigh. He received a thrust which cut through his pantaloons and divided a large plug of tobacco in his pocket, fortunately there, or the blow would have proved fatal.

This desperate villain is a noted burglar, and was lately convicted of a petit larceny, and sentenced to be confined in the City Prison. His time of sentence does not expire for several days to come. How he came to be at large is therefore a mystery, but the keepers of the City Prison deserve the highest censure for their misrule in allowing the man to be at liberty before his sentence expired.—*N. Y. Express.*

Out-Millering Miller. A Mr. Preble has been 'holding forth' at Keene, N. H. as we learn from the Sentinel of that village, to prove Miller's doctrine of the second advent and the destruction of the world. Mr. Preble believes the great demonstration will be so early as *the 15th of February next!* If Mr. Preble has not 'missed a figure,' there will be no need of repealing the Bankrupt Law.—*Transcript.*

Mr Maxwell one of the conducters on the Portland railroad, was seriously injured on Saturday week, by falling from one of the cars while the train was under full headway.

Two boys were terribly injured in Pittsburg a few days ago, by an explosion of powder, with which they were making squibs—one of them had his eyes entirely destroyed.

Alpheus Harmon a Mormon preacher, and his nephew Orsey Harmon, were frozen to death on the prairie between Carthage and Nauvoo, Ill., on the 16th ult.

Consecration of a Bishop. The consecration of Dr. Eastburn, as assistant Bishop of the Episcopal Church of Massachusetts, took place on Thursday of last week at the Trinity Church in this city. The preparatory service was read by Rev. Dr. Vinton and Rev. Mr. Watson; the sermon was preached by Bishop de Lancey of Western New York; and the consecration service was performed by Bishops Griswold, Brownell, and de Lancey. A very numerous audience attended the interesting service.

Fire. Sunday evening a fire broke out in the dry-house of the cotton factory at Dorchester, at 8 o'clock. The building was entirely consumed—the amount of damage not ascertained.

Elder Thurston. The Lowell Courier of Saturday states that the Ecclesiastical Council have decided that Elder Thurston be suspended from preaching the gospel at present.

A Great Fire.—occurred in New York on Thursday evening, between 10 and 11 o'clock. It commenced in a store in Fletcher street, two doors from Maiden Lane, and before it was subdued consumed three stores in that street, the 2 stores in the rear, and three stores in Maiden Lane. The loss is estimated at $250,000.

Juvenile Rogues. The Mercantile Journal cautions persons to be on their guard against rogues who abound in this community at the present time—and devise ingenious expedients to deceive and dupe the unwary. A short time since, a lad visited a number of dwellings in Roxbury, in open day, opened the front door, without knocking, and if not interupted, walked up stairs, and appropriated to himself whatever loose valuables he might find in bureaus, &c. If he met any person belonging to the house, he would inquire if Mr. Smith, Thomson, or Brown lived there—and declare that he knocked or rung, and as no one came to the door, he thought he would open it himself. This juvenile thief was quite successful in his depredations for a day or two, when he disappeared.

We understand that on Thursday, a little black boy rung the bell at the front door of a house in this city. A girl came to the door, and was told that Mr. T——, who resided there, had torn his pantaloons most sadly—and had sent him to get another pair. The girl, at first unsuspicions of any fraud, procured the article requested, as the story was by no means improbable. But as the mistress of the house was out, she questioned the boy a little, before she delivered the garment—and his answers were so unsatisfactory, that she at length refused to let him have the pantaloons, without a written order,—although he urged her strongly—assuring her that Mr. T——would be very angry with him if he returned without them. It is hardly necessary to say that the whole was a lie.

Information Wanted, of one Francis Caskin, an Irishman, about 30 years of age, of low stature, fair or sandy complexion. He left the Lowell almshouse about two months ago, in which place he had lived for a few months previous, in consequence of his becoming insane. The particulars relating to his escape, have been detailed to us, are as follows: 'We shall tell the story as it was told us.' We shall be glad of an opportunity to contradict it. It seems that he was kept handcuffed, and was suffered to wander about in the yard. On the day he left the almshouse, he went over to a neighbor's house, and in coming back at dusk, found the door fastened. A boy at the almshouse knew he was at the door, but would not let him in. They wanted to get rid of him, he said. He was handcuffed at the time, and from that day to this he has never been heard of.—*Lowell Courier.*

The ship Farewell, of Newburyport, from Calcutta, which has arrived below this port is said to have brought about 1865 tons of cargo, weight and measurement. This is stated to be the largest cargo ever loaded in Calcutta, under any flag. Some of the British East Indiamen are of 1200 tons burthen, but their between decks are occupied by armament, and for the accommodation of passengers, &c.—*Advertiser.*

The Millerites have contracted for the erection of that great tabernacle of which we spoke some days since. It is to be completed by the 1st of Febuary, at a cost of $1,800. The site selected is the lot in Howard street formerly occupied by the Howard street House. The walls are to be of brick 15 feet high—the centre of the roof to be 35 feet high. A lease of the land has been obtained for 15 months from the first of January. This fact indicates the uncertainty which prevails even among the second advent brethren in regard to the precise day of the Lord's coming.—*Post.*

Worthy of Praise. The thanks of our citizens are due vigilant and efficient of our City Marshal for his recent endeavors to break up and drive out from our midst, the various houses of ill fame which infest our city—for if there be a plague spot on the name of any metropolis, it is the existence of these dens of infamy, where the virtuous and unwary of either sex are seduced by the fascinating and deceptive allurements spread before their amazed view by the practised and cunning, who thrive only by their artifices upon the unsuspecting. How many innocent females are yearly, nay, monthly, sacrificed at those scenes of midnight orgies and crime! How many parent's hearts are made to bleed at their daughter's ruin, till bent to the earth by shame and grief, their grey hairs descend to the grave, before their time, through the crimes of their offspring! Yea, how many young men, the flower of our most respectable and wealthy families, whose name would be a passport for them to the society of the proudest of the land, sacrifice their reputation, and lose the respect of their friends by mingling in these debauching revels, with the depraved and abandoned! Their end is speedy, and one of despair and guilt.

That these plague spots exist in various sections of our city cannot be denied—but thanks to Marshal Blake, they are not left undisturbed—if he be but informed of their locality; and it is the duty of every honest citizen to give this information, if he have cause to believe that his own neighborhood is thus infested.—*Bee.*

Electoral Votes. By the new apportionment, the number of electors of President and Vice President chosen by all the States, will be 275, of which 138 are necessary to a choice. We give the following comparative table of the number of electoral votes to which each State is entitled, both by the new and old ratio:

	New Ratio.	Old Ratio.
1. New York,	36	42
2. Pennsylvania,	26	30
3. Ohio,	23	21
4. Virginia,	17	23
5. Tennessee,	13	15
6. Kentucky,	12	15
7. Massachusetts,	12	14
8. Indiana,	12	9
9. North Carolina	11	15
10. Georgia,	12	11
11. South Carolina,	9	11
12. Alabama,	9	7
13. Maine,	9	10
14. Illinois,	9	5
15. Maryland,	8	10
16. New Jersey,	7	8
17. Missouri,	7	4
18. Connecticut,	6	8
19. New Hampshire,	6	7
20. Vermont,	6	7
21. Louisiana,	6	5
22. Mississipi,	6	4
23. Michigan,	5	3
24. Rhode Island,	4	4
25. Delaware,	3	3
26. Arkansas,	3	3
	275	294

The number of electors, by the Constitution, it will be recollected, is equal to the whole number of Senators and Representatives in Congress.—Thus, by the new ratio, Senators 52, Representatives 223: Total 275.

The old 13 States (including Maine, formerly belonging to Massachusetts) are entitled to 170 electoral votes: the new States 105.

Lynchalle. The Lexington (Ky.) Intelligencer, of the 2d, inst. says, that on the Wednesday night previous, at the usual hour, the stage from Maysville to that place drove up to Brennan's hotel, the door of the coach was opened for the passengers to alight, and the waiters busied themselves in taking off the baggage, of which there was a large quantity. The baggage was all removed, but no passengers appeared. The driver was interrogated as to what had become of them, when he then for the first time discovered that they were not in the stage, and had been left at the last stand, 9 miles from town, where they had all got out to warm themselves.

Good Advice. The New York Union says, 'place no confidence in imaginary prosperity—never venture beyond your depth—live within your means—think of making a living, not a fortune—look ahead—take care of the rainy day—be prudent—be temperate—be humble.'

Curious Relic. A lady, who was formerly governess to some of the royal family, at St. Petersburg, lately died in London, and left amongst other relics, a curiously wrought mattress, composed of genuine Russian leather and buckskin, and stuffed with hair from the manes and tales of the horses that perished at Moscow, when Bonaparte and his army invaded Russia.

The Sheffield (Eng.) Iris states that the leg of a man, previously magnetized, was recently amputated in that neighborhood without causing him the slightest pain. The patient said he had an indistinct recollection of having had a crash, but had experienced no inconvenience from the operation.

BRIGHTON MARKET—Jan. 2, 1843.

From the Daily Advertiser.

At Market—575 Beef Cattle, 50 Stores, 2750 Sheep, 50 Swine. About 200 Beef Cattle unsold.

Prices—Beef Cattle—Last week's prices were not sustained. We quote a few extra at $4,50. First quality, $4,00 a 4,25; second quality, $3,25 a 3,50; third quality, $3 a 3,25.

Sheep—Dull. Lots were sold from 75c to $1.25. Wethers from $1,25 to 1,50; stall fed do. from 2,50 to 4,00.

Swine—Those at market were from the immediate neighborhood. No lots sold to peddle. At retail from 3 1-2 to 5c

An error occurred in our report last week of extra Cattle—it should have been $4,75, instead of 5,75, as reported.

Letters containing cash rec'd since our last.

G. C. P. Barrington, $1—P. M. Spencer, $2—P. M. Rutland, $2—P. M. Beverly, $2—P. M. No. New Salem, $2—P. M. Brunswick, $2—W. H. C. Shirley Village, for the following persons: A. C. jr. to April 13, '40. $2; J. W. C. to June 24, '43, $2; G. T. to Sept. 21, '43, $2—P. M. Higganum, $2—P. M. Collinsville, $3—P. M. Sherburne Falls, $1—P. M. Andover, $2—P. M. Eastford, $2—J. C. Wareham, $3—E. L. Atkinson, $9,25—P. M. Nelson Factory, $1—P. M. Poughkeepsie, $2—P. M. South Wolfboro', $2—P. M. Mattepoisett, $2—P. M. West Brattleboro', $2—P. M. Westfield, $2—P. M. Cumberland, $2—P. M. Marshall, $1.

Essex County Conference.

The Essex County Conference will meet in Amesquam, on the 18th inst. and continue two days. Brethren and friends will call on Br. M. B. Newell for places of entertainment.

There will be services on Tuesday evening at the Church.

Middlesex Quarterly Conference.

This Conference will meet in Malden, on the second Wednesday of January, 11th day.

G. G. Strickland, Stand. Clerk.

Discourses on Capital Punishment.

Rev. E. H. Chapin will deliver the first of a series of three Discourses on Capital Punishment, next Sabbath evening, at his Church in Charlestown. Subject of the Discourse—Capital Punishment unnecessary.

RELIGIOUS NOTICES.

Br. H. Ballou will preach in the Swedenborgian Chapel in West-Bridgewater, next Sunday. The Editor will supply his desk.

Br. O. A. Skinner will preach in Foxboro', Mass. next Sunday—and Lecture the Saturday evening previous.

Br. E. H. Lake will preach in Middleton, Mass. next Sunday.

Br. E. Thompson will preach in Weare, N. H. next Sunday.

Br. R. Bartlett will preach in the Town-House in East-Kingston, N. H. next Sunday.

The Editor will preach in Georgetown, on the 3d Sunday in January.

Br. E. H. Chapin will preach in Worcester, Mass. the 4th Sunday in January.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Wm. Tewksbury, of Chelsea, to Mrs. Louisa Delay. Mr. Freeman Baker to Miss Maria B. Palmer. Mr. Daniel Woodward to Miss Mary A. Bentley. Mr. George Thompson to Miss Julia Ann Hebbard.

By Rev. O. A. Skinner, Mr. Charles A. Randall to Miss Nancy E. Brown. Mr. Adolphus B. Sutherland to Miss Mary W. Coombs. Mr. Albert Poland to Miss Lydia O. Thomas. Mr. Stanley Gore to Miss Mehittable C. Gerry.

By Rev. H. Ballou, Mr. Don Carlos Ayer to Miss Christiana C. Allen, of Littleton, N. H.

By Rev. B. Whittemore, Mr. Lemuel Lyon to Mrs. Sarah Jane Prescott.

In Cambridgeport, by Rev. Thos. Whittemore, Mr. Stanmer O. Marshall to Miss Jemima G. Collier.

In Roxbury, by Rev. C. H. Fay, Mr. Robert J. Douglass to Miss Elizabeth Cox, both of Boston.

In South-Reading, by Rev. J. H. Willis, Mr. Joseph Goldet to Mrs. Lucinda Dean, both of Woburn.

In Ludlow, Vt. by Rev. J. Hemphill, Mr. Abel H. Moore to Miss Melvina P. Spaulding. Mr. Ceylas C. Hazelton to Miss Elvira N. Tyrrell, of Andover. Mr. Orrin G. Adams to Miss Adah Estabrook.

In Baltimore, Md., Dec. 28th, in the Calvert Street Church, by Rev. George L. Lonsdale, Rev. James Shipgley, Pastor of the Calvert Street Universalist Church, to Miss Mary E. Myers, daughter of Capt. John Myers.

DIED:

In this city, Dec. 18, Mrs. Sarah H., wife of Mr. James Burchstead, aged 23. Dec. 9, Thomas, son of Thomas Hiller, jr. aged 3 years and 8 months. Mr. Wm. Ward, 31. Mr. Wm. Pratt, jr. 38. Mr. Geo. H. Kendall, 29.

In Newmarket, N. H. after a protracted and very severe illness, Miss Martha Jane Daniels, aged 23, daughter of Joseph Daniels, Esq.

In Danvers, Dec. 19th, Mrs. Mary Porter, wife of Mr. Andrew Porter, formerly of Montpelier, Vt., aged 34. Her sickness was long and painful, and she at last fell a prey to that fatal disease, which destroys its thousands—the consumption. Although she had many attachments to life, yet she frequently expressed her willingness to depart, if it was the will of Providence. She declared that her *faith in Jesus* as the Saviour of the world, strengthened, if possible, as death approached; and in the full enjoyment of this faith, she departed to the world of rest and peace.—By this dispensation, her husband, three interesting step-children, the religious and benevolent Societies, and the Church, to which she belonged, have all met a loss which is irreparable. But it is a consoling assurance that their loss is her gain. com.

Boston Almanac, 1843. For sale at the Trumpet Office, 37 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

Rose of Sharon. The Rose of Sharon for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

Universalist Books. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

Waterman's Kitchen Furnishing Ware-Rooms, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

Weekly Bay State Democrat. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at one dollar per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of stories, miscellany, news of the day, &c. printed on fine paper and good type.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.
Dec27 3t

John Simmons & Son would inform their friends and the public, that they are now opening, and have on hand, one of the most extensive assortments of Cloths, Cassimeres, Vestings, and Ready Made Clothing, that can be found in any Establishment in the city. Garments made to order in the best manner and at the shortest notice; and they trust their facilities for doing business will enable them to offer their Goods at prices that will please their customers. ☞Call and examine before making your selections.—Terms Cash, and no deduction from prices.

Quincy-Hall, over the New Market.
Boston, Oct. 1, 1842. 3m

Register, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the Trumpet Office. Price, $1 a doz. —12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and post-office address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

Register & Companion, for 1843. Just received, the Register and Companion for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the cash prices—$1.00 per dozen—6,50 per hundred. A. TOMPKINS,
Sept. 15. 38 Cornhill.

Sunday School Library Books. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS,* is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select the Books, and forward them by the safest and earliest conveyance.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

New Book of Psalmody. Third Edition. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by Thomas Whittemore, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of short Anthems, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the Lessons or Rudiments, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

Dear Sir,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

Jotham S. French.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'Gospel Harmonist.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as Voluntaries. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

Furniture & Feather Store. Macfarlane & Silver, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *Furniture, Feathers, Carpeting, Beds, Mattrasses, &c. &c.* which they will sell at the lowest cash prices.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

Universalist S. S. Depository. The Subscriber has just received his Spring assortment of *JUVENILE BOOKS,* comprising one of the most extensive assortments that can be found in the city.

☞Sabbath Schools

Poetry.

(ORIGINAL.)

A Thought.

There is, we learn, more joy in heaven,
Far richer praise from angels there,
When one glad soul to God is given
In sweet repentance, trusting prayer,

When from the sinner's toilsome way
Beset with pain, dismay and scorn,
Lured by the Gospel's brilliant ray,
One blessed heart resolves to turn,

Than over numbers, who have ne'er
Forsook the pleasant path of right,
But walking in God's love and fear,
Need not repentance' waking light.

Then can heaven's joy be full, complete,
The seraph harp no faltering know,
And angel-eyes refuse to weep,
Each blood-bought soul with transport glow.

If from the ways of vice and woe,
A wretched outcast left to roam,
Tossed on the waves of pain below,
One wandering sinner ne'er return! G. O.

Warren, Mass.

Miscellany.

'Remember the Poor.'

This is the season when those who are destitute of the means of worldly comfort, especially need the sympathies of the wealthy and affluent. There will be found in every community more or less families and individuals, who, by sickness, misfortune, disappointment, or, perhaps vice, suffer from the pinching hand of want, or the chilling embrace of poverty, or pine through unmerited neglect. Every benevolent heart will always be open to the necessities and wants of distressed, neglected, destitute and suffering humanity. And especially at this season of the year, when the necessaries of life are most difficult to be obtained, when destitution is accompanied with its worst, and most destroying consequences, every person, having a fellow feeling with his race, will listen to the demands of charity, and every hand should be ready with its contributions, to minister to the wants of the suns and daughters of affliction. Those who are comfortable and happy in their possessions, their means of enjoyment, their bright prospects, their pleasing anticipations, their flattering hopes, friends, health, success in business, reputation, fame, honor—are not always mindful of the wretchedness around them. They do not consider that poverty sways its iron sceptre over thousands prostrate in the dust; that want pinches and corrodes the emaciated forms of the destitute; that dark and dismal clouds settle upon the paths of multitudes; that despair has fixed its unrelenting grasp upon the hearts of many who struggle in vain to lose themselves from its terrible embrace; that friends have been snatched away, and left solitary and inconsolable mourners behind; that disappointments have blasted fair and reasonable prospects; that malevolence, slander or misfortune have overthrown the well-earned reputation of long years. The objects of sympathy and of charity exist all around, and every one, who can afford succor, should feel it a duty from whose sanctions he cannot be released, as well as a pleasure from whose participation he would not be excluded, to open the heart of sympathy, and extend the hand of relief.

Here is the poor and lonely widow with her suffering, shivering children, looking up to her for that warmth which gives to the body animation and energy, and for that bread which contributes to it vigor and strength.—Will he not take pity upon her as she stirs up the last dying embers of her last scanty stick of wood? and distributes to her needy little ones the last remnant of her solitary loaf? How many hearts might be made glad, backs clothed, and stomachs fed, by the contributions of that which never would be missed from the contributor. But we are not to make this the measure of our charities for we are not to live to ourselves only, we were made for the world—for mankind—for the universal happiness of the race. We are not to ask, when an alms is solicited, whether it will discommode us, whether we must deny ourselves in any particular, but whether we shall confer a greater good by giving, than secure to ourselves by withholding.

It is truly gratifying to notice in almost all the papers that reach us, accounts of measures taken to assist and relieve the suffering poor. Such measures, so generally adopted, confer more true glory upon our country, than all the exploits of Armies and Navies, successfully carried on to the end of time. But their good effects are not limited to this world, for, 'He that giveth to the poor lendeth to the Lord.'—*Manchester Advertiser.*

The Lord's Prayer.

In the consideration of this prayer we may remark, that as to its character:

It is *divine.* How excellent must be the petition which the king himself has drawn up! It must certainly meet with acceptance from its author.

It is *comprehensive.* There cannot be mentioned a petition necessary for man, not included in these,—Thy kingdom come,—Thy will be done,—Give us this day our daily bread,—Forgive us our trespasses,—Lead us not into temptation,—Deliver us from evil.

It is *sublime.* This character of grandeur appears

1. In its *design.* What is more ennobling than prayers? The loftiest place on earth is the footstool of Jehovah. The grandest posture prostration before his throne.

2. In its *language.* The simple grandeur which struck Longinus in, 'Let there be light, and there was light,' breathes in every sentence of this prayer. Here are no swelling word's of man's wisdom, here is nothing redundant; nothing deficient. It is the language of sublime devotion, chastened by filial awe.

3. In its *conceptions.* In vain look we for sublimity, where these are poor. But what vastness have we here! God,—the kingdom of God,—angelic obedience,—earth,—the will of God, the only law of its one thousand millions of living men; evil implying all that men can suffer, or dread; deliverance from evil; the power, the glory, the eternity of God! Was ever so much comprehended before, or since, in so few words?

Secondly, consider the *spirit* of the Lord's Prayer.

It breathes a *filial* spirit—'Father.'

A *catholic* spirit—'Our Father.'

A *reverential* spirit—'Hallowed be thy Name.'

A *missionary* spirit—'Thy kingdom come.'

An *obedient* spirit—'Thy will be done on Earth.'

A *dependant* spirit—'Give us this day our daily bread.'

A *forgiving* spirit—'And forgive our trespasses, as we forgive them that trespass against us.'

A *cautious* spirit—'Lead us not into temptation, but deliver us from evil.'

A *confidential* and *adoring* spirit—'For thine is the kingdom, and the power, and the glory, forever and ever. Amen.'

When you pray, remember the direction of your Saviour.

Cruelties of Heathenism.

The following are extracts of a letter received by the Secretaries of the London Missionary Society, from the Rev. Robert Brooking, one of the Society's missionaries in Western Africa, dated Kumasi, Feb. 14, 1842.—The Reverend gentleman, after describing many things of minor importance, proceeds to add:—'On the 6th of last month (January) one of the king's daughters died, and a custom was made, during which three poor creatures were hurried into eternity in the shape of sacrifices, one of whose headless trunks I saw dragged through the market-place. On Sunday, the 9th, after preaching, I went to take the air, when I came unexpectedly upon the headless trunk of a human being who had been executed a few minutes previously. His hands were also lopped off, and one of the executioners was engaged in cutting off a part of the chin with the beard on it. On the 13th, the old chief Kumasi died, in consequence of which a large custom was made. During the day twelve persons were sacrificed. I witnessed the pushing of the knife through the cheek of one poor creature to prevent her from cursing the king. This was done almost instantaneously, after which her hands were tied behind her back, and in this state she was left for some time until executed.—On the 17th, two persons were executed for conspiracy and treason. I saw those persons with knives driven through their cheeks, their hands fastened by iron staples to logs of wood. I saw the head of one of them struck off. His blood served to besmear the king's drum, &c. His heart was then taken out and also one of his ribs, all of which was done in the sight of a survivor. They both retained their faculties till the last moment, and were quite aware of what was going on. On the 18th, while returning from the king's house, I saw the head and hand of one of those who were executed the preceding day, carried by an individual with as much unconcern as a butcher's boy would carry the head of a sheep in England. On the 23d, a fire broke out, which was soon extinguished. Scarcely was that done, however, when a house in another part of the town took fire during which time the wind blew rather strong, and the fire spread and burnt down three-fourths of the most thickly populated part of the town in the incredibly short space of four hours. I never saw such a scene before; the fire raged with incredible fury. It was truly heart-rending to see women and children retreating before it. On the 30th, a man of consequence died, and 12 individuals were sent into another world to accompany him, five of whose headless trunks and six heads were lying together at one time in the streets. Our reception was good, and our prospects are delightful; yet the scenes we sometimes witness are absolutely revolting to human nature.'

Curious Calculation.

The New Orleans Bulletin has quit political speculation, and has taken to mathematics. The last number contains the following curious calculation:—'The number who have lived upon the earth has been estimated at about 27,000,000,000.000,000. This sum when divided by 27,864,000, the number of square miles of land, gives 1,314,022,076, to a square rod, and five to a square foot! Suppose a square rod capable of being divided into twelve graves, each grave would contain a hundred persons, so that the whole earth has been one hundred times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies laid upon the surface, they would cover the land to the depth of 100 feet.' The Bulletin asks, where are all these bodies? We answer that they are all existing somewhere, in new modifications of matter, or under new forms. The same particles which formed a portion of the brain of the brightest of ancient philosophers, may now compose the substance of a turnip, or be imprisoned in the scarce animated body of a tadpole.—*Philad. Ledger.*

But first, suppose we look at the calculation a moment. The world is 5864 years old. Thirty years is generally considered a generation; but suppose we say 20 years; and consider this the average period of human life.—Then in 5846 years, there have been 292 generations and a fraction. The present number of inhabitants on the globe is generally estimated at about 800,000,000. Multiply this by 292 the number of generations, and you have 233,600,000,000; which would be the aggregate number of inhabitants who would have lived upon the globe, if its population had been always as great as at present. But it has not. During several successive periods of 20 years after the creation of man, and again for several generations after the flood, the population of the world was comparatively small. But admitting it to have averaged 800,000,000 ever since the birth of Adam, (which is unquestionably very far above the truth,) still the whole number would be only (233,600,000,000) a 115,582nd part of what the Bulletin makes it. In other words, the Bulletin is in error to the amount of 26,-999,766,400,000,000. We rather guess the Bulletin took some Chinese or Hindoo authority for the age of the world; otherwise we don't understand its arithmetic.—*N. Y. Journal of Commerce.*

Cure for Consumption.

Mr. Adam Mott gives the following statement in the Maine Farmer:

'A friend of mine who resides in Industry in this State, told me that his wife was sick of what the Doctors call Consumption. She was visited by five physicians, who gave her over. She was very sick—was unable to sit up—had a severe cough—grew no better, 'but rather worse'—she failed very fast. She recollected that she had before received benefit from the use of St. John's wort; her husband procured some of it—it was steeped, and she made it her constant drink. For four or five days there appeared to be but little alteration; but after this she grew better very fast; her health was so much improved, that in the course of six or eight weeks she was able to resume her customary occupation—she commenced weaving and wove about forty yards of cloth.

'During this time she made constant use of St. John's wort tea. What has been may be done again. It helped her—it may help others.

'The tea may be made as you would make peppermint or any herb tea or drink—by merely steeping the herb tea in water. The herbs may be gathered any time after it is large enough; but the best time for gathering it is in the seventh month. A supply may doubtless be found in almost any hay mow where there is any hay. I much approve of this simple remedy.'

Plain Diet.

This is what children ought, on every account, to be accustomed to, from the first. It is vastly more for their present health and comfort than those little nice things with which fond parents are so apt to vitiate their appetites, and it will save them a great deal of mortification in after life. If you make it a point to give them the best of everything; to pamper them with rich cakes, sweetmeats, and sugar plumbs; if you allow them to say with a scowl, 'I don't like this,' or 'can't eat that,' and then go away and make them a little toast, or kill a chicken for their dainty palates, depend upon it, you are doing them a great injury, not only on the score of denying them a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them in after life. When they come to leave you, they will not, half the time, find anything they can eat; and thus you will prepare them to go chafing and grumbling through life, the veriest slaves almost in the world.—*Dr. Humphrey.*

The Dead Alive.

Numerous instances are on record in which persons have been restord to life after they were to all appearance dead, and even after every arrangement had been made for burial. Cases, in fact, have occurred where persons have, beyond all doubt, been buried alive.—Diseases are not unknown to physicians in which animation is so completely suspended, that the subject presents every appearance of death. In the remarkable case of Rev. William Tennent he would have been consigned to the grave but for the interference of a physician, who persevered in the opinion that life was not extinct, amidst the opposition of friends. Sometimes this state of suspended animation is one of entire consciousness, in which case it is difficult to conceive of the horror of the situation. Generally, however, the subject is unconscious of being alive.—Mr. Tennent was in a trance, his soul reveling in the bliss of heaven. The following remarkable case is related by Mrs. L. M. Child the editor of the Anti-Slavery Standard, in a late number of that paper:—*Boston Recorder.*

A remarkable case accompanied with the consciousness of being alive, occurred in my own family. The yellow fever raged fearfully in Boston, the last part of the eighteenth century. The panic was so universal that wives forsook their dying husbands, in some cases, and mothers their children, to escape the contagious atmosphere of the city. Funeral rites were generally omitted. The 'death carts' sent into every part of the town, were so arranged as to pass through each st. every half hour. At each house known to contain a victim of a fever, they rung a bell and called, 'Bring out your dead.' When the lifeless forms were brought out, they were wrapped in tarred sheets, put into the cart and carried to the burial-place, unaccompanied by relatives. In most instances, in fact, relatives had fled before the first approach of the fatal disease. One of my father's brothers, residing in Boston at that time, became a victim to the pestilence. When the first symtoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness. They told her it would be death to her, and no benefit to him; for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a life long satisfaction to her to know who attended upon him if he did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to safe him. He grew worse and worse, and finally died. Those who went round with the death carts, had visited the chamber, and seen that the end was near. They now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but though he was cold and rigid and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it.—The half hour again come round, and again was heard the solemn words, 'Bring out your dead.' The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned to them was a painful one; but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments. She pleaded and pleaded and pleaded, and even knelt to them in an agony of tears; continually saying, 'I am sure he is not dead.' The men represented the utter absurdity of such an idea; but finally overcome by her tears again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreadful half hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think that a little gentle force was necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable strength of her will, they relaxed their efforts. To all their remonstrances, she answered, 'if you bury him, you shall bury me with him.' At last by dint of reasoning on the necessity of the case, they obtained from her a promise that if he showed no signs of life before they again came round, she would make no farther opposition to the removal. Having gained this respite, she hung the watch up on the bed-post, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to the nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes more the promised half hour would expire, and those dreadful voices would be heard passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently; and the hartshorn she had been holding was spilled on the pallid face. Accidentally, the position of the head had become slightly tipped backward, and the powerful liquid flowed into his nostrils. Instantly there was a short, quick gasp—a struggle—his eyes opened; and when the death-men again came, they found him sitting up in bed. He is still alive, and has enjoyed unusually good health ever since.

The Teeth.

The prevalence of defective teeth in this country, is the general subject of remark by foreigners; and whoever has travelled in Spain and Portugal is struck with the superior soundness and whiteness of teeth in those countries. Though not a clean people in other respects they wash their teeth often, and by means of tooth-picks, carefully remove all substances from between them after meals, a little silver porcupine with holes all over its back, to insert tooth-picks, is a common ornament on the dining tables of Spain and Portugal. The general use of them creates so large a demand, that the students at Coimbra sometimes support themselves by whittling tooth-picks, which are sold, tied in small bunches, like matches. They are made of willow, on account of its toughness and pliability. Tooth-picks of metal are too hard; and are apt to injure the gums. There is the same objection, in a less degree, to quills.—But willow tooth-picks are preferable to all others; and they have the advantage of being the most cleanly; for they usually break in the using, and are thrown away. Few sights are more offensive to a person of any refinement, than a tooth-pick that has been much used; it is moreover uncleanly, and therefore not healthy for the teeth. Food allowed to remain between the teeth, particulary animal food, is very destructive; it should be carefully removed after every meal, and the mouth thoroughly rinsed. This may seem to many a great talk about a small matter; but these are simple precautions to take, and very slight trouble compared with the agony of aching teeth, or a breath so offensive, that your best friend does not wish to sit near you. If there is any reason why a man's complexion should exclude him from the dining table, there is a much sounder reason why he should be banished for not taking proper care of his teeth. A bad breath is such a detestable thing, that it might be a sufficient reason for not marrying a person with otherwise agreeable qualities. It is moreover, perhaps inexcusable thus to transform oneself into a walking sepulchre. Nobody needs to have an offensive breath. A careful removal of substances between the teeth, rinsing the mouth after meals, and a bit of charcoal held in the mouth, will always cure a bad breath. Charcoal used as a dentrifice (that is, rubbed on in powder with a brush) is apt to injure the enamel; but a lump of it held in the mouth two or three times a week, and slowed chewed, has a wonderful power to preserve the teeth, and purify the breath. The action is purely chemical. It counteracts the acid arising from a disordered stomach, or food decaying about the gums; and it is this acid which destroys the teeth. A dear friend of ours, had, when about twenty years of age, a front tooth that turned black gradually, crumbled and broke off by piece-meal. By frequently chewing charcoal, the progress of decay was not only arrested, but nature set vigorously to work to restore the breach, and the crumbled portion grew again, till the whole tooth was as sound as before. This I know to be a fact.

Every one knows that charcoal is an antiputrescent, and is used in boxing up animal or vegetable substances, to keep them from decaying. Upon the same chemical principle, it tends to preserve the teeth, and sweeten the breath.

There is no danger in swallowing it; on the contrary, small quantities have a healthful effect on the inward system, particularly incident to summer. It would not be wise to swallow that, or any gritty substance, in large quantities, or very frequently; but once or twice a week, a little would be salutary rather than otherwise. A bit of charcoal as big as a cherry, merely held in the mouth a few hours without chewing, has a good effect. At first, most people dislike to chew it, but use soon renders it far from disagreeable. Those who are troubled with an offensive breath, might chew it very often, and swallow it but seldom. It is peculiarly important to clean and rinse the mouth thoroughly before going to bed; otherwise a great deal of the destructive acid will form during the night.

If these hints induce only one person to take better care of his teeth, I shall be more than rewarded for the trouble of writing. I am continually pained to see young people losing their teeth merely for the want of a few simple precautions; and one cannot enter a stage or steam car without finding the atmosphere polluted, and rendered absolutely unhealthy for the lungs to breathe, when a proper use of charcoal might render it as wholesome and pleasant as a breeze of Eden.—*Standard.*

A Ball at the Court of Russia.

We extract from the Journal de Frankfort the following details, which an eye witness gives of a ball at the court of Russia:—'Immediately after my presentation to the Emperor and Empress of Russia, I had the honor of being present at a magnificient ball, which showed the court in all its splendor. On such occasions no civil costume is admitted. Every one is in uniform, and a variety of dresses gives a splendid character to the scene. Imagine gigantic rooms lit up by thousands of wax lights, an assemblage of more than 1,500 persons, women admirably beautiful, whose exquisite dresses add to their beauty, and you would suppose yourself in a fairy scene. The Emperor opens the court balls with a *Polonaise*, dancing at first with the Empress, then the Princesses of the Imperial family, and next with the ladies of the highest nobility, or the handsomest. At the court of Russia beauty has the privilege of the *entree*, and causes birth to be forgotten. The Empress loves to collect around her the handsomest faces, and it is not rare to see the young daughters of functionaries of a fortune and rank altogether secondary, become ladies of honor to the Empress, thanks to their beauty and agreeable appearance. When the Emperor has danced a certain number of polonaise, French quadrilles and mazurkas are taken up all concluding with cotillions. The Empress formerly was exceedingly fond of dancing, and excelled in the art, but at present she rarely does more than figure in a quadrille, or take a turn or two in a waltz. At 12 o'clock the guests repaired to the marble hall, and the Imperial family took their seats at a table apart; the others placing themselves in groups at tables arranged about the Imperial one.—The Emperor supped in the winter garden, and admitted to his supper table only a few chosen persons. This winter garden ornamented with palm trees and magnificent orange trees, forms a charming contrast with the supper room, resplendent with tapers.—The half light with which it was lit up, the little birds, who, frightened with the noise, sent forth from time to time a few short notes, and the perfume from the flowers appeared to me to be the triumph of civilization over darkness, and produced in me the effect of an enchanted palace. I had next me a little man full of spirits and obliging, who laughed at the ecstacy into which those wonders threw me. The table was loaded with silver plate: there was before me a vase, weighing, it was said, 200 killogrammes, in which a man could hide himself. I learnt from my neighbor that this magnificent silver service came from the Empress Elizabeth, and after having been for a length of time shut up in cases, had been discovered two years before in the marble palace. The supper, which was composed of hot dishes, was served by a crowd of footmen and some Moors among them were remarked for their strange and original costume.'—*London Paper.*

David's Sow.

The common expression, as drunk as David's Sow, originated in the following ludicrous circumstance:—One David Lloyd, a Welchman, who kept a public house at Hereford, had a living sow with eight legs, which was much visited by the curious. He had a wife, too, somewhat curious also, in the frequent desire to prove the goodness and the potency of her husband's liquors, which often subjected her to a little due correction. One day, David's wife having indulged her propensity not a little too much, and being fearful of consequences, thought it best to seek timely retirement.

With this view, she turned out the sow from her habitation, and took possession of the sty, wherein to sleep herself sober. A company of persons coming soon afterwards to see the rare eight-legged sow, David ushered them up to the sty, exclaiming joyously, on approaching the enclosure, 'There's a sow for you! did you ever see such another?'—To which some of the party in advance, seeing the state the woman was in, replied, 'It is truly the most drunken sow we ever beheld.' Whence the woman was ever called 'David's Sow.'

Take counsel of him who is greater, and of him who is less than thyself, and then refer to thine own judgment.

Wages in Europe.

The following statement, from authentic sources, will give some idea of the condition of the working classes on the Continent of Europe:

Wages in France. Calais, common laborers, 7 1-2d per day, with board and without dwelling; Boulogne, 5d per day, do. do; Nantes, 8d per day, without board and without dwelling; Marseilles, 4d to 7d per day, with board and without dwelling. The food in some districts 'consists in rye bread, soup of millet, cakes made of Indian corn, now and then some salt provisions and vegetables, rarely, if ever, butcher's meat.' In others, 'wheat bread, soup made with vegetables, and a little grease or lard twice a day, potatoes, or other vegetables, but seldom butcher's meat.'

Sweden. 'The daily wages of a skilled agriculturist are 7d or 8d; while the unskilled obtain no more than 3d or 4d and board themselves. Agriculturists in the southern provinces live upon salt fish and potatoes; in the northern provinces, porridge and rye bread form their food.'

Bavaria. 'Laborers are paid at the rate of 8d per day in the country,' without board.

Belgium. 'A skilled artisan may earn in summer 1s 2d to 1s 5d.; in winter, from 10d to 1s 2d.; unskilled, half as much, without board; live upon rye bread, potatoes, and milk.' Agricultural Laborers have less.

Germany. Dantzic, laborers 4 1-4 to 7d per day without board; Mecklenburg, 7d per day, do.; Holstein, 7d per day, do.

Netherlands. South Holland laborers 3d to 4d per day, with board; North Holland 20d per day, without board; Antwerp, 5d per day do; West Flanders, 96s to 104s per year, with board.

Italy. Trieste, laborers 12d per day, without board; 6d with board; Istria 8d to 10d without board; 4d to 5d per day with board; Lombardy, 4d to 8d per day, do; Genoa, 5d to 8d per day and without lodgings, Tuscany, 6d per day without either.

Saxony. 'In 1837, a man employed on his own loom worked very diligently from Monday morning to Saturday night, from 5o'clock in the morning until dark, and even at times with a lamp, his wife assisting him in finishing and taking home the work, could not possibly earn more than 20 groschen, (or about 60 cents) per week. Nor could one who had three children aged 12 years and upwards, all working at the loom as well as himself, with his wife employed doing up the work, earn in the whole more than $1 weekly.'

The Wife.

If you wish to be happy and have peace in the family, never reprove your husband in company—even if that reproof be ever so slight. If he be irritated, speak not an angry word. Indifference sometimes will produce unhappy consequences. Always feel an interest in what your husband undertakes, and if he is perplexed or discouraged, assist him by your smiles and pleasant words. If the wife is careful how she conducts and speaks and looks, a thousand happy hearths would cheer and brighten our existence, where now there is nothing but clouds of gloom, sorrow and discontent. The wife above all others should study to please her husband and to make home attractive.

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THOMAS WHITTEMORE, Editor.

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AGENTS.

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Moral and Religious.

(ORIGINAL.)

The End of the World.

In relation to this momentous subject, we see in our community, at this time, great excitement; *and the many who are engaged in measures* dictated by an expectation that this event is near at hand are called Millerites, because the man who has been foremost in proclaiming the approach of the end of the world is a Mr. Miller.

It seems natural to ask, what has led this man into his convictions in regard to this subject? Are our learned doctors of divinity of his opinion? Is he sustained by the divinity schools? Do our Christian clergy generally fall in with Mr. Miller? Do Christian professors, and members of our Christian churches generally unite with him in his opinions and movements? All these questions must be answered in the negative. No such thing. They generally regard this man as a deluded fanatic, if not something worse.—How then came this man by his views? Is he the first in all the earth who has preached about the end of the world? Is this notion about the end of the world a new thing in the Christian community? No, surely it is not. The learned doctors of the church, all the divinity schools in christendom, and nearly, if not all, professors of the Christian religion have been of Mr. Miller's sentiments for ages. Not that they have all fixed the time as he has; but the event, to take place some time, they have all believed.

We see now the true answer to our first query. Mr. Miller was educated from childhood to believe as the clergy believed and preached; and he, as well as every body else, knows that an event, which is certainly to take place, must take place at some certain time. Knowing this, like a sensible man, he rationally concluded that if the Scriptures reveal such an event, they also point out the time; not to a day or an hour, but near enough for people to make such arrangements in regard to it as prudence and good economy would dictate. Being of this opinion, Mr. Miller went to work in earnest to search the Scriptures to learn from the faithful word of prophecy, when this event would come.—The result of his researches satisfies him that the present year will witness the fulfilment of what the Scriptures teach concerning the end of the world. Is there any thing unreasonable in all this? If there is, why do not our learned doctors not only point out his mistake, but show us when this event is to happen.—For centuries past, the clergy have made nearly all their converts by the use of this most terrible, and truly awful event. They have represented the end of the world in such a manner, and with such terrors that the feeble nerves of the human system were, in many instances unable to endure the horror. After all this, now that Mr. Miller comes to the people, as if he really believes what all the clergy have been so long frightening the people with, the clergy are as cold and as indifferent towards him, as they would have been if they had never heard a word about the end of the world in all their lives!

What are these learned doctors going to do in future? Will they go on as heretofore, and try to frighten weak mortals with eloquent descriptions of those lively horrors attendant on the burning up of the world?

It seems reasonable to call on them to point out, if they can, one passage in all the Bible which speaks of this event. H. B.

(ORIGINAL.)

Endless Misery not Christianity.

Christianity commands its votaries to love their enemies, feed the hungry, clothe the naked, render good for evil; that they may be imitators of their Father in heaven, who maketh the sun to shine on the evil and the good, and sendeth rain on the just and on the unjust. Endless misery is the reverse of this. It teaches that the sinner must suffer an eternity of suffering to satisfy justice. It says God will render eternal evil for the evil that man has done in this life.

Suppose at the judgment seat, the question should be proposed, why God was about to torment a part of his offspring world without end? The answer is, because they did not do as I commanded them—to love their enemies—to render good for evil, &c. Now see the inconsistency of this doctrine. God is about to 'inflict immortal pains' upon his erring offspring because they did not do the above acts of charity as Christianity commanded, that they might be imitators of their Father. How can God consistently command his children to imitate Him by loving all, if He is at one time to hate his enemies, and inflict upon them an endless evil? This is a singular way to remove an evil by perpetrating a greater one.

In conversation with an individual upon this subject, he was pressed so hard for arguments to sustain this theory, that he was obliged to say that God might hate his enemies in the future state. Then if it is right for God to hate his enemies, it is right for his children to do so, that they may *imitate* their Father. And it seems as if some had already commenced to 'walk in the name of the Lord their God,' as the prophet declares. Why did John Calvin burn Michael Servetus over a pile of green wood? Because he believed that God instead of rendering good for evil would confine the souls of heretics in the flames of endless woes. What made Tertullian say, 'How shall I admire, how laugh, how rejoice, how exult, when I behold so many kings, worshipped as Gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness?' Because he partook largely of the spirit of his doctrine.

But how different are the precepts of Christianity. Instead of teaching us to rejoice over suffering humanity, it commands us to do something for its alleviation; to weep with those who weep, and to succor the distressed. Endless misery, therefore, is not Christianity. It is opposed to its precepts. It is at war with all heaven; at war with those philanthropic efforts which are made for the meleoration of the down-trodden of our race.

Suppose that there is to be suffering humanity hereafter; will not the precepts of Christianity there—to love our enemies, render good for evil, to do as we would be done by, to love our neighbors as we do ourselves—be as binding upon the followers of Christ, as well as in this world? Is heaven any less benevolent than this world?

Let us admit for a moment the stale objection, that of 'no change after death;' what follows? Why mankind will be subjected to a variety of troubles and sorrows; to anguish and disappointment; to pains, poverty and mental misery. But is not Christianity the same? Where then is John Howard, the friend of the friendless, who visited nearly all the prisons and jails in England, Ireland and Scotland? Where is Jesus, the sinner's friend, 'who in this life, constantly went about doing good?' Is he changed?

O no! his favors never end;
He's there, as here, the sinner's friend.'

Grant then the truth of the objection, of 'no change after death'; and it follows that the inhabitants of heaven will be in possession of the same sympathetic feelings that they were while upon earth. Now let those who inhabit the climes of immortal purity, behold their dearest friends in the 'land of horror and despair,' lashed to the rock of eternal death, in the midst of that awful ocean, whose surges are liquid fire and whose surrounding atmosphere is living flame, and the sight would unparadise the realms of glory, and silence the heavenly song of redemption. But we rejoice in believing that though

Earthly friendships fade,
Fondest ties may sever;
That Jesus' love knows *no* decay,
His friendship lives forever! E. H. L.

(ORIGINAL.)

Elder Knapp and his Reporter.

In the course of his Sermon at the Marlborough Chapel on Thursday evening last, Elder Knapp took occasion to allude to his great Sermon against Universalism, preached recently in Salem, wherein he says, 'the backbone of that doctrine is broken;' and also to bring in the 'Reporter,' head and shoulders, who he said publicly from the pulpit, garbled the matter in taking it down, and 'made pretty *English* of it altogether!' It is not at all surprising that Elder Knapp should manifest such alarm and displeasure on seeing himself in print in connection with a discourse so full of obloquy and denunciation, as that pronounced at Salem, particularly after the passion which had dictated it, had in some measure subsided. But touching the correctness of that Report, the Reporter is ready at any time to bring forward an hundred or more attentive listeners, of every denomination, present at the time, who will vouch for its correctness; and he believes nearly every one in the Hall that night, would have the candor, at least, to say it was literally correct. The Reporter confesses that he took the liberty in writing out his notes to alter the *manner*, but *not* the *matter*, of certain expressions used, for the purpose of making *prettier* English than even the Elder did himself, and for this he certainly deserves his thanks. For instance, the Elder often spoke of the 'cissing of the fiery serpents,' which phrase the Reporter thought might be improved by substituting the participle *hissing*; and when the Elder in the heat of his anathemas, used such words as *'darzen't'* for durst not, or *'yinder'* for yonder, *'sperit'* for spirit, *'them are'* for those, *'rare up'* for rear up, *'begrutch'* for grudge, *'across'* for across, *'chimbly'* for chimney, *'contrerry'* for contrary, *'catchise'* for catechism, *'chaw'* for chew, *'dazzler'* for dandruff, *'isu-kle'* for icicle, *'mash'* for smash, *'drownd'* for drown, *'disfaced'* for defaced, *'pizen'* for poison, and various other gems of beauty, he was at first undecided, as such beauties were numerous, whether to hang them up in a cluster in the appendix to the sermon, as lord Timothy Dexter did his punctuation, and let the reader pepper and salt the rare dish to suit himself. But he finally took the responsibility of 'garbling' them from the vernacular *into* the mother tongue, and thus make as *pretty* English of the mass as possible.

When the Reporter was engaged to report the Sermon referred to, Elder Knapp had announced that he should break the back-bone of Universalism on Wednesday evening. Agreeably to this announcement, the Reporter was in the seat; but the Elder seeing a 'chiel among them takin notes,' and knowing that words however well they may answer to effect a specific object, are at most but wind, and soon escape the memory, unless treasured up by those grim accusers, the types, thought proper to postpone the discourse to the next evening, when, if no Reporter were present, he might have verge or scope enough for the powerful action of his mind. But the Reporter was there the next evening, and placing a planed board furnished for the occasion, between his legs, and a quarter of a ream of white paper by his side, he bent his back in good earnest to the business before him. But the Elder was not long in discovering him—his eyes are black and piercing, and the glance quickly penetrated to the seat where the busy note of preparation was going on. The Reporter's back-bone bent now to the task, and nearly broken by two hours toil, was doomed to receive a broad side from the pulpit. The Elder gave a sharp look, and then piled on the agony by denouncing him as the *Devil's Secretary*, sent there on purpose to take notes. But he bore it all like a martyr, and kept the pencil hard at work, until the preacher said amen.

But such bitter malediction, and personal ill-feeling, as were exhibited from the pulpit, on that evening, and on other occasions, is a subject which should not be treated with levity. How solemn is the reflection to the christian mind, when a minister of the gospel, who professes to bear the Cross of Christ, and exhibit on his forehead the holy seal of the church, who as one of the 'heirs of God, and joint-heirs with Jesus Christ,' is commanded to 'walk worthy of the vocation wherewith ye are called,' to descend to such a course.—How can such a one sing a song to the Lamb when he hangs the harp on the willow, and sounds the voice of dissonance throughout the church? Are these the divine precepts of the Saviour, the 'friend of publicans and sinners' who was all gentleness and goodness and humility, whose mission on earth was guided by the pure spirit of divine love, and who came not to call the righteous, but sinners to repentance'? Wm. B. English.

(ORIGINAL.)

A Scene at the late General Convention.

The table for the feast was spread;
And, on the sacred board,
They placed the wine and broken bread,
In memory of our Lord.

Disciples from the East and North,
The West and South were there;
And every grateful heart poured forth
Its blessings and its prayer.

Old Age with locks of silvery grey,
And Manhood in its pride,
And Youth, in Life's sweet, sunny May,
Sat, humbled, side by side.

The gifted with his thoughtful eye,
The beautiful, in tears,
The lame, the blind, the low and high
Met *there* as friends and peers.

The sinful came with contrite heart,
The mourning with her woe;
None asked, Does Judas take a part?
None *could* have answered, No!

'Twas not in Pharisaic pride
We met to share that feast;
God pardon, if our heart denied
To own itself the *least!*

Among the crowd one strange deep voice
Rose, nerved with thrilling power;
One heart coined burning words and choice
To suit the solemn hour.

He spoke—that reverend man of God,
With no cold, studied art;
He felt his Saviour's guiding Word,
*Fell trickling on his heart!**

Of other days, less bright, he spoke;
Of Truth's dim, clouded morn,
When our refulgent Faith awoke
Like something newly born.

Of troubled times, and laborers few,
Of veterans long departed;
Of living patriarchs tried and true,
The loved and faithful—hearted.

Of those who stood there in their prime,
The Young, the Good, the Zealous,
In contrast with the olden time,
He strove, in tears to tell us.

And then he spoke of failing strength,
Of feeble frame and speech,
And knew not to what future length
His own ripe age might reach.

But hoped when 'neath the waving grass
His lifeless frame should lie,
And those who loved him here—should pass
His humble tablet by,

No shameful act of his should rise,
A grim ghost to the night,
And taunt the Daughter of the skies
With deeds her son had wrought.

He trusted, though he had not earned
A proud and starring fame,
His humble dust might be inurned
Beneath *a spotless name.*

And who, amid that tearful crowd,
Felt not his heart gush forth,
In blessings earnest, deep, and proud,
Upon that *good man's worth!*

God bless him with serene old age—
With health, and strength, and rest;
And in the star-a-bidden page;
Be he FOREVER blest!

Shirley-Village, Mass. S. C. E.

*Those present at the Communion of the late General Convention, will not forget this thrilling expression of the speaker.

(ORIGINAL.)

LINES

Suggested by the article entitled 'HERO OF TRUTH,' in the 'Trumpet' of the 31st ult.

How sweet those moving sounds which float
Through the elastic air!
From Shirley Village comes each note,
Sung by the village Fair.

Her head has worn a garland bright,
And plac'd it on the brow
Of the most humble in the fight
For truth, which triumphs now.

Will jealous envy, think ye, frown,
And of these lays complain?
Will superstition, cowl and gown,
Cast on the maid disdain?

Bright eyes beheld in Elah's vale
The haughty giant stand;
They saw the host of Israel quail
Before his gitt'ring hand.

Then prayers went up to God, defied;
Matrons and maidens pray'd;
The fervent prayer was not denied,
Nor was relief delay'd.

A beardless youth, to their surprise,
With neither sword nor shield,
Who on the Holy Name relies,
Now boldly takes the field.

Fain would the giant daunt the youth,
And spurn him from his sight;
A stranger to the power of truth,
With truth he cared to fight.

One stroke, unerring, laid him low,
And shouts of victory rose,
And taught the enemy to know
The strength he would oppose.

Then in the dance, with tabrets sweet,
Matrons and maidens sung,
And did the Hero warmly greet,
While joyful music rung.

If Zion's daughters then, of yore,
Crown'd the triumphant youth,
Should not her maidens now much more
Laud heaven's victorious truth! H. B.

The Triumph of Faith.

Alexander triumphed over a world of warriors, and Newton over a universe of philosophical mysteries. Napoleon passed in glory the Alpine gates, which nature had lifted up to heaven, and bolted with eternal ice;—while Columbus plucked the laurels that blossomed beyond an unknown world of waters.

But the triumphs of faith surpass in glory, the united conquests of these heroes of the earth! Having *overcome the world* and *purified the heart*, she plants her flag upon the rock of Divinity, and exultingly exclaims, 'O death! where is thy sting? O grave! where is thy victory?'—*Holman.*

Boston:

Universalism in Boston.

The first Universalist Society in Boston is of long standing. John Murray was probably the first Universalist who ever preached in Boston. He came into the town in October, 1773, and preached in various places, and among others at the Factory, so called, which stood near where Park Street Church now stands, at Faneuil Hall, and at the French Protestant Church (Mr. Coswell's) in School Street. The Second Universalist Church now covers a part of the same lot.—Universalism continued to find friends, not the least of whom was Thomas Handyside Peck, the maternal grandfather of our present highly respected citizen, Hon. Thomas Handyside Perkins. On the death of Dr. Samuel Mather, the Society to which he had ministered sold their Meeting-House, on the corner of Hanover and Bennett Streets, to the Universalists. This took place in 1785.—They had occasional preaching until October, 1793, when Mr. Murray was called from Gloucester, and settled as pastor. He was succeeded by Rev. Edward Mitchell in 1810, who was succeeded by Rev. Paul Dean in 1813, who was succeeded by the present excellent pastor, Rev. S. Streeter in 1824.

The old house was a homely wooden edifice; but there has seldom been a happier congregation than the one that for years assembled in it. The site is a good one, in the old section of the city, and what used to be the court part of the town. The old edifice was removed in 1808, and a new and commodious brick Church was built on the same spot, which was dedicated on the first day of January, 1809. The following is a view of the edifice:

FIRST UNIVERSALIST CHURCH.

SECOND UNIVERSALIST SOCIETY.

This was formed in 1817. Universalists had increased in numbers, and a Meeting-House was much needed near the center of the city. A lot was purchased in School Street, nearly opposite the City Hall, and a large, substantial brick edifice was erected thereon, containing about 150 pews. This house was dedicated on October 16, 1817. It is without a steeple, and is 75 feet long and 67 broad. The present worthy pastor, Rev. Hosea Ballou, was installed on the 25th of December, 1817. The following is a view of the Church:

SECOND UNIVERSALIST CHURCH.

The Third, or Central Universalist Meeting-House in Boston, was erected in Bulinch Street. The Society was incorporated Jan. 31st, 1823, by the name of the 'Central Universalist Society.' The corner-stone of the edifice had been laid Oct. 7th, 1822. Rev. Paul Dean was the first pastor. He apostatized from Universalism, and went over to our enemies the Unitarians, in May, 1840, having used his influence previously to obtain an alteration of the name, from Central Universalist to 'Bulfinch Street Society.'—This measure was vigorously opposed by the early and steadfast friends of the Society, who remonstrated to the Legislature. About the time of the resignation of Mr. Dean, the Unitarians, in an underhand and unjustifiable manner, obtained possession of the house, under the pretext that they wished to keep Mr. Dean in his place, whereas one of the first acts they performed was to get rid of him. He has now no settlement as a pastor. Rev. F. T. Gray, a bitter enemy of Universalists and Universalism is now minister of this Church; but it seems almost impossible that the present state of things can long continue. Having stated these facts, we shall give the following view:

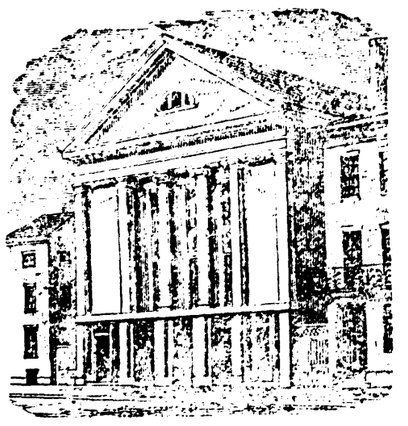
THIRD UNIVERSALIST CHURCH.

The Fourth Universalist Meeting-House in Boston, stands on Broadway, in that section of the city called South Boston. The Society was gathered in 1830, under the labors of Br. Benjamin Whittemore. It worshipped for some time in a hall, and afterwards erected a commodious wooden edifice of which the following is a tolerable view. It was dedicated in April 1833.

FOURTH UNIVERSALIST CHURCH.

FIFTH UNIVERSALIST SOCIETY.

This Society was formed in January 1835, principally of members from the Second Society. It worshipped three years in Boylston Hall, during which time their present pastor, Rev. Otis A. Skinner, was settled, a church was formed, and many advances made in the path of prosperity. The Meeting-House stands on Warren Street. It is a handsome brick structure, with an ornamented front.—The House contains 105 pews, and every pew is occupied. About eleven hundred persons can be seated. It is furnished with a fine organ. In the basement there is a large vestry and three school rooms. The Church consists of about 350 members. There are two Sabbath Schools connected with this Society, consisting of nearly 400 children and 70 teachers. We have yet at a view of the Church edifice.



FIFTH UNIVERSALIST CHURCH.

SIXTH UNIVERSALIST SOCIETY.

The Sixth Universalist Society in the city is at East Boston, of which Rev. Sylvanus Cobb is pastor. It has hitherto worshipped in a small chapel; but is now building a fine Meeting-House, in that section which is nearest the main city.

Air Essential to Digestion.

During the mastication of the food, there is secreted in the mouth, from organs specially destined to this function, a fluid, the saliva, which possesses the remarkable property of enclosing air, in the shape of froth, in a far higher degree than even soap suds. This air by means of the saliva, reaches the stomach with the food, and there its oxygen enters into combination, while its nitrogen is given out the skin and lungs. The longer digestion continues, that is the greater resistance offered by the solvent action of the food, the more saliva, and, consequently the more air enters the stomach. Rumination in certain granivorous animals, has plainly, for one object, a renewed and repeated introduction of oxygen; for a more minute mechanical division of the food only shortens the time required for solution.

Total abstinence from food above seven days is fatal to man, but there are instances of surviving after a longer period. A religious fanatic, in 1759, determined to fast 40 days, but died on the 15th.

To Parents.

Would a farmer take a beautiful horse to be shod to an unskillful blacksmith, that a penny or two may be saved? He will not; for says he, 'the nail may be so driven in the foot as to make it lame, and I shall lose my horse. No, I had rather give a few more, than run the risk of losing my noble Charlie.'

Two teachers apply for the school in the district. The one is ignorant, but he offers to teach for $10 per month; the other is experienced, but asks $30 per month. The parents meet, and the $10 man is employed.—That the young mind is a more delicate thing to handle than a horse's foot is not perceived; and that the child is much more easily ruined by want of skill is never dreamed of.

A farmer sits in his door and sees a stranger coming through the gate. The traveller approaches and asks the farmer if he does not want to hire a hand. The farmer answers, 'Yes, if I can get one to suit me.'—And then he puts the following questions to the stranger: 'Can you drive team? Can you mow? Can you cradle?' &c. He is catechised most thoroughly.

Immediately after another stranger asks him if this school does not want to hire a teacher? The only question which the farmer asks is, 'How much do you ask a month, Sir?' We ask the reader to remark the difference in the examination of the two applicants.

Again, the parent will either work with the hired man, or his son will do so to prevent the laborer from slighting his work, or from wasting a moment's time. Or he will get his neighbor to peep over the fence occasionally, to see that the hired man does not sit down on his plough too often. But the same watchful parent will put a man over his children in the school house and never go near him for years! For the above facts I have never been able to account.

Secondly. Parents will labor and live sparingly all their lives, to give their children a 'start,' as it is called. But setting a young man afloat with money left him, is like tying bladders under the arms of one who cannot swim. Ten chances to one he will lose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give a child a sound education, and then you have given him a 'start' that will enable happiness and victory to the race.

'A good education is a young man's best capital,' was truly and beautifully said by Miss Sedgwick. And formerly, listen to ex-Governor Everett; he has spoken the following:—

'Husbandman, sow the seed of instruction in your sons' and daughters' minds. It will grow up and bear fruit, though the driving storm scatter the blossoms of spring. Plant the germ of truth in the infant understandings of your children—save—stint—spare—scrape—do any thing but steal—in order to nourish that growth, and it is little to say that it will flourish when your grave stones, crumbled into dust, shall mingle with the dust they covered; it will flourish when the overarching heaven shall pass away like a scroll, and the eternal sun which lightens it shall set in blood.'

If a blacksmith should put up a sign, 'Watches mended cheap,' would you take your gold lever to him? If you should, the grave having heard that the silversmith, rubbed, would do the same? So with the cheap teacher; he takes the children, and rubs and pinches, and hammers them,—*but would they keep time?*

If a parent could stand on the shore of the Atlantic, and with one blow knock out all the light houses, would he not be accountable for all the shipwrecks, made during that darkness? And if the parent, through avarice or negligence sets a school from his child the light of learning, is he not responsible for the crimes he may commit?

I have always noticed that law of the Icelanders, who in a case of murder, the court inquire when a child is arraigned, whether the parents have given the offender a good education. And if not, the court inflicts the punishment on the parent.

The parent that at any rate procures his child a good moral principled and tempered, makes a better purchase for him, than to lay out the money to enlarge his farm.

Spare the child in his sleds, toys and playgrounds, in sash and ribbons as you please, but be most sparing in his education. It is not good husbandry to leave his fortune rich and his mind poor.—*Common School Assistant.*

A young Lady locked up in Church.

On Sunday evening, the 6th of October, a young lady, named Wood, attended divine service at the village church at Eastry, near Sandwich; but, not heeding to the fatigues of the day or sultriness of the weather, her animal functions became exhausted and she gently and gradually fell into the arms of 'quiet nature's sweet restorer, balmy sleep,' nor did she awake until near 10 o'clock—about an hour and a half after the rest of the congregation had quitted the sacred edifice.—On rousing from her slumbers, the fear of spectres and hobgoblins filled her mind with terror, the white marble tablets, which were slightly discernible on the walls, seemed to her imagination like so many disembodied spirits hovering over their mouldering ashes; she was in the land of the dead. Scream succeeded scream; yet no one came. She tried the windows and doors, but they were all locked and barred; there was no way of escape. Fortunately, however, just as she was giving up her case as hopeless, a person happened to pass through the churchyard on his way homeward, and, hearing some uncommon noise in the church, went and informed the clergyman of the circumstance. The clergyman referred him to the sexton, who, procuring a light, went to ascertain the cause of the noise, when he found the young lady trembling violently with fear. She was immediately conducted home, and we are happy to state, has completely recovered from her fright.—*Dover (Eng.) Chronicle.*

Sorrows. It is beautifully said, that life has no abiding sorrows, for they are as clouds the quicker they ascend the heavens, the quicker they pass away; and those which stand still the ether drinks in, and they grow smaller and smaller until they disappear.

The Trumpet and Magazine.

BOSTON, SATURDAY, JAN. 14, 1843.

The Catholics,—the Convent, &c. &c.

We stated last week, that the *Catholic journal* of this city (the 'Pilot') had attacked us with some severity. *Being accustomed* to such kind of treatment, it has not disturbed our good nature at all. We *bless God* we live in a land where there is no Inquisition, no *auto da fe*, no Pope, *no cardinals*; but where our head is safe on our shoulders, even though we express our opinion *with freedom* in regard to matters affecting the Papal church. We have no enmity to the Catholics. We know but little about them, except so far as we have learned the spirit of their Church from impartial history.

The Convent was destroyed on the 11th of August, 1834, by an unlawful assemblage of men. Great excitement had been produced in consequence of the elopement of a Nun, who had complained of great ill usage, and who had been carried back within the walls of the Convent.—It was believed she was held there against her wishes, and that the intention was to send her away to Canada. The excited community applied for information, but could get none. The Selectmen of Charlestown applied, with some of the neighbors, in order to gain information to quiet the public; but they were treated with great disrespect by the Superior, as the lady in charge was called. All these circumstances combined to raise an excitement which the Catholics took no proper means to quiet, and the result was the destruction of all the buildings of the Institution. No lives were lost, nor were any of the inmates molested on retiring from the grounds. The site was on the summit of 'Ploughed Hill,' an eminence somewhat famous in the seige of Boston, under that name; but the Catholics had discarded the old revolutionary appellation, and baptized the hill under the name of 'Mount Benedict.' These things tended to irritate the public mind; and joined to the strong aversion the people had to a *Convent*, and to the circumstances of the elopement of the Nun, who was believed to be unjustly and *illegally* imprisoned there, and to the unwillingness of the Superior to give any information, and to the air of insolence she assumed, gave rise to the mob who *destroyed the edifice*. We spoke at the time in our columns, precisely as we speak now, in deep terms of condemnation of the mob. Their conduct was altogether unjustifiable, unlawful, and of dangerous tendency. We regretted then, as we regret now, that the Catholics did not take early and judicious measures to allay the public excitement. Such have been our sentiments from the beginning.

We promised to give our readers the article from the Catholic journal, which appeared last week. The principal part of it is here subjoined:

The *Trumpet*, a journal as eminent for its stupidity as for its crude and unchristian bigotries, is alarmed at the indications of a more just sentiment on the subject of the Convent, and twaddles along through a column of the most assinine attempts at reasoning, to show that there is a movement—a 'vigorous effort' making *to put this* question at rest by the granting of tardy justice. We feel no anger when we read such effusions as that in the last 'Trumpet,' thickly as it may be interlarded with the standard epithets against the 'benighted Catholics,' because we conclude that its feeble author reasons as clearly as his limited capacity will permit, and perhaps from a stronger motive, which is, that it cannot influence a single person.

As a specimen of the logic which usually sparkles in the columns of the 'Trumpet,' we will give the purport of the closing part of his very ridiculous article last week. He says:

[Here follows a short paragraph from our article.]

Now the gist of this reasoning is this: the people of Boston have nothing to do with the honor of the State; at least they should measure their *interference in the matter in proportion to* the activity of other towns, which if they did, would amount to nothing at all. If we can see anything in this logic of the 'Trumpet,' it is a censure upon Charlestown and other places for having done nothing, and per consequence, praise to Boston for having done much, although the gentlemen who hold the consciences of the Universalists, never meant to drive at such a conclusion. The editor of the 'Trumpet' is evidently unable to comprehend the higher elements of political justice that enter into this question, and cannot therefore be expected to reason with much force or perspicuity upon it.

Such is the spirit of the article from the 'Pilot.' Wherein have we given occasion for it? We believe we spoke in respectful terms of the Catholics, although perhaps we asserted *truths* which were not welcome. However, we shall not be disturbed, least of all shall we be made angry.—We have a faculty to govern our temper when we determine to do so.

We have certain questions to propose for the consideration of the public.

1st. Did the Catholics take all the means to prevent the destruction of the Convent, which they might have done, and ought to have done? Did they not rather inflame than soothe the public mind?

2d. After the unlawful proceedings of the mob, did not the Catholics have precisely the same facilities for obtaining justice that the Protestants have? Were not the law-officers all ready to assist them? Were not the Courts open to them? Did not the judges, jurors, and the Attorney General spend weeks, yea months, in endeavoring to develope truth, and convict and sentence the offenders? Did not the Catholics enjoy every privilege in this respect that any of our citizens ever enjoyed?

3d. Has it been customary for the Commonwealth from its own Treasury to make indemnification in cases of this kind? If a poor man's house is burned down by the midnight incendiary, will the Commonwealth make indemnification?—Has this principle been considered sound? The Commonwealth is under just as much obligation to protect me from the midnight incendiary as from the mob; and if it will make indemnification in the one case, it ought to do so in the other?—When the poor families in Broad Street a few years ago, were driven out of their houses by a mob, and every thing they had in the world was despoiled and ruined, the gentlemen who are now so earnest to obtain an indemnification for the Convent, gave themselves no concern. No, the *poor* might suffer and die for aught these gentlemen *did*; but *they* are very eloquent in their entreaties to have indemnification made for the Convent. Why were they so little moved on the one subject, and so greatly moved on the other? Is it so much more necessary to take care of the rich than the poor? The Catholic Church as such is rich; and the owners of the Convent lands *are rich*, whoever they may be.

4th. Is not the main question after all the following? Shall the Commonwealth rebuild the Convent? We have no doubt, that the walls will rise again; that a batch of *nuns* will be brought here from Canada, or imported from Europe; and that the odious spectacle of a nunnery will be seen again upon that sacred eminence of the revolution, now ycleped 'Mount Benedict.'

New Hampshire Orthodoxy.

The following article appeared in the 'Congregational Journal':

The Universalist presses seem animated with more than common malignity by recent instances of defection from their faith. Our readers will bear witness to the courtesy and respect with which we have spoken of the defenders of this erroneous, and, as we believe, *fatal* doctrine, whenever we have had occasion to notice their movements or principles; and whatever may be the return we receive for expressions of kindly regard, the only weapons we shall continue to use will be light and love. The Universalist Trumpet seems for weeks to have forgotten all other cares and labors, in its attentions to us; it says, in the charity of which it boasts so much, the 'Concord editor would like to have the necks of all the Universalists in the land united in one, for the pleasure of stretching it.' We desire not to lengthen the *neck* of Rev. Mr. Whittemore, but his *probation*, for which both his spirit and language show their is great necessity, if a well used probation is connected with eternal life.

It may pain our Universalist friends, but we cannot help it, to be informed that to our certain knowledge, a number of respectable men in different towns in this vicinity, who have heretofore been the strenuous advocates of Universalism, have recently renounced it as a system altogether unsatisfactory and false, and now are building up the faith they once labored to destroy.

'Animated with more than common malignity.' Not so, brother. We have no malignity—our religion will not allow of it. The stripes we have applied, we have put on *in love, never in malice*. We are sorry you do not bear them with more patience.

Our friend boasts of having spoken of Universalists with 'courtesy and respect.' Is the man insane? Universalists have scarcely been dealt with more ferociously by any editor. Our readers will call to mind his description of the late U. S. Convention at Providence, a body which he misrepresented in an unpardonable manner, and when we pointed out to him his errors, he had not the 'courtesy' to correct the mistake.

He calls Universalism a *'fatal'* doctrine. Fatal to what? It is fatal to his Orthodoxy. It has almost killed it already, and will finish the work before long. In this sense, and in this only, is Universalism a *fatal* doctrine.

We beg him to spare his 'kindly regard.' Call it by some other name, Br. Wood. You have hated us, taunted us, misrepresented and opposed us ungenerously in almost every point of view; and now you call it 'kindly regard.' This is putting 'bitter for sweet and sweet for bitter.' We shall be glad to see you *begin* to use the 'weapons of light and love.' You have never yet used them to our knowledge. Your weapons have been 'carnal,' and therefore you have not prospered.

Our readers and the public at large may know the spirit Mr. Wood has manifested, from our remark, that 'if all the Universalists in the land had but one neck, he would stretch it.' He now says, he does not wish to lengthen Mr. Whittemore's *neck*, but his PROBATION.' Yes *probation!* The clergy have talked a great deal about *probation*. The 'day of probation' has been their everlasting cry. But where do they read in the Bible about the day of probation?—Can they find the word *probation* any where in the Scriptures? No, it is not there. We will excuse Mr. Wood for not lengthening what never had any existence. Tell us, Br. Wood, in what chapter and verse you find the word. You seem to be very anxious for our salvation. If God is as *good* as you, our soul is safe.

Br. Wood closes by saying, that a number of respectable men in different towns in his vicinity have renounced Universalism. And *who* are they? We suppose Rev. E. Dow counts only *one*, unless he *now* have *three persons in one individual*.—How then will Mr. Wood make out more than *one*? We will not press him on this point however, but merely observe, that 'it may pain our Partialist friends, but we cannot help it, to be informed that to our certain knowledge, a number of respectable men (aye, and *ladies* too,) in different towns in this vicinity, who have heretofore been the stenuous advocates of endless misery, have recently renounced it as a system altogether unsatisfactory and false, and now are building up the faith they once labored to destroy.'

The Half Year has Closed.

The half year has closed; the specified time for paying in advance has passed. We are sorry to say, that our receipts this year have fallen *far* below what they invariably have been at this season. Will our patrons, in the different parts of the country, be kind enough to send in the amount they owe? Let them take the money to the Post Master, and he will enclose it in a letter, and send it free of expence to them. This is the season in which we expect to hear from all our AGENTS. Short settlements make long friends. Frequent settlements prevent mistakes. We must hear from all. Those who owe for books are informed that the paper-maker and printer and binder want their pay. And how shall we pay them unless we collect what is due us for books? Before closing we would observe, that owing to the hardness of the times, we shall not be strict about the day for advance payment. Money sent in for two or three weeks will be regarded *as in advance*. If you have no opportunity to send by private conveyance, do not fail to hand the sum you owe to the Post Master, with a request to forward it by mail.

Foreknowledge and Accountability.

We have neglected until the present time to assign a reason for suspending the discussion on Foreknowledge and Accountability. It will be remembered that we stated at the commencement, we should publish but little on either side. Such controversies are generally unprofitable. Articles kept pouring in, not only from the two primary disputants, but from several others, each of whom claimed that he had a clearer and speedier way of settling the difficulty than any one had put forth. We saw, if we did not stop at once, there would soon be no place where we could stop. It is our duty to bear testimony to the good spirit in which the controversy was carried on; and in regard to the *variety* of articles which have come to hand from various quarters, we decline their publication without the slightest disrespect to their authors.

Puffing.

Our Unitarian brethren are well known to be the most notorious puffers in the world. They are constantly puffing one another. This has been a habit among them for a long time, both in this country and in England. It was the habit of Belsham and his contemporaries, it is the habit of the present English Unitarians, and also of the Unitarians of this country. We have recently seen in the papers of the city a regular built puff of Rev. F. T. Gray, who we suppose *needs* puffing as much as any body else. He is published in the city papers as a 'valued Pastor;' we are reminded of 'the modest worth of this unassuming divine;' we are besought to remember 'his social interchanges of friendly visits with his church—the joyous smile of welcome that is ever upon his lips to greet the visitor at his study—the easy strain of general conversation which whiles away the fleeting hours most mysteriously—COMBINED with the attractive society of his accomplished and kind hearted lady, throw a spell about his influence upon the minds of his young friends, that endears him to them by the most sacred ties of life, and day by day this friendship is cemented by some new act of kindness,' &c. &c. We will say but little of the presentation of 'a splendid silver pitcher,' to which Mr. Gray 'feelingly and appropriately alluded in concluding his discourse on Sunday.'

What now would a sensible man infer from the above? Would he not conclude that the Unitarian denomination were greatly in the habit of puffing their own members? Would he not conclude too that there is some pressing need for this puffing of Mr. Gray? What does it all amount to? Who does not know how little cause in general there really is for such things? Who will think any better of Mr. Gray? We are always half tempted to believe, when we see such extravagant puffing as the above, that there is some weakness or deficiency in the pastor; that he fails to attract attention; and that these newspaper puffs are merely attempts to beat up for recruits to the congregation. We should be more suspicious than ever that he was not doing well, and that these puffs were designed to accomplish for him, what he could not accomplish for himself.

When we first saw this puff extraordinary we asked ourself the question, will the 'Christian Register' countenance this? Suppose the example should be followed by all the Societies; suppose every Boston pastor should get such a tremendous puffing (and we have no doubt they are all as worthy of it as Mr. Gray is), the papers would not be able to contain it; every one of them would have to be enlarged to a mammoth sheet. And would this be a desirable state of things? Would this suit our nice and exquisite neighbors? We did not know therefore but the 'Register' would give a gentle reproof; but far from it, the article is copied in full into its columns, at the request of some person who hides his real name, and uses the signature 'M. G.'

Unholy Opposition.

The spirit which reigns in some men's hearts towards the doctrine of the final holiness and happiness of all men, may be seen from the following article which we copy from 'Zion's Herald.' It is from the pen of Rev. J D. Bridge, of Saugus, who certainly knows not 'what manner of spirit he is of.' Let him examine his own heart, and see if all is right there. He speaks of Universalism as the 'abomination that maketh desolate,' and then proceeds to say,—

Deism and Atheism are too gross errors for most men to receive; but Universalism, having a semblance of Christianity, is listened to, sought after, embraced, by many, very many, who would start with horror at the idea of open infidelity.—And yet, if the Bible be true, Universalism is as sure a passport to *hell* as *Atheism* itself. It is utterly impossible for a man to be an intelligent Universalist, and be a Christian. Why? Because modern Universalism denies Christianity outright. Read M. H. Smith's new work, and see if you have any doubts on this point. I admit that some Universalists are good neighbors and citizens—moral men; and they would be so professing Deism; but they *are not* and *cannot be* Christians; and it is high time that all the evangelical denominations in New England, in the spirit of decisive kindness, let Universalists and the world understand that they cannot be recognized, under any circumstances, as sustaining the Christian character. I say under any circumstances, not even on a funeral occasion, can an Orthodox or Methodist minister unite with Universalists; and if not on such an occasion, certainly not in the impious mockeries of a Universalist prayer-meeting.

We will not say that Mr. Bridge is not speculatively a Christian. He believes, it is true, in some heathen doctrines; but acknowledging Christ as his divine Master, we acknowledge him theoretically a Christian. But what is his spirit? Is it the spirit of Christ? Is it the spirit of love?—Is it the spirit of 'compassion on the ignorant, and those who are out of the way?' No, it is the spirit of wrath, anger, malice, and evil speaking; and it excites only pity for the man who cherishes it.

It is a small matter to us to be judged of men. There is a higher tribunal. We know that when our divine Master was on the earth, the world would acknowledge no good thing in him. His enemies said he had a devil. Shall we expect to be treated better than he was? As to Mr. Bridge, we have but slight reasons to regret his opposition. We are sorry indeed for a man to show such malice; we are sorry to see such weakness of mind; but what *he* may say is of small account. We do not believe his language will find an approval in every Methodist's heart. If so, they misrepresent themselves. Mr. Bridge is probably a man of small consideration in the Methodist Church. He aspires to be eminent; but he has not the ability. We have no doubt that his article will be lamented by many of the members of the Methodist Church. As to the propriety of publishing such articles in the 'Herald,' Mr. Stevens, the editor must himself be the judge. If he thinks it best to make his paper the vehicle of abuse and slander towards his neighbors, he can do so; but we can assure him that it will not redound to the honor either of him or his cause.

The Orthodox are making a serious effort to regain their power in the town of Epping, N. H.—They have built a new meeting-house, in which they have placed a bell; they have ordained a clergyman (Rev. Mr. Chapman, from the Andover Theological School), and the doctrine of the Trinity has been introduced into the Town Lyceum as a question for discussion. Let the Universalists in New-Hampshire be awake; their enemies are making great efforts to re-establish themselves in that State.

Tormenting Mankind.

The christian religion was designed for the happiness and consolation of mankind. It was announced with the joyful acclamation, 'Peace on earth, and *good will* to men.' Jesus came to give the weary rest. 'Come unto me,' said he, 'all ye that labor and are heavy laden, and I will give you *rest*.' Matt. xi. 28. Paul to the Hebrews speaks of 'joy and peace in believing' the gospel. To the Hebrews he says, 'We who have believed do enter into rest.' And Peter, in a highly emphatic manner says, 'Believing we rejoice with joy unspeakable and full of glory.' Almighty God said, by the prophet, '*Comfort* ye, *comfort* ye my people, saith your God. Speak ye *comfortably* to Jerusalem.' Isaiah xl. 1, 2. This is sufficient to show, that the whole design of the gospel of Christ, is to give happiness and consolation to men.

Is this the design of the *revival* preachers of the present day? We should gladly say yes, if we could do it in truth; but we know to the contrary; and to convince our readers that such have an entirely different design in their labors, we beg leave to submit to them the following facts. An account of a four days meeting at N. J. went the rounds sometime since in the orthodox journals, from which there is no doubt that the whole time was spent by the preachers in endeavors to frighten and torment the audiences that assembled.—That we may not be suspected of exaggeration, we give the following extracts from the narration, which was drawn up by the clergyman of the society with whom the meeting was held. The extracts follow:

'Twenty or thirty were ANXIOUS about their salvation.'

'In the afternoon, Mr. Judd, of Bloomfield, preached; and in the church the spirit of God was at work, searching the hearts, and *shaking the hopes* of professors of religion; many were in GREAT DISTRESS, and *sadness sat on many faces*. [Query. Is it not blasphemy to attribute such operations to the spirit of God? Jesus said, 'The spirit of the Lord is upon me, because he hath annointed me to preach *good tidings*—to *bind up* the broken hearted,' not to break their hearts. Compare Isaiah lxi. 1, with Luke iv. 18.

'The ANXIOUS being again invited to the lecture room, we found it filled.'

'An invitation was given to such professors of religion as had *lost their hopes* [by hearing the preaching] to retire to the lecture room. About sixty were found there, *many in great distress, and all much troubled*.'

'On Sabbath morning, Feb. 19, Mr. Norton preached from Rom. viii. 9, on the spirit of Christ in his people; *and still more among professors were cast into trouble*.'

'This was the time when *the distress* in the church was at its height, and almost every countenance *indicated sadness*.'

'On meeting at 6 o'clock A. M. on Monday for prayer, *the scene was little else than one of weeping and lamentation*.'

'It was a time of *most painful emotion*. The whole church seemed to be *weeping and mourning* around their troubled leader. That night *was sleepless* with many; not a few *passed the whole night in distressing anxieties*, and CRIES FOR MERCY.'

This is enough, although we might make many more quotations from the same article. The clergy here confess, that their object is to torment mankind, and they publish their accounts of it as though it was a work to boast and glory of. Widely different is the influence of the gospel of Christ. It gives 'great peace' to the heart.

'When once it enters to the mind,
It spreads such joy abroad,
The meanest souls instruction find
And raise their thoughts to God.'

We give the following article at the request of our respected friend and brother, Rev. John H. Willis, of South Reading, Mass. It seems that the opposers of Universalism have made themselves very busy in spreading the report that Br. Willis has renounced his faith in Universalism.—It is needless to say, that such a report is wholly erroneous; there is not the slightest foundation for it in fact. Br. Willis speaks from the heart.

I have not renounced.

Br. WHITTEMORE,—Since I left Petersham last May, it has been thrice reported, that I had renounced the *glorious faith*, which all the benevolent spirits in earth and heaven desire to have true, and which nothing but the utterly reverse of God would have false.

These reports have been industriously circulated in Petersham and its vicinity; for what purpose you well understand. I care not who originated such reports. The authors of them no doubt feel that the desired ends will justify any means; and to *lie* for the glory of *truth* will answer just as well in the eighteenth as in the fourteenth century.

The first report, was that I had become a zealous Baptist; and that my Baptist brethren in Petersham, were very desirous to hear me preach *now*, that I had returned to my *first love;* for I was once a member of the Baptist—close communion—Church, in Chesterfield, N. H. I was then a child truly, being but 10 years old. This report soon blew over as false among my friends, though believed by many still who wanted to have it so. As soon as this falsehood was hushed, another was started.

I was now declared on good authority to be a flaming Methodist, and doing all in my power to counteract the dangerous influence of Universalism. My friends again interrogated me to know if this strange report was true. I answered.—They were satisfied. And I supposed the folly would here end. I thought it of too little importance to notice it publicly: and I should not have done so now, if another report had not sprung up, more absurd than either of the two first, and commenced its round of shameless scandal.

I received a letter last evening from Dr. L. Cooke, of Wendall, Mass. stating that it was currently reported, that I had abandoned the doctrine of Universalism, and become a follower of the strangely deluded, or the most deeply hypocritical Wm. Miller; who is now driving such a game of *madness, fanaticism* and *misery*, through the country.

I write this to put an end to all such reports, at once, and forever. And to say that when I give up my confidence in the blessed gospel of a redeemed and happy world, I will at once make it known to all whom it may concern, through the columns of the 'Trumpet,' if I can get your consent so to do, Br. W.; and I know you will give it.

Finally, I will say, that I am still a happy *believer in Universalism*. My confidence does not weaken, but grows even more strong in the sublime faith of the great salvation.

Yours, truly, JOHN H. WILLIS.
South Reading, Jan. 4, 1843.

We return thanks to Mr. S. N. Dickinson, proprietor of the Boston Almanack, for his kindness in permitting us to use the plates of the Universalist churches in this city. Some men would have refused. They would have said, 'these plates were made for our benefit; we had to pay for them; and if the public wish to see them, let them buy the Boston Almanack.' But Mr. Dickinson has proved himself to be above such considerations. He certainly deserves this public testimony to his politeness and liberality. We deem it our duty also to add, that the Boston Almanack, is an invaluable little manual, that contains an account of almost every thing that appertains to the city. It is furnished at the low price of 25 cents.

Tending to Universalism.

We have before this called the attention of our readers to the facts refered to in the following paragraph from the 'Connecticut Universalist.'

PROFESSORS STUART AND BUSH.

It is well known to most if not all of our readers, that the gentlemen whose names we have placed at the head of this short article, stand deservedly high in the respective Theological Institutions to which they are attached, as profound scholars, and Biblical critics—the former in Andover, Mass., the latter in New York City. Both of these gentlemen have recently given to the world their views in regard to the meaning of those portions of the scriptures on which the Miller theory of the end of the world is built. The 'New York Evangelist,' which by the way may be regarded as the organ of orthodoxy in the United States, in speaking of the views of Professors Stuart and Bush, says, 'The tendency of these views is to destroy the scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. *The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove.*'

Here we have the facts in a small compass.—Millerism prevails; it has made some havoc in the Orthodox churches; by necessity therefore Profs. Stuart and Bush have come out against it. But how do they combat it? Answer, with Universalist weapons. They are obliged to adopt the same interpretations of scripture which the Universalists in times past have adopted. There is no other way to combat this popular superstition. The 'New York Evangelist,' the leading Orthodox journal in the United States, is alarmed; and declares to all the world, that 'the style of interpretation tends *fearfully* to Universalism.' This reminds us of what we read in the prophesy of Isaiah, 'The sinners in Zion are afraid; *fearfulness* hath surprised the hypocrites.' We do not say that Isaiah had reference to any people in these times; but merely that the language of the New York Evangelist brought up the passage in Isaiah to our mind.

The time is not far distant when the interpretations of the Scriptures adopted by Universalists, will be very generally adopted throughout the christian world.

Opposition to Washingtonians.

Why is it that so many of the partialist clergy speak with contempt of the Washingtonian reform? Is it because those priests cannot bear full sway in the moral revolution that is going on? Is it because they cannot have full credit for all that is being done? We are told that Rev. Parsons Cooke, of Lynn, stigmatized the Washingtonian lecturers with the undignified title of '*gutter graduates*.' What is this for? What gives rise to this hostility? We believe, that there are some people in the world, who are not willing to see even a *good* cause go on, unless they can be the *chief* agents in the work, and have the chief credit for it. We remember to have read that once the disciples came to their Master boasting, that they had seen a man casting out devils in his name, but they forbade him because he followed not with them. That is just the spirit of many people of the present day. They must take *the lead*, they think; and if a man is engaged in ever so good a work, they will forbid him if he follows not with them. A certain parson Breckinbridge, of Baltimore, is very zealous in his opposition to Washingtonianism. He affirms 'that the scheme of total abstinence introduces a thousand evils without removing one.' His enmity to Washingtonianism has led him to oppose the cardinal doctrine of the whole Temperance reformation. But let the Washingtonians persevere. They have done immense good; and will continue to do good, notwithstanding the maledictions of their enemies.

A Caution.

It will be well for all Universalist Societies and congregations to be on their guard against the efforts of those who would turn them from the profession of the gospel faith. We are desirous, truly so, to treat our Unitarian brethren with respect; but we have not confidence in them. They seem continually to be plotting the ruin of our societies. We know there are honorable exceptions in that denomination,—men who despise every thing that is underhand and mean; but we believe there are men among them who are our bitter enemies, and who would rejoice to see every Universalist Society in the country perverted from its faith, and our meeting-houses passing into the hands of Unitarians; and the doctrine of God's universal love, as manifested in the highest welfare of the whole intellectual creation, banished from all our places of worship. We would rejoice to learn that our suspicions are groundless; we would be most happy to live on terms of generous intercourse with our Unitarian neighbors, if we could have confidence in them. But look at the Bulfinch Street operations. And those are not a solitary case; we have seen attempts to produce similar results in other places. What then is our duty? Let Universalists be on their guard; and while they are ready at all times to treat their Unitarian neighbors with christian kindness, let them also be ready to resist every effort to pervert our churches and congregations from the purposes for which they were founded.

Elder Thurston Deposed.

Our readers have learned that there has been great trouble in Lowell, in consequence of the financiering of Elder Thurston. He built a church with a very high steeple, which led us at the time to think he was somewhat vain. But where did he get the cash? He instituted a kind of savings bank, and the female operatives deposited their money therein. Things went on swimmingly for a time; but at last there was a crash, and the Institution failed. The Elder's brethren have examined into the matter; and without pronouncing as to the degree of his guilt, they have suspended him from preaching.

The Elder is not a Universalist; he is the individual who wished a short time since to have a controversy in Lowell, to show that Universalism is false, and *of very dangerous tendency*.

The 'Nazarene,' published at Philadelphia, comes to us in a reduced size, but it is a very neat and useful paper. We hope it will be well sustained, for a paper of like character is much needed in Pennsylvania. Let the Universalists of that region see that it does not want patronage.

Ordination.

Br. Frederick Foster, late of West Haverhill, Mass., was ordained at Winthrop, Me., on the 29th ult. Sermon by Br. William A. Drew, of Augusta.

Subscribing merely to patronize.

Some people subscribe for a paper merely to *patronize* it; not because they ever expect to pay for it, but just to help it along. We have had some such cases on our own list. We recollect a Mr. M——, in New Hampshire, a Major, Colonel, General, or something else of that kind, who took the 'Trumpet' until his bill was twenty dollars, and on calling for the pay, 'O, he did not expect to pay for the paper. He was one of its *earliest* friends, and he only subscribed just to give it a lift at the beginning.' The above circumstance was brought to our mind by the following article in a recent number of the 'Mercantile Journal':

A NEWSPAPER PATRON. Some years gone by, 'the good of the country, the welfare and wants of the community,' (as the publisher's prospectus had it,) required the establishment of a weekly newspaper in a then small town in the interior of this State. The community being sensitively alive to the truth of what the publisher had put forth in his prospectus, came forward, and some hundreds of subscribers were obtained for the paper. Among the number, the publisher noticed with some degree of pride the name of Mr. G—— W——, a personal and political friend, a man of some influence in the town and country, but never celebrated for punctuality in the payment of his debts. Time rolled on, and for three years the little sheet battled manfully, and successfully too, for the cause in which it was engaged.

But in time the publisher in order to meet his engagements with the paper-makers, and with the persons in his employ, found it necessary to call upon some of his delinquent subbscribers for payment. One day, while on a perambulating excursion, commonly known as dunning, the publisher met his friend, Mr. G——, in a store. He presented to him his bill for subscription for three years, fancying he had been extremely lenient in allowing it to stand so long. Mr. G—— took the bill, looked at it, and then at the publisher, his countenance all the while expressive of the utmost astonishment at what he deemed the absurdity and injustice of the claim. After looking alternately, for five or ten minutes, at the bill and the publisher, he handed it back again, coolly remarking, 'Mr. M——, why I don't owe you any thing! *I never intended to pay* for your paper!! *I only took it to patronize you!!!*'

Dods against Tappan & Dennett.

It was well known, that Rev. John B. Dods commenced a suit against Tappan & Dennett, of this city, for a libel, alleged to have been published in a pamphlet written by Matthew H. Smith. The charges brought against Mr. Dods were of a highly aggravated character; and tho' he is a remarkably peaceable man, and was scarcely ever before engaged in a law suit, he felt it his duty to bring the action. Messrs. Tappan and Dennett are men extensively engaged in business in this city, with abundant pecuniary means to carry on their suit. At first they professed to feel confident that they could prove their allegations, and showed no disposition to avoid a trial.

We learn, however, that they have consented that judgment shall be entered *against them* without trial, and have agreed to pay the costs of Court. Such a report has been in circulation for a week. We called upon the Clerk of the Supreme Court, and examined the Record, and find that the report is true.

As we understand this matter, Tappan & Dennett herein admit that the charges against Mr. Dods cannot be sustained. In effect, they are beaten. They probably foresaw that the case must go against them; and to save vexation and costs they consented to lose the case and pay the cost already accrued, without a trial.

Mr. Marshall and the duel.

Hon Thomas F. Marshall has recently expressed certain opinions in regard to his late duel with Col. Webb, of New York, which we think ought to be widely circulated. We copy from the 'Mercantile Journal' of this city. The remarks are from the Washington correspondent of that paper.

Observing in the 'Atlas' of Saturday last, some remarks, under the head of 'Thomas F. Marshall,' justice to that individual compels me to say, that I was at the meeting of the Temperance Society here, when the gold medal sent to him from New York was presented to him, and that, in the speech which he made at that time, he took occasion to say—that he sincerely regretted and was deeply sorry, that he had been engaged in the duel with Mr. Webb, and laid the duel to *his former intemperate habits—as, if* he had not been an intemperate man, he should never have given cause, for an attack upon his character, to any one. He said he could not call to his mind any scrape he had ever got into, that had not been brought about by intemperance—and that now he probably should never get into another. He stated that he now felt enmity to no man, and that he as freely forgave those who had injured or attempted to injure him, as he trusted he had their forgiveness.

His speech was very much applauded, especially at the remarks I have quoted. He farther remarked that he might have said as much, long ere this, but he would never have any thing dragged out of him. While he was abused, he would stand on his own reserved rights—but now he was free to say, that he felt great sorrow at having been obliged, as he at that time thought he was, to engage in deadly strife with Col. Webb. A Boston gentleman, Mr. Hardy, was at Appollo Hall, the evening I refer to, and will recollect whether I am not correct in my statement. VIATOR.

More Misery.

The work of insanity and death still goes on. The doctrine of endless damnation is one of the greatest scourges with which society was ever awicted. See the following:

INSANE. On Sunday, a man of family, residing in the Northern Liberties, was taken to the Mayor's office on account of insanity—his friends being unable to do any thing with him—and sent to the Insane Hospital. It is said that he has become affected by the Millerite *doctrine* of the end of the world.—*Ledger*.

A Mrs. Hurlbut, of Great Barrington, cut her throat with a razor and died few days since, in consequence of believing sincerely in the doctrine of endless misery.

Converts are fast coming over to Universalism. We find in our exchange papers notices of many persons leaving partialist churches, because they cannot believe in endless misery.

We acknowledge the reception of a sermon on the Parable of the Rich Man and Lazarus, delivered in the Universalist Church in Nashua, N. H. by Rev. L. C. Browne. It gives, clearly and briefly, the Universalist view of this parable; and the circulation of it will do much good. We have no doubt of the general soundness of the views advanced.

We have received Robert Merry's Museum for January. As good as usual—an interesting and instructive juvenile Magazine.

Effects of Millerism.

This abominable nonsense has done some hurt in the world—it has made several insane. The authors of this mischief ought to be held accountable for the hurt they do. See the following articles:

More Fruits of Fanaticism.—Mr. N. E. Huckins, of Effingham, N. H. has lately been confined to a cage in consequence of religious insanity.—If endless punishment is the true doctrine of the Bible, the Millers, Smiths, and Knapps, must have a fearful account to give at the day of judgment.

The following is of similar dreadful import.

'*The State Insane Asylum.*—We learn from the Concord (N. H.) Patriot, that this Institution is now open for the reception of patients. One patient was admitted last week. He is from Tuftonborough, and was rendered insane by excitement upon the subject of the second advent.—He prays, preaches, exhorts, and harangues upon the subject every morning four hours upon the stretch, and the rest of the day is quite easy.'—*Dover Enquirer.*

Millerism seems to have had quite a run in Strafford and Carroll Counties N. H. We have one case of folly.

Woman, the Better Half.—Under this head the Dover Gazette says, 'We are informed that the story which has been going the rounds of the papers, of a man in Tuftonboro', N. H., having left half his crop of potatoes in the ground in consequence of his belief in Miller's vagaries, is untrue so far as respects the potatoes remaining undug. After the man had declined digging any more, his wife, truly as well as by courtesy the better half, employed help and had the potatoes secured. We have this from a brother of the woman, and will barely remark that she is worthy of a husband possessing more firmness of mind, and less liable to be affected by the idle superstitions of visionary theorists.' It is lucky, however, that such men have such better halves, to save them from the afflictions of lean understandings in the shape of starvation and the poor house.

To Correspondents.

'T. J. C.' and 'H. J.' came too late for this week's paper—they shall have place next week.

COMMUNICATIONS.

Celebration of Christmas.

The Sabbath School attached to the Second Universalist Society, in Lynn, gave the citizens of that town a fine specimen of their proficiency in the art of speaking, in the form of an exhibition on Christmas evening.

Some 30 or 40 children participated in the exercises, which were listened to by a very large congregation filling every part of the spacious house almost to suffocation. Such were the numbers that could not gain an entrance, and so eager were the friends generally to have it repeated, that it took place, last Sabbath evening, first in the new-year, and I must say that I felt proud for them that they had made such rapid progress in this department. Two years ago this school had hardly a name to live. But since that time through the well-directed labors of Br. Hiram West, the Superintendent, and the assistant officers and teachers, it has done nobly—and is now highly prosperous and happy.

I cannot express my love for Sabbath School Exhibitions. I think—I know they are serviceable to our cause in many ways. I hope they will meet with earnest and active approval from all parts of our young and growing Israel. It is some work, I allow, to get one up in good style, but then, what valuable blessing can we secure without toil.

Let there be frequent exhibitions—fostering care bestowed upon the lambs—an organized church, and conference meetings, with a willingness on the part of a Society to do their whole duty to God and man, and they will prosper like the garden of the Lord. Try it—try it beloved Universalist friends. This is the opinion of H. J.

Millerism Exposition of Scripture.

A few days ago I had the occasion to do some business with one of the Christ-ian *alias* Miller preachers of this town, who pretends to have no doubt of the second advent doctrine, etc. We conversed some time upon the subject, when I requested him to tell me what he supposed the apostle Paul meant by the following language, '*The creature* (creation) *was made subject to vanity,' &c.* He said he thought the creation here signified the world—*kosmos*, the material universe—'for,' said he, 'if the whole creation is intended, that is, animate things, the beasts and birds, fish and all insects, must necessarily be included—and as we have no account that such will inhabit another world, therefore he thought the apostle could not have had allusion to animate but to the inanimate world—'this,' said he, 'is to be changed, delivered and purified at the coming of Christ now in a few days.' Pretty well thought I—this surely is an original method of getting rid of a manifest difficulty.

Surely, this brother must have been taking lessons of Elder Mason, of Mason Village, who concluded that 'carcass' in Matt. xxix, meant Christ, and the 'eagles' his followers.

I asked the man if he would have the goodness to tell me how the literal earth could be delivered from this bondage of corruption into the glorious liberty of the children of God—and if the earth *groaned* and *travailed* in pain till now?—His confusion became so apparent that my benevolence forbade me to press the matter farther. Why will not men open their eyes? Why do they desire to *twist* and *distort* the Holy Scriptures?—Why not look at the Bible as we would look at any other good book? H. J.

Exeter, N. H. Jan. 1843.

Brooklyn, L. I. Jan. 3, 1843.

Br. Whittemore,—Having had nothing to communicate which would compensate the charge of postage, I have delayed writing to thee. A private opportunity of transmission now offers, and I embrace it.

Instead of being in 'the far West,' (as I intended to be by this time when I left Lowell in July last,) I am located in this goodly city, co-operating with the Lord's people in upbuilding Zion.—Notwithstanding divers difficulties and obstacles, we are prospering much beyond the expectations of even our most sanguine friends. Sixty families are now numbered with our congregation. I visited nearly all of them yesterday, with the compliments of the season, conformably to the customs of this vicinity. We hope to have one hundred families within a twelve month.

Our Meeting-House is in progress. It will be completed in the Spring. We shall then commence a Sabbath School. We are already making some arrangements therefor.

Millerism (so called by way of courtesy to the originator of the theory,) numbers many disciples in New York and Brooklyn. I have lectured on this subject in this city, and also in the Broadway Tabernacle in New York. I shall probably issue a sheet in newspaper form, designed to confute the 'phantasy.' It will be designed for general circulation, at about one dollar per hundred, which will barely cover cost of paper and printing.

The Washingtonian Temperance Reformation is moving steadily onward in this region. During my extensive visitations yesterday, I saw not more than a table spoonful of either wine or strong drink; and though I met and passed thousands of people in houses and streets, I did not see a single individual who evinced any symptoms of having tasted intoxicating liquor.

I write in haste, and therefore briefly. Our zealous Br. Burbank will acquaint thee with the particulars of our cause in this city. With sincere wishes for the prosperity and peace of the kingdom of heaven, I remain thy friend and brother, Abel C. Thomas.

General Intelligence.

Counterfeiters Arrested. We are happy to announce the detection of a company of counterfeiters, who have been carrying on their operations in this city and in Maine, for a considerable time past, and who have heretofore been able to elude the vigilance of the police. We understand that suspicions having attached to Jabez Fredericks, who come to this city more than a year ago from Belfast, Maine, he was accused of passing counterfeit three dollar bills of the Plymouth Bank, The Washington Bank, and a Bank in Augusta, Me. The Grand Jury found an indictment against him; and he has made disclosures which have led to indictments against several other individuals, some of whom have hitherto been in respectable standing.

One of these is Asa Ames, a grocer at 120 Cambrdge street. An indictment having been found against him, he was arrested on Friday evening, and arraigned on Saturday morning. He pleaded not guilty and wished for a continuance to the next term, which was granted, and he was ordered to give bail in the sum of $2000.

His person being searched, five counterfeit bills were found; and as the Grand Jury had been discharged for the remainder of this term, he was examined by the Police Court, on the charge of having these bills in his possession with intent to pass the same, and was ordered to give bail in the sum of $2000 for his appearance at the next term of the Municipal Court—making the whole amount of bail required in both cases $4000.

We learn that indictments were also found against two persons in Belfast, and that Constable Andrews left the city on Saturday for that place, with a requisition from the Executive of this State.

The bills which have been seized are not remarkably well executed, although some of them passed through the hands of several persons before they were discovered to be counterfeit. They are apparently all made from one plate, the name of any particular bank being inserted in the plate when bills of that bank were to be counterfeited. —*Advertiser.*

Steamer to Cape Cod. We see by the Barnstable Patriot that the steamer Express is to ply between this city and the Cape, next season, touching at Plymouth. This is a capital movement, and we trust it will be successful.

Harnden & Co. We observe that Nathaniel Greene Esq., late of this firm, has withdrawn from it, and that its business in future will be conducted by the remaining partners, Messrs. Harnden & Brigham. Mr. Greene will in future devote his whole attention to the New Exchange Reading Room, to which Messrs. H. & Co. will give every facility afforded by their extensive express establishment.

Massachssetts Charitable Mechanic Association. At the annual meeting of this Association, held on Thursday evening, the following gentlemen were elected officers for the year ensuing:—President, James Clark; Vice President, Jonas Chickering; Secretary, Henry W. Dutton; Treasurer, Osmyn Brewster; Trustees, John G. Roberts, Henry N. Hooper, Kimball Gibson, Henry K. Hancock, Roland Cushing, Reuel Baker, Billings Briggs, Job Turner, and Asa Swallow.

Surgical Operation The New Bedford Bulletin states that a very important and difficult surgical operation has just been performed in Boston, upon a man from Nantucket. The patient was afflicted with a malignant tumor, in size somewhat larger than a hen's egg, located upon the under jaw. In order to reach it, it was necessary to lay open the jaw, by removing the skin and dissecting from the point of the chin nearly to the ear. After this was accomplished, and the arteries carefully secured, the operator applied the saw, and that portion of the jaw-bone to which the tumor was attached, was successfully removed. This operation was witnessed by a number of physicians and students, who were highly gratified with the masterly skill of the surgeon, as well as with his complete success in saving the life of the patient. It may not be improper to state, adds the Bulletin, that the operator was Dr. J. Mason Warren, the grandson of Dr. John Warren, who for many years was Prof of Anatomy and Surgery in the Medical College, and the son of Dr. John C. Warren, the successor and incumbent of the Professorship of Anatomy and Surgery—a son who bears not the name only, but in whom the skill and abilities of both are happily united.

The Brattleboro' Phœnix says, it is now settled that the Fitchburg Railroad, extending from that town to Boston, will be built the present year.

Caution. the alarm of fire on Wednesday evening proceeded from the boarding house occupied by Mrs. Prescott, corner of High and Free streets.

It was found that in one of the chambers—the occupant being absent—an air tight stove had been left with the valve closed tight, preventing the escape of the smoke and gas into the chimney. Consequently the smoke found its way into the room, and entries causing the alarm So dense and suffocating was the cloud of smoke and vapor, that the first man who opened the chamber, fell instantly prostrate, and the second fell over him. Some buckets of water cleared the atmosphere of the apartment, and revealed the cause of the alarm. It requires but a small amount of science and attention to manage an air-tight stove, but that little must not be omitted.—*Portland Advertiser.*

A Fire caused by Water. We learn from the Portsmouth Journal, that on the 30th ult. a grist-mill at Newcastle, N. H., was destroyed by fire. In the storm of that day, says the Journal, the strong easterly wind caused the tide to rise to an unusual height, and, surrounding the mill, cut off all communication with the land. The water at 11 A. M., coming in contact with a barrel of lime set on fire, and soon the whole building to the water's edge, was in flames. About 50 bushels of grain or meal were consumed.

Duelling. There is a good deal of truth, we presume every one will allow, in the following remarks on the subject of duelling, which we extract from the Norfolk (Va.) Herald: 'Not one man in a thousand, who fights a duel, has the approbation of his own conscience or judgment. On the contrary, he acts in utter disregard of the admonitions of both. But most men had rather endure self reproach, superadded to the perils of personal conflict, than encounter the curled lip and the averted look of his old associates, female as well as male, which he knows awaits him, who having no conscientious scruples, brooks repeated insults, without calling his antagonist to the 'field of honor,' or, being called there himself, declines the invitation. The very men, who, as jurors, would condemn the murderer, would, as citizens, perhaps, treat with contemptuous scorn him who might refuse, on the demand of some braggart bully, either to murder or to be murdered! The fault, then, is in *public opinion!*'

Arkansas Minerals. Rich veins of lead have been found in Marion county, Ark., pronounced by the best judges of the ore, to be capable of yielding ninety per cent. Copper ore is also found in the same region. It also promises to yield a rich reward for labor. It has been the opinion of the oldest settlers of the northern part of Arkansas, that it abounds in minerals of almost every kind—iron, copper, lead, gold and silver, &c.

A Sermon for the Times. Last Sunday evening, the Rev. Mr. Beecher, of the Federal street Baptist Church, in Portland, as we learn from the Bulletin of that city, preached a most thrilling and excellent discourse, founded on the Somers tragedy. He appeared to be well acquainted with young Spencer's history, and showed the love of hair-brained adventure in this ill-fated youth, to have originated in a great measure from his habit of reading pernicious books. He was particularly severe on the piratical tales of Marryatt, Trelawney and Cooper. Mr. B. also spoke of the mismanagement of parents in bringing up their children, as another great source of mischief to the community at large. Parents should be gentle, but firm—a misgoverned family was like a noble ship driving over the ocean without compass or rudder.

A Safety Track for Railways, applicable to any road already built, has been invented by Mr. John Harris, a native of Troy. The object is to prevent the cars from being thrown off the track. To effect this, a central rail of wood or iron is laid between the rails on which the cars run.—'Hangers' are attached to the bottom of each car coming down under the flanges of the centre rail, and fitted with friction rollers which run clear except when the car rises or is in danger of being thrown off. When this does happen, the hangers bring up under the centre rail and restore the car to its equilibrium. The cost of the centre rail, if made of iron, will be $4000 per mile; if made of wood, with an iron plate, $2000 per mile.—*Troy Whig.*

The New Orleans packet ship Trenton, Capt. Burnett, from New York, bound to New Orleans was lost on the night of the 2d of Dec, five days from New York light, on the Eastern end of Man of War Key, near Elbow Key, and became at once a total wreck. At nine o'clock the next morning the passengers, cabin and steerage, were taken off by the wreckers, with a great deal of difficulty. The cargo was in part saved, in a damaged state. The rigging and sails were almost entirely destoyed by the surf and rocks.—The passengers only saved a part of their baggage, but all in a wet state. The vessel was set fire to and burned down in part, in order to save some goods in the hold. The gross sale of goods saved amounted to about $14,000, and 68 per cent allowed for salvage.

The passengers have chartered the British brig Mary Ann, for New Orleans, and would leave about the 23d of December.

End of the World. The editor of the N. York Express has favored his readers with deductions from a calculation, by which it appears evident that the world will not come to an end before 1950.

Fire in Newburyport. We learn from the Herald that a threatening conflagration broke out on Friday evening, in a two story building, occupied as a grocery by Capt. Small, on Water street nearly opposite the new James Steam Mill. The building in which the fire originated, was destroyed to the ground floor, and not an article of the stock was saved. The store at the head of Hale's wharf, was considerably damaged. The building was occupied by C. Huse & Co., and Hale & Co. Mr. Huse's stock of skins and wool was valued at about $1500 and was partially insured. The shop and stock of Capt. Small was insured for eight hundred dollars, about three fourths of its value.

Violating graves. Three negroes are now confined in the Woodbury jail, N. J., for violating the graves in the Camden grave-yards. Two bodies were sold by in Philadelphia for anatomical purposes for six dollars.

Manufacturers at the South. Cotton manufactories are begining to spring up in the midst of the fields where the raw material is grown. The Natchez *Free Trader* states that Mr. John Robinson, a Scotch gentleman, is now engaged in erecting a suitable building in Jefferson county, Miss., for the purpose of manufacturing cotton, bagging, jeans, linseys, towels, and coarse cloth used by the planters on their farms for the clothing of negroes. His building now in process of erection, is 60 feet by 40, two stories high. It is to be supplied with an engine, now making, of 12 horse power. To run 270 cotton and 60 woollen spindles. Two sets of woolen cards will also be attached. The factory when in operation, will turn out from the raw material, 100 yards of linseys and jeans per day. Mr. R. purposes carding and spinning cotton and wool for those who do their own weaving, charging a moderate compensation therefor.—*Transcript.*

A Praiseworthy Act. The Journal of last evening relates a remarkable fact with regard to a Mercantile firm, that five years ago became embarrassed, and settled with their creditors, by paying 60 cents on the dollar. They recommenced business, and fortune has since smiled upon their undertakings, insomuch that on Monday they sent as a 'new year's gift' to each of their creditors, the balance, forty per cent, amounting in the aggregate to about $15,000.

A man was choked to death in Cincinnati last week by a piece of meat, whilst he was incautiously eating and laughing.

Melancholy Accident. A young man named Joseph N. Robbins, says the Lowell Courier, while fixing a belt in the mill of Mr. Lawson in Dracutt, on Wednesday last, was caught in the same and carried up to the ceiling, his head striking it with such force as to make a hole the size of his head. He was jammed in so close as to stop the water wheel and all the machinery in the mill. His neck was broken and he died instantly. He was 23 years of age, of excellent character and temperate habits.

Death of a Patriot. John Waggoner, the last member of Washington's Life Guards, departed this life, at his residence, Lower Sandusky, on the 15th ult., in the 81st year of his age. Waggoner entered the army when he was but 16 years of age, and continued in the service until the close of the Revolutionary war. For 5 years he was attached to the Life Guards of Washington. —*Bulletin.*

The Astor Library. John Jacob Astor has adopted an excellent plan by which his name will be remembered when he is gone. He has devoted three hundred thousand dollars for a Public Library and the Library Buildings, in the city of New York, which he intends to give to that city.

Fire Department. The whole number of alarms during the past year, was one hundred and twenty-two. There were thirty-six false alarms and eighty six fires in the city. The amount of property destroyed was $107,694.

Robbery and Arson at New Orleans. On the 22d ult., the Exchange office of Messrs. Holland & Braun, Camp street, New Orleans, was set on fire, and robbed of about $30,000. The clerk of H. & B. has been arrested on suspicion, and an Italian barber who keeps a shop in Camp street, near Poydras.

Amendments in the Post Office Law. The Postmaster General has advised, and, in conjunction with the Postmasters of New York, Philadelphia and Boston, has determined upon the following changes:—All letters written by heads of departments, or by members of Congress, shall be charged to the government. No postmaster shall be allowed the privilege of franking any letter otherwise than on the business of his office. The highest postage shall be ten cents from or to any place in the United States.

The Croton Water Works. According to a report in the N. Y. American, the actual outlay for the Croton Water, including all expenses, is $11, 395,775, and it is estimated that a further sum of half a million, to complete the Aqueduct bridge over the Harlem river, and $20,000 for pipes still to be laid, will be needed. In round numbers the cost of the structure complete may be stated at $12,500,000. Of this sum, 9 to 10 millions bear 5 per cent interest, and the residue 7 per cent.—The annual interest is $665,000.

Foreign Emigrant Society. A large meeting of influential gentlemen was holden at the Exchange Coffee House, on Wednesday evening last for the purpose of taking measures to form an Association for aiding destitute emigrants. After some preliminary business, Mr. James Boyd moved that a committee be appointed to draft suitable rules and regulations in view of a permanent organization of a 'Foreign Emigrant Society.'—This was adopted, and the following gentlemen were selected for that duty:—Messrs S. A. Elliot, John G. Palfrey, George T. Curtis, James Boyd, Robert C. Waterson, A. Coindreau, W. H. Wilson, James Means, Francis McKenna, Bernard Rolker, Thomas B. Curtis, Terence M'Hugh, W. J. Walsh, and Wm. Underwood.

Robbery. The office of the Treasurer of the town of Coventry, R. I., says the Providence Chronicle, was broken into a few nights since and robbed of $500 and upwards. The money belonged to the School fund, and had been recently received for registry in that town. The thieves, two in number, have been apprehended and lodged in the East Greenwich jail.

Fatal Effects of Intemperance. We learn from the Nashville Whig, of the 27th ult., that on Christmas day a quarrel took place in that city between two young men, one named Sturdivant, the other Armstrong. Sturdivant drew a pistol with the intent to shoot Armstrong, when the brother of the former interposing received the contents of the pistol in his breast, and died a few minutes after. The Whig adds: 'Here we have another striking instance of the unhappy results of intemperance, and the fatal consequences of carrying concealed weapons. Although the laws of the State expressly forbid carrying concealed weapons, yet nothing is more common. It is a dangerous and foolish practice, which ought to be visited by the severest penalty of the law.'

The Philadelphia National Gazette says that a letter has been received in that city, from a gentleman in China, which states that 'at the city of Chin-Kiang-foo, *three hundred women committed sucide*, in preference to being subjected to the savage licentiousness of the British soldiery.'—So it appears that butchering men by thousands for daring to maintain and defend their own laws was not the worst feature of England's infamous war upon China.—*Transcript.*

Nutriment. Animal food has more nutriment than vegetable, when compared by weight, the true criterion, as the following critical analysis correctly shows:

100 lbs wheat contains	85 lbs nutriment.
do rice,	90
do rye,	80
do barley,	83
do beans,	80 to 82
do peas,	93
do mea', average	85
do potatoes,	25

Beets, carrots, greens, turnips, &c., contain a much smaller proportion.

By roasting, beef loses 22 per cent of its weight mutton 24, lamb 22, goose 19, turkey 20, duck 27 chicken 14.

By boiling, beef loses 15 per cent of its weight mutton 10, turkey 16, chicken 13, ham 6.

A Hard Case. The Northampton Courier says that Capt. Wm. Smith, who for the last ten years has been an inmate of the Northampton Almshouse, has just claims against the government, for French spoilations, *prior to* 1800, to the amount of $10,000. In 1798 and '99, he commanded, at different times, three vessels, in the cargoes of which he was interested to the amount of $10,000, prime cost—all of which vessels were captured by French privateers, and, with their cargoes, confiscated. The French government made compensation for these damages more than forty years ago, and the money was used in the purchase of Louisiana. Capt. Smith has sent a petition to Washington for relief, which is dated at the Northampton poor house.

It is said that Mrs. Small, the widowed mother of the unfortunate young man who parted with his life on board the Somers, and who resides in this city, has been in a very distressed state of mind, bordering upon insanity, since the news reached her of that melancholy event.

Straps. Dr. Smith, of the Medical and Surgical Journal, says, 'these tight straps under the feet, when the leg is flexed, press the knee pan so forcibly into the cavity of the joint that it is by no means strange there are numerous complaints of weak knees, rheumatic pains, and soreness of the muscles.'

Accident. On Monday, as a poor woman was walking down Hanover street she fell into one of the coal holes, and was very dangerously injured. She was taken up completely insensible, and for a time was not expected to survive. A lady, who was passing at the time, made three applications at different houses, before she could find a person to admit her. The accident was occasioned entirely by the cover being left unfastened.—*Mercantile Journal.*

Fire and death. A fire occurred in New York on Saturday morning at 3 o'clock, in a house in Pearl street; and a German girl named Caroline, and a man named Robert Brown, were suffocated by the smoke. The destruction of property was not great.

Sudden Death. Doctor Barker, of Lynn, died very suddenly on Sunday evening, from the effects of mortification in a body upon which he was performing a post mortem examination. The Doctor had a slight wound upon one of his fingers, where the infection, it is supposed, took its instantaneous and deadly effect.

The High Sheriff of Norfolk. John Baker, 2d died at his residence in Dedham, on Sunday, the 1st inst. The complaint was consumption, which has been wearing upon his constitution for some years, and has finally terminated in death. By the decease of this gentleman, the office of High Sheriff becomes vacant, and the term of office of all his deputies has, consequently, expired—and all precepts, which are by law appointed to be executed and returned by the Sheriff, are to be served by a Coroner, who is empowered to act, until a new High Sheriff be appointed and legally quallified.—*Quincy Arrora.*

Collision on the Western Railroad. The steamboat train for New York via Norwich, which left this city on Monday afternoon, ran into the accommodation uper train while the latter was stopping near Needham. The last car of the accommodation train was completely destroyed. The accident was owing to the dense fog.

The driver of the Telegraph Stage from Springfield to Northampton, lost his way during the severe snow storm on Thursday night, and after vainly endeavoring to find it, detached his horses, and huddling them together on the south side of the stage, to protect them as much as possible from the storm, got in to the stage, and with 3 passengers (two gentlemen and a lady,) patiently waited for day-light, which greeted them in about six hours.

A Desolate Home. The entire family of Abm. A. Keyser, editor of the Reflector, at Poughkeepsie, consisting of five children, has been swept off by the scarlet fever in 11 days.

A Wolf in Sheep's Clothing. The very curious circumstance occured recently at a village in Buck's county, of a gentleman by the name of Sheap, having been robbed of his clothing during the night, by a room companion—a pompous, self-important, dresse little fellow, calling himself Col. Wolf, who forced an undue share of civility upon him, during an hour or two's acquaintance. In the morning Wolf was not to be found, but pursuit being made, he was soon overhauled, dressed entirely in Sheap's clothing.—*New York Union.*

Meeting on Capital Punishment.

There will be a meeting in this city, on the fourth Wednesday in January, (the 25th) at 10 o'clock, A. M. at the Second Universalist Church in School-Street, to discuss the subject of Capital Punishment with reference to its abolition. All those who take an interest in the subject are invited to attend.

This is an important meeting.

Essex County Conference.

The Essex County Conference will meet in Annisquam, on the 18th inst. and continue two days. Brethren and friends will call on Br. M. B. Newell for places of entertainment.

There will be services on Tuesday evening at the Church.

BRIGHTON MARKET—Jan. 9, 1843.

From the Daily Advertiser.

At Market—470 Beef Cattle, 1400 Sheep, 65 Swine. 100 Beef Cattle unsold.

Prices—Beef Cattle—We quote to correspond with last week, viz. a few extra at $4,50. First quality, $4,00 a 4,25; second quality, $3,25 a 3,50; third quality, $3 a 3,25.

Sheep—Lots were sold from 75c to $1,25. Wethers from 2,50 to 4,00.

Swine—A lot to peddle at about 3 1-2c. At retail from 3 to 4 1-2c

RELIGIOUS NOTICES.

Br. R. Breare, of Halifax, N. S. (a convert from Methodism) will preach in the Universalist Church in School-street, next Sunday afternoon. A collection will then be taken up to assist in building a Church in Halifax. The peculiar claims to our charity and a liberal contribution will be set forth in his discourse.

The Editor will preach in Georgetown, Mass. next Sunday.

Br. C. W. Mellen will preach in Foxborough, next Sunday.

Br. E. H. Chapin will preach in Worcester, Mass. the 4th Sunday in January.

Letters containing cash rec'd since our last.

P. M. Pawtucket, $2—A. A. F. Cabotville, with contents—P. M. Bristol, $2—P. M. Lebanon, $2—P. M. Bloomfield, $2—P. M. Hatfield, $2—T. W. Saint Louis, $10—N. J. Wareham, $2—P. M. Hampden, $2—N. C. Barnstable, $2—P. M. Bartonsville, $4—L. P. Pawtucket, $2—P. M. Whitingham, $1—P. M. Saco, $2—P. M. Ashfield, $1—P. M. Groton, $2—P. M. Cumberland, $2—P. M. Greenfield, $3, pays to July, '42—P. M. Mason, $5—P. M. Acworth, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Theophilus S. Nash to Miss Malinda Snow, of Chatham.

By Rev. O. A. Skinner, Mr. Leonard Putney to Miss Adelaide Woodworth, of Somerville. Mr. Geo. Sargent to Miss Hannah S. Brown. Mr. Ezekiel R. Jones to Miss Lucretia H. Eastman.

In Marlboro', by Rev. T. J. Greenwood, Mr. Moses D. Whitcomb to Miss Almira B. Marshall.

In Orange, by Rev. C. W. Mellen, Mr. Jabez Puffer to Miss Martha King.

In Centre Harbor, N. H. by Rev. E. W. Coffin, Mr. Emerson Hutchings, of Moultonboro', to Miss Aurelia Fox.

DIED:

In this city, Mr. Thomas Stowell, 52. Mr. George Watson, 37. Mr. Richard Condon, 44. Mr. John Coates, 76.

In Framingham, Dec. 30th, Mrs. Mary Hunt, wife of Wm. Hunt, Esq. of Sudbury, aged 90. This venerable couple whose united ages amounted to more than 180 years, having lived together 72 years, were married by *his* great-grandfather, the Rev. Israel Loring, of Sudbury, who lived to baptize several of his descendants of the fifth generation. Mrs. Hunt was the daughter of Dea. Thomas Plympton, of Sudbury, who was much distinguished for piety, benevolence, and moral and social virtues.

In New Bedford, Dec. 18, Mr. Timothy Hawes, aged 34. To say of a departed friend, that he was respected in life, and lamented in death by all who knew him, is to pronounce an eulogy which all may desire, but which far less may truly merit. To say this of Mr. Howes, however, is but to record the unanimous sentiment and feeling of all his acquaintances. He was possessed of those amiable qualities of heart and mind which endeared him to all; but most to those who knew him best; for in all the relations of life, it was his ambition to fill up the measure of his duty. For many years he had ardently cherished those liberal and elevated views of the gospel which fill the heart with hope that finite and ephemeral evil shall be ultimately overcome by infinite and eternal good; and that all men will survive the wreck of death, and live forever in a purified and happy state. To him, a Father of infinite wisdom and goodness was at the helm of universal government; he could see no want of love in the past, nor did any clouds of apprehension hang over the future. And in him was exemplified the truth of the Psalmist's declaration, 'They that know thy name, will put their trust in thee.' Although he had suffered many years from an affection of the lungs, his last sickness was exceedingly acute, and rapid in its progress. But he did not murmur or repine. The confidence in the paternal wisdom and goodness of God which had sustained him hitherto, did not fail him in the expiring hour. Just before he died, and when the icy hand of death was already upon him, he assured his weeping companion that he felt no alarm—that if it were Heaven's will, he would like to remain longer in the flesh for her sake; but that his confidence in the rectitude of the divine councils was unwavering, and that his soul was filled with that filial trust and resignation expressed by Israel's ancient king,—'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.' Thus lived and died a firm Universalist. May his afflicted widow, thus early bereft of one of the best of husbands, with the parents, relatives and sympathizing friends, be comforted by the precious truth that God has 'devised means that his banished be not expelled from him,'—that in the dispensation of the fulness of times, all shall be gathered together in that better world where sickness and parting will not be known; and where death shall be succeeded by universal and eternal life. T. G. F.

Boston Almanac, 1843. For sale at the Trumpet Office, 37 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

Rose of Sharon. The Rose of Sharon for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

Universalist Books. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

Waterman's Kitchen Furnishing Ware-Rooms, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

Register, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the Trumpet Office. Price, $1 a doz. —12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and post-office address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

Register & Companion, for 1843. Just received, the Register and Companion for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the cash prices—$1,00 per dozen—6,50 per hundred. A. TOMPKINS, Sept. 15. 28 Cornhill.

Doctors Smith & Abbot, wholesale and retail Botanic and Thomsonian Medicine Store, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

Furniture & Feather Store. Macfarlane & Silver, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *Furniture, Feathers, Carpeting, Beds, Mattrasses, &c. &c.* which they will sell at the lowest cash prices.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

Universalist S. S. Depository. The Subscriber has just received his Spring assortment of *Juvenile Books*, comprising one of the most extensive assortments that can be found in the city.

☞Sabbath Schools wishing to purchase or replenish Libraries, will please call and examine this collection.

CONSTANTLY ON HAND

All the *Instruction Books* used in our denomination. Also, Class Papers—Rewards of Merit—Record Books, and every thing pertaining to the complete organization of a Sabbath School. Address A. TOMPKINS, 38, Cornhill, Boston. April 28.

Communion Service. The subscriber keeps constantly on hand, an assortment of *Communion Wares* of every variety, comprising Plated Flaggons of three sizes; Cups of different patterns; Baptismal Fonts, Plates, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 123 Washington-Street, opposite Water-Street. ietf LOWS, BALL & CO.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY. Third Edition. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by Thomas Whittemore, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of short Anthems, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the Lessons or Rudiments, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

Dear Sir,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

Jotham S. French.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

''Gospel Harmonist.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

Weekly Bay State Democrat. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at One Dollar per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of stories, miscellany, news of the day, &c. printed on fine paper and good type.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Dec27 3t

John Simmons & Son would inform their friends and the public, that they are now opening, and have on hand, one of the most extensive assortments of **Cloths, Cassimeres, Vestings,** and **Ready Made Clothing,** that can be found in any Establishment in the city. **Garments made to order** in the best manner and at the shortest notice; and they trust their facilities for doing business will enable them to offer their Goods at prices that will please their customers. ☞Call and examine before making your selections.—Terms Cash, and no deduction from prices.

Quincy-Hall, over the New Market.

Boston, Oct. 1, 1842. 3m

Sunday School Library Books. An assortment of *Sunday School Library

Poetry.

Original Hymn,

Sung at the anniversary of the Roxbury Universalist Sabbath School, Sunday evening, Jan. 1, 1843.

BY REV. J. G. ADAMS.

Thanks, that on hearts like ours
Thy loving kindness showers
Knowledge divine;
O let its influence be
Fruitful in works for thee,
Causing in purity
Our lives to shine.

Bless this our childhood band,
And let us ever stand
Truthful and strong;
Christians in deed and love,
Such as thou wilt approve,
Till we in worlds above
Thy praise prolong!

Creation's sovereign Lord!
Be thy glad name adored
Through earth and sky!
Hear, as in youthful days
To thee we humbly raise
Songs of our grateful praise,
Holy and High!

Thanks for thy light so free,
Causing our eyes to see
Thy truth and grace;
Love, that dispels our fear,
Mercy, to sinners dear,
Life, dying souls to cheer,
For all our race.

Miscellany.

Novel Reading.

It is never good to excite the mind or the heart overmuch, save when it can find immediate vent in actions which concern real life. A confirmed novel reader is alway morbid; on some sides preternaturally sensitive, on others preternaturally callous; capable, it may be, of talking much fine sentiment, but wanting in that spiritual strength, in that moral robustness, which is equal to the performance of a useful but difficult part in real life. The less fine sentiment we have on our lips, the more genuine feeling shall we have in our hearts; and the more noble and generous action shall we perform. He who stops to sentimentalize about poverty, will be the last to throw his cloak over the tattered gabardine of the beggar. This is no doubt all very antiquated and altogether old-fashioned. But we hope our young friends, seated on rich ottomans or reclining on soft couches, with the last new novel still moist from the press, will forgive this our antediluvianism. It is with no vinegar visage, nor cant, that we tell them to throw that novel aside, to rouse themselves from their indolence, and go forth and devote the sensibilities of their hearts, the richness of their fancies, and the creativeness of their imaginations, to the great and noble work of relieving actual distress, and of upbuilding the cause of truth and righteousness on earth. Oh! my young friends, there is not such an overplus of generous sentiment, of warm and noble feeling, in this cold wintry world of ours, that you have any to waste over a Paul Clifford or a Jack Sheppard. No: go forth into real life, and let your sensibilities flow out for the actually poor and wretched; let the tear, so lovely in the eye of beauty, start at no fictitious woe. That poor mother, by her dying boy in that miserable hovel, needs it; those poor children, ragged, encrusted with filth, growing up to fill your penitentiaries, need it; the wrongs and outrages man is every where inflicting on man, should call it forth. Throw away the last new novel; go with me through these dark lanes, blind courts, into the damp cellars, unfurnished garrets, where poverty, vice, and crimes are crowded together, layer upon layer, where breeds the corruption that pollutes our whole moral atmosphere. Here my friends is a volume that may excite you; here is a work which you may read. Forget your luxury; forget your luxurious ease, blush for your repinings, your sentimental whimperings, your vapors and indigestion; and remember that you are men and women: and that it is your business to make this earth a paradise. —*O. A. Brownson.*

Hint to Married Women.

The following anecdote is 'going the round' of all the newspapers that are edited by married men: When Livia had attained such ascendency over her husband Augustus, that he could hardly refuse her any thing, though Emperor of the world, many of the married ladies of Rome were anxious to know the secret and source of her success; to whom she replied, 'I rule by *obeying*.'

The Street Preachers of Naples.

Among the mendicant friars, or street preachers of Naples, are to be found men who excercise an astonishing influence over the lazzaroni. Of one of them, Rocco, a Dominician, a posthumus fame is preserved for witty sayings and happy allusions which, if collected, would fill volumes. He was reckless whom he attacked, and *often said* things which upon any one less popular would have drawn down the vengeance of the public authorities; but Rocco was a man of whom the police stood in awe. One day he was preaching to the crowd in the public market place: 'This day,' said he, 'I will see whether you truly repent of your sins.' Whereupon he made a penitential discourse that 'made the hair of the hard-hearted multitude stand upright,' and when they were all on their knees, knashing their teeth, and beating their breasts, and putting on all imaginary signs of contrition, he suddenly cried: 'Now you, who truly repent of your sins, hold up your hands.' There was not one present who did not immediately stretch out both arms. 'Holy Archangel Michael,' then exclaimed Rocco, 'thou who with thine adnantine sword stands by the judgment seat of God, hew me off every hand that has been raised hypocritically.'—Instantly every hand dropped, and Rocco poured forth a fresh torrent of invective against the sinfulness and perversity of his audience. Rocco was once engaged in a discussion with a Spaniard, whom he silenced by swearing that there was not a single Spanish saint in heaven. The Castillian was startled at so unexpected a declaration, but Rocco maintained the truth of it. 'A few were let in at first,' he said, 'but they smoked so many segars that the Madona and other virgins were fairly sick; so St. Peter set his wits to work how he might rid them of such disagreeable guests. He sent word to every part of heaven, that a bull-fight would be held outside the gate. Thereupon every Spanish saint, without exception, ran off to see the show; and he took care never to let another Spaniard in again.' Rocco lived to a good old age. Just before the Neapolitan Revolution, we find him mentioned by another German traveller, Rehfues. Rocco, at that time, was 80 years old, and suffering from the gout; but his wit was unsubdued, and he said, he was resolved to battle it with the devil to the last.

Ferdinand I., who was fond of every thing connected with the popular manners of his capital, showed great favor to Rocco, and used to talk to him from the windows of his palace.

The Tailor and Dean Swift.

A tailor in Dublin, near the residence of the Dean, took it into the 'ninth part' of his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelation. Quitting the shop board, he turned out a preacher, or rather a prophet, until his customers had left his shop, and his family was likely to famish. His monomania was well known to Dean Swift, who benevolently watched for some convenient opportunity to turn the current of his thoughts. One night the tailor as he fancied, got especial revelation to go and convert Dean Swift; and, the next morning took up the line of march to the deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach, and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible opened before him, and his eyes fixed on the 10th chapter of Revelation, he awaited his approach. The door opened, and the tailor announced in an unearthly voice, the message—'Dean Swift, I am sent by the Almighty to announce to you' —'Come in, my friend,' said the Dean, 'I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty.'—This unexpected welcome inspired the tailor, and strengthened greatly his assurance in his own prophetic character, and disposed him to listen to the disclosure. 'My friend,' said the Dean, 'I have just been reading the 10th chapter of Revelation, and am greatly distressed at a difficulty I have met with; and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot on the sea and the other on the earth and lifted up his hands to heaven. Now my knowledge of mathematics,' continued the Dean, 'has enabled me to calculate exactly the size and form of the angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of *breeches*; and as that is exactly in your line of business, I have no doubt the Lord has sent you to show me.' This exposition came like an electric shock to the poor tailor; he rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly in his line of business. He returned to his occupation thoroughly cured of his prophetical revelations, by the wit of the Dean.

Winter in Russia.

Under the head of 'Winter in St. Petersburg,' we find the following in the *Constitutionnel*.

'Winter is more variable at St. Petersburg than at Moscow; that is, the cold does not reign there with such continued severity.—Thus, for instance, it is said not to be a rare circumstance at Moscow to find a fruit peeling, or any other matter, thrown by chance from a window, catch on the balcony, and, becoming immediately frozen, remain there suspended for the rest of the winter. Such a case could not occur at St. Petersburg, where though the thermometer often descends to 30 degrees of Reaumer below zero. (35 1-2 below zero of Fahrenheit.) the neighborhood of the sea combats the icy winds of Siberia, and unexpectedly brings on the most strange changes in the temperature. It has never rained, in the memory of man, at Moscow during the months of December and January. At St. Petersburg, on the contrary, rain frequently falls during these two months, and at that period it has been constantly the custom to replace carriages by sledges. This latter kind of vehicle, which no person gives up, becomes the most inconvenient in the world, being driven in the midst of snow and mud.

The winter at St. Petersburg, on account of these sudden transitions, so unexpected and so rapid, is far more formidable than at Moscow, and to strangers who have not experienced its effects, is particularly serious. To defend ones self from the weather, the most constant and minute precautions are required. In October, the Russians, and all who have been long in the country, assume fur clothes, and keep them in continual wear until the month of April, after the ice has broken up on the Neva. Stoves are lit everywhere and each family lays in a stock of birch wood, the *blaze* of which is more abundant than that of any other wood. There is a servant specially appointed to attend to the stoves, and his duty is to keep up as much as possible, an equal heat throughout the house. The best stove keepers, whose fame procures them the highest salary are generally from Moscow. Twenty degrees of cold do not appear astonishing to an inhabitant of St. Petersburg, though he then casts a curious look at the thermometer. At 23 or 24 degrees, constant rounds are made during the night, to prevent the police and sentinels from falling asleep on their posts.

Should the cold bring on drowsiness, and the sufferer not be able to prevent himself from yielding to its influence, he must perish as he can only awake from his sleep in the other world. At 25 degrees the theatres are closed and all those who are obliged to go out on foot hurry along with the utmost speed, most anxiously looking at the noses of all those whom they meet in the street. If a sudden paleness—of which no intimation is given by any physical feeling—should appear on that part of the face, the passer by rushes forward and commences rubbing the afflicted feature of the aforesaid passenger with snow, to produce animation. The same thing may occur to the operator himself before the hour is over. At 30 degrees of cold the populace alone go out of doors, entire families shut themselves up, and not a single sledge of any appearance of fashion is seen in the streets. Yet even then the military reviews were not interrupted, and the highest dignitaries, up to the Emperor himself, repair to them without a cloak.

It must be evident that, with cold of such intensity, the sufferings of the poor must be dreadful. Yet it may be affirmed without exaggeration, that the lower classes, in winter, suffer less in Russia than in France. There are placed in the various quarters of every large town in the empire public establishments heated by large stoves, where every person that pleases may take refuge. Dreadful accidents undoubedly mark the arrival of the severe season, but they generally fall on the servants of Russian noblemen, whose carelessness towards their servant's comforts is akin to barbarity. It must not be forgotten either that, three-fourths of those accidents are attributable to the abuses of spirituous liquors. The passion of the people for brandy sets at defiance every warning, and in winter it becomes more than usually fatal.'

A way to silence Slanderers.

'My dear friend that woman has been talking about you so, again! She has been telling the awfulest lies you ever heard; why, she railed away about you for a whole hour!'

'And you heard it all, did you?'

'Yes.'

'Well, after this just bear in mind that it takes two to make a slander, one to tell it, and one to listen to it.'

If there is a delicate, deformed, or weak-minded child in a family, it is generally the favorite with its parents. This is a beautiful illustration of nature taking the part of the most helpless.

A Philosophical Hoax.

Judge Breckenridge, the elder, had a deadly hostility to philosophical societies, against which he waged a war of extermination in the papers, and in the celebrated satirical work, Teague O'Regan. Few persons living knew the cause of his ire, which fell under my observation at the time the provocation was given. In the year 1785 or 1786, he was a candidate for a seat in the legislature of Pennsylvania, for Alleghany county. Parties ran high—and he was elected by the constitutional party, (the democrats,) under the idea that he would advocate some measure which they had very much at heart; among the rest the reception of a certain species of province money, *in payment of arrears due for lands in that* country. To the surprise and indignation of his constitutents, he not only voted, but made a powerful speech against the last measure. He was then naturally and violently denounced by the democratic party. About this period he became a candidate for membership in the American Philosophical society, to which his talents gave him a claim superior to that of most, and perhaps nearly equal to that of any, of the members of that body.—The 'deep damnation' of his vote respecting the province money, was an inexpiable sin in the opinion of the majority of the members who were ultra democrats; and he was accordingly blackballed. This irritated him highly, and led him to the warfare against the society, and all similar institutions. The Judge said that he was wont to delight in hoaxing this society; and among other tricks which he had played them, he narrated the two following: He stole his grandmother's fan, and covered it for a considerable time in a mud puddle. Having disguised it as completely as in his power, he sent it to the society with an elaborate description to prove that it was the wing of a bat. It was received with due solemnity, and a vote of thanks was passed to the donor. A debate arose as to the species of bat to which it belonged—and a committee of seven was appointed to ascertain whether it was the wing of a Madagascar or Canada bat. The Committee sat three weeks, and after consulting Buffoon's Natural History and Goldsmith's Animated Nature, they reported that it must have belonged to a Madagascar bat. It was pronounced the greatest curiosity in the Museum, except a large sheet of brown paper which he had hung up in the chimney and disguised with soot and dirt, and palmed upon the society as part of a Brahmin's shirt.—*M. Carey.*

Infidelity.

Men are never infidels for the sake of infidelity. Imidelity—I use not the name reproachfully—has no charms of its own.—There is no charm in looking around on our fellow-men as mere plants that spring up in *the morning*—wither and die ere it is night. It is not pleasant to look up into the heavens and see no spirit shining there—over the rich and flowering earth, and see no spirit blooming there—abroad upon a world of matter, dead matter, and feel ourselves alone. It is not pleasant to look upon the heavens dispeopled of the gods, and the earth of men, to feel ourselves in the centre of a universal blank, with no soul to love, no spirit with which to commune. I know well what is that sense of loneliness which comes over the unbeliever, the desolateness of soul under which he is oppressed, but I will not attempt to describe it.—*Brownson.*

The True Idea.

Somebody has written out the truly christian idea. We wish it might become more prevalent, even among those who profess Christianity—the most enlarging and liberal of all religions; if it was so we should see more real Christianity.

A man should live in the world like a true citizen; he may be allowed to have the preference to the particular quarter, or square, or even alley, in which he lives; but he should have a generous sympathy for the welfare of the whole; and if, in his rambles through the world, he chances to meet a man of a different language, or complexion, from his own, still he is a fellow creature, a short sojourner, in common with himself; subject to the same wants, infirmities and necessities: and one who has a brother's claim on him for his charity, comfort and relief.

It is Vulgar.

The following is extracted from Lockhart's Life of Sir Walter Scott:

'Lest I should forget to mention it, I put down here a rebuke which, later in life, Sir Walter gave in my hearing to his daughter Anne. She happened to say of something, I forgot what, that she could not abide it—it was *vulgar*. 'My love,' said her father, 'you speak like a very young lady; do you know, after all, the meaning of this word *vulgar*?—'Tis only *common*: nothing that is common except wickedness, can deserve to be spoken of in a tone of contempt; and when you have lived to my years, you will be disposed to agree with me in thanking God, that nothing really worth having or caring about in the world, is *common*.'"

Living without Food.

Animals support want much longer than is generally believed. A civet cat has lived ten days without food, an antelope 20, and a very large wild cat also 20—an eagle has survived 22 days, a badger one month, and several dogs 36 days. In the memoirs of the Academy of Sciences, there is an account of a bitch which, having been accidentally shut up in a counting house, existed 40 days without any other nourishment than the stuff of the wool of a mattress, which she had torn to pieces. A crocodile will live two months without food, a scorpion three, a bear six, a chameleon 8, a viper ten. Valliant had a spider that lived nearly a year without food, and was so far from being weakened, that it immediately killed another large spider equally vigorous, but not so hungry, which was put along with it. The celebrated John Hunter enclosed a toad between two stone flower pots, and found it as lively as ever after 14 months.—Land tortoises have lived without food for 18 months, and a beetle is known to have been kept in a state of perfect abstinence for three years when it contrived to make its escape.—There is also a well authenticated account of two serpents living in a bottle without any food for five years.

Advice to Married Women.

A decent country woman came one market day, and begged to speak with me. She told me, with an air of secresy, that her husband behaved unkindly to her, and sought the company of others; and that knowing me to be a wise man I could tell what would cure him. The case was so common, I thought to prescribe for it without losing my reputation as a conjuror. The remedy is 'simple,' said I.—'Always treat your husband with a smile'.—The woman thanked me, dropped a courtesy, and went away. A few months after she came again, bringing a couple of fine fowls. She told me with great satisfaction, that I had cured her husband, and begged my acceptance of the fowls in return. I was pleased with the success of my prescription, but declined the fee.

Farming without Rum.

Whoever commenced the Temperance Reformation, was, in truth, a benefactor to the human race. From the highways and byways, from the borders of the abyss of degradation, if not from the depths of the abyss itself, thousands will rise up to call that man blessed, who has saved them from themselves. Great as are the talents of O'Connell, there is an unpretending priest, who is at the present moment doing more to elevate, disenthral, and regenerate Ireland, than a thousand O'Connells, without his aid, could have done. Wherever Father Mathew goes, the distilleries become useless, the pig gets an extra quantity of corn, the wife a new dress, and the laborer sheds his rags for a coat, saved from earnings that formerly went to brutalize and impoverish himself and family. Scarcely less striking has been the result of abstaining from the common use of ardent spirits in the United States, and in no department of industry, has this influence been more beneficially felt than in that of agriculture. Of this no one doubts, we believe, who has made the experiment of *farming without rum*, or in other words, banishing ardent spirits from his farming operations.

We are well aware there were thousands, in fact nearly every farmer in the country, who, when the idea of farming without the use of ardent spirits was first proposed, deemed it wild and visionary, if not impossible. So intimate had the associations of work and rum become in the minds of most men, that to separate them—to undertake to break in upon long established usage—to get in a harvest, or erect a building, without such drinks, required no little exercise of reason and independence of feeling. Many who were convinced the practice was useless, hesitated about abolishing it, lest the withholding spirits should be charged to a penurious disposition. *Good sense, however, and* a feeling of right prevailed; rum was banished from the harvest field and the raising, in numerous instances, and it was found that none of the injurious effects anticipated by many, followed. There was no want of laborers; the coarse grains still commanded good prices; and four or five distilleries in every town ceased to produce and distribute misery and death.

In those neighborhoods, and on those farms from which intoxicating drinks have been banished, those revolting scenes unfortunately once too common, are now no longer seen. We remember when it was the custom to find each laborer in the harvest field with his pint of spirits daily, that there was frequently more waste from the effects of the drink than their labor cost. We have seen in the harvest field by the middle of the afternoon the reaper *so blue* that he was as likely to cut of his own fingers as the grain, and compelled to resort to a corner of the fence and a nap, to restore a capacity for work. We have seen half a dozen cradlers racing it through a wheatfield like madmen, yelping and yelling like savages throwing the grain behind them without care or thought, and causing a waste greater than as many swine would have done, even had they been of the most approved alligator breeds. We have seen a dozen men reeling home from a raising to sleep away the liquor that had stolen away their reason, or, as was most likely, to abuse their wives and children. Now, where temperance principles prevail, such scenes are never witnessed; and their influence can be traced in the mitigation of these evils, even where they are not yet fully triumphant.

The proper source of ability to labor is found in food; this alone nourishes and confers strength. Ardent spirits give no nourishment; they only stimulate; and all experience proves, that all expenditure of power, not based on the true source of supply, can only be temporary, and must produce results the more injurious to the individual. The *correct course, then, is to substitute the nutritive* for the stimulant; healthful for the injurious; habits that too frequently end in rum for those that are certainly safe and honorable.

If there is a single reader of the Cultivator, who has never made a trial of farming without rum, we ask him as a friend to make it thoroughly the present season, and then to judge for himself. The experiment is not now an untried and hazardous one; it encounters no opposing public opinion, nor subjects the farmer to the charge of eccentricity or niggardliness; and it is not one which might once have been considered as tampering with the health of the workingman. The man who labors must have food in abundance, and of the best kind; he must have drink too, but this should not be ardent spirit.—*Albany Cultivator.*

Good Advice to Ladies.

Captain Sabretash, in his lately published work, 'The Art of Conversation,' gives the following good advice to ladies:—'My fair friends, never scold servants. Instruct, reprove, admonish, as may be necessary; give warning, or, if need be, turn the worthless out of the house, but never descend to scolding, or to the use of rude or harsh language; for there is, in truth, something very undignified in the practice. There are, no doubt, plenty of bad servants, but there are more bad masters and mistresses in proportion, and for this very evident reason, that it is the object and interest of servants to please their masters; whereas the latter are independent of the former, and need take no trouble about the matter; and as there is effort on one side and none on the other, the result will naturally be on the side of those who make at least a fair attempt. Besides, bad masters often make bad servants, when the servants cannot well influence the conduct of the masters. If people could only see the undignified figure they make when in a towering rage, the chances are that they would keep their temper rather more within bounds. We may excuse anger, and even passion, perhaps, where the name, fame, or character of friends and relatives are assailed; but to fly into a fury about broken plates or overdone mutton, is to show a want of mental composure, that few would like to have described in its proper light and called by its proper name. Recollect that servants are made of the same clay, and that they may possess feelings—kind, generous, and just feelings too—as well as their superiors; and is it not casting a stain upon ourselves to rail, with ignoble language, at those who are made in the same high image of which it is our boast on earth to bear the faintest impress? Let us hear no more of scolding servants, therefore; if you will scold, scold your husband; and if he is a sensible man, he will pat your cheek, give you a kiss, and laugh at you for your pains.'

Melancholy.

When the last poor Indian shall be left to wander, unbefriended and alone, upon a wild, rocky coast in search of a solitary being whom he might call brother—when he shall go down into the valley that contains the bones of his fathers, upheaved by the spade and the ploughshare—when he shall meditate over the new made grave of his late and only companion, and think how soon he, himself, must fall to perish in the dust, like the last leaf of autumn, from a noble and once flourishing tree,—won't he feel kinder sorter bad about it!

Knowledge is Power...Curious Illustration.

At a meeting which took place the other evening for the purpose of forming a North London Mechanics' Institution, Mr. Basil Montague, as an illustration of the maxim that knowledge is power, related the following, anecdote:—He was walking a few months ago in Portland Place, when he observed a large crowd of people assembled, and found that it was in consequence of a large mastiff dog having a lesser one in his gripe. Several persons tried, by splitting the mastiff's ears, and by biting and pinching its tail, to make it let go its hold, but in vain. At last a delicate and dandified young gentleman came up, and making his way through the crowd into the circle, requested to be allowed to separate the dogs; assent was given amid jeers and laughter, when the dandy slowly drew from his pocket a large snuff box, and having taken a pinch himself, inserted his fingers again into the box, withdrew a larger pinch, and deliberately applied it to the mastiff's nose. The snuff operated so powerfully on the animal's olfactory nerves, that it not only immediately let go its hold but made its escape as fast as it could. The dandy was loudly cheered, upon which he stopped for a moment, and said, 'Gentlemen, I have merely given you a proof that 'Knowledge is Power.'

Genius.

Genius is displayed, not in grandeur and magnificence alone. It is seen in the cotton gin, as well as the Principia of Newton; in the Iliad of Homer, as well as the lever of Archimedes; it was in the song of Miriam; in the plans of Washington for the surprise of Cornwallis at Trenton; it was in the daring of Napoleon at the bridge of Lodi; it constructs edifices, fills up valleys, bridges the Atlantic, and hangs the railway on the verge of the mountain cliffs. It was the genius of benevolence that sent Howard on his tour of philanthropy; taught Wesley to lay down principles whose existence was to be felt through long vistas of coming generations; and urged Matthew, the apostle of temperance, to the vast labor he has undergone in removing a plague-spot from the escutcheon of that land whose genius has filled the world with admiration, as her sons have emblazoned her name upon the scroll of honor, with a pen of fire.

Genius was in Cæsar's 'Veni, vidi, vici;' it was in the words of Nelson at Trafalgar—'England expects every man to do his duty;' in the language of Franklin—'Where liberty dwells, there is my country;' in the last speech of Robert Emmett—'Until Ireland is free, let not my epitaph be written.' It was in that appropriate thought which adorned the grave of the dead with a weeping willow, that drooping emblem of perpetual sorrow. Earth, ocean, and the thoughts of eternity, are full of genius.

Honesty.

Were all the world honest, the truly honest man would fare much better than is usually the case, because of the absence of suspicion. He is often received with mistrust and coldness in society on account perhaps of his frankness and simplicity, while the polished knave and cunning impostor, through their adroitness and flatteries, are welcomed heartily. Thus too often the base counterfeit is seized and the pure gold rejected.

Book Shelves.

To give some idea of the extent of the new portion of the library of the British Museum, it has as a point of useful information, or perhaps, also as a matter of curiosity, been ascertained that the whole length of the shelves, which hold 260,000 volumes, was 42,240 feet, or 8 miles. The length of the shelves of the library at Munich contains 500,000 volumes, taking the same proportion will be 15 miles and two fifths. The King's Library in Paris, of 650,000 volumes; must, by the same calculation, have not less than 20 miles of shelf.—*John Bull.*

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

(ORIGINAL.)

Inconsistent Interpretations.

There is no feature in what is termed Orthodoxy, more striking than that which is exhibited in its inconsistency in Scripture interpretation. One hand pulls down what the other builds up; one position is taken at one time as impregnable, but when assailed it is abandoned and another equally untenable assumed. Of this we complain. We ask those who advocate their system to stand their ground or yield it, and when they have yielded it once, not to return to it, after they have been driven from their new position. My meaning will be best understood by furnishing examples of the course, the unfairness of which, I condemn.

We will suppose this passage of Scripture to be the subject of Orthodox interpretation: 'Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and *many* there be which go in thereat; because strait is the gate and narrow is the way that leadeth unto life and *few* there be that find it.' Orthodox Commentators and Orthodox preachers take this view of this passage of Scripture. First, they interpret *destruction* in this text to mean eternal perdition, or endless misery beyond the grave; secondly, that the road that leads to it is broad, and that the gate that opens upon it is wide; and thirdly, that *many* go in thereat. In harmony with this definition of the word *destruction* they understand, first, that *life* means the felicity of the spirit-world;—secondly, that the way that leads to it is narrow and the gate strait; and thirdly, that there are but *few* who find it.

Such is the construction put on these verses, and when stripped of their drapery they proclaim in so many words, that the *few* will be the heirs of a blessed immortality and the *many* will be the subjects of endless torments; that the road to hell is thronged with crowds, while the narrow path to heaven shews, 'here and there a traveller;' in short, that while the great captain of our salvation claims his thousands, his adversary, the devil, will carry off his ten thousands. This is the unvarnished version of the doctrine, and we find no fault in those who adopt it, if they will be consistent and stick to it. What we condemn is, that when they comment on other portions of Scripture, they lose sight of their previous interpretations.

We will now turn to other portions of Holy Writ of a very different complexion, and *contrast* them with the passage previously quoted. See Rev. v. 13: 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever.' Again in Rev. vii. 9: 'And after this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God that sitteth upon the throne, and unto the Lamb.'—When Commentators come to explain these passages they lose sight of the narrow path and the strait gate, and they people heaven with innumerable multitudes. Their mind seems to dilate to take in the heavenly vision, and in joyful contemplation of the hosts of the redeemed, they are *almost* Universalists. We are sorry to wake them from this dream of bliss (their moments of bliss are so few,) and make them sensible, that in view of their former interpretation it is but a dream. We ask of them consistency and honesty. Let them adopt one of these conclusions: that the strait gate and narrow road does not refer to our immortal existence, or that the vision of St. John in the multitudes of the redeemed was an idle fancy, or lastly, that multitudinous as they were, they are but *units* compared to the thousands that shall people the world of wo.

It has been said by one eminent in the Orthodox church, that he did not believe that more would finally be lost in proportion to those who are saved, than the number executed in the State bears to the whole population. Such expressions are grateful to our feelings because they evidently disclose a progress towards that grand ultimatum for which we contend; and it will not be disputed by the Orthodox themselves, that the sterner features of their systems have wonderfully relaxed. While, then, we rejoice in these lights thrown upon these dark paths, we cannot but see that they are wandering from the prescribed tract which their own interpretations have marked out, and we have only to regret that while they relinquish the horrible *results* of their dogmas, they would not candidly reject as inappropriate those misinterpreted passages which are cited to support them.

In the Epistle of Paul to the Romans, ix. 27, we have these words: 'Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved.' If it be the pleasure of Orthodoxy to affix to this prophecy the meaning that *only* a remnant of the children of Israel shall finally be saved, and that the great bulk of the nation, being found in unbelief shall be lost forever, be it so. We only ask them to abide by this interpretation when they comment on the passage, 'So blindness has happened in part to Israel until the fulness of the Gentiles be come in, and *all* Israel shall be saved.

The same observations may be extended to the heathen. It is a point constantly insisted upon, that millions of the heathen are going down to the abodes of despair, from their ignorance of Christ. We are told that this life terminates our moral instruction and that 'as death leaves us, judgment finds us.' That 'there is no other name given under heaven whereby we may be saved than that of Christ Jesus,' and that if we have not secured an interest in him in this life, all hope of future bliss is vain. It is notorious that all the money which is collected for evangelizing the heathen is obtained for the *ostensible* purpose of saving them from eternal perdition.—While such are the doctrines and such the practice of Orthodox Christians, it is but right that when they expound the passage, 'Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession,' they should state in so many words, that this declaration is restricted to the handful of heathen converted by Christian Missionaries, and paid for by Christian money. This would be a consistent interpretation.

The different views which are taken of hell, founded on similar passages of Scripture are unjustifiable. Sometimes hell is a place and sometimes a state of torment. We protest against these conflicting statements. If the parable of the Rich Man and Lazarus is a simple matter of fact—an actual *bona fide* transaction, let it be so understood. Let it be taught that heaven and hell are so near together, that people can hold converse with each other; that the rich man was in actual flames and begged only a drop of water to quench the power of the fire that was drying up his tongue. When we attack the Orthodox and inquire of them what kind of a heaven that must be in which our eyes behold the horrors and our ears are saluted with the shrieks of the damned; or when we ask them, what kind of a God that is who created so many millions with the certain knowledge of their becoming fuel for the flames of this vast Pandemonium, let them not attempt to turn aside the edge of this cutting appeal by saying, 'O we do not believe in actual flames, we only contend for a *state* of mental anguish and regret for our sins.' If they take this ground, then we insist upon it, that they abandon the description of the rich man in hell, as a literal matter of history.

If the question is asked to what cause we are to attribute this want of uniformity in interpretation, I can only suggest the following reply: If hell is merely a state of regret or mental anguish, and there is no change after death, then the wicked will not be very likely to stand in *fear* of it; but if they make hell a place of literal torment, and locate it so close to heaven that the eyes of the celestial inhabitants can witness the tortures of their brethren, and their ears drink in their cries, then their very heaven becomes such a dismal and awful place, that no *good* men would *desire* it.

C. F. L. F.

Hudson, N. Y.

(ORIGINAL.)

Universalism in Rockingham County, N. H.

Br. WHITTEMORE,—I have had it in mind for some weeks to give you a brief account of the state of our cause in this region, and my own progress in my now, and to me, novel calling, as a Missionary at large.

The first of November last I moved my family to this place, and begun my labors.—Since that time I have visited in the County about twenty-five towns and preached about thirty-five times. I have been prevented from visiting some towns by reason of the inclemency of the weather and indisposition. But I believe there have been only two or three congregations gathered for me, which I have failed to address as appointed. I will not disappoint a congregation if I can consistently help it.

Our Missionary Enterprise is new to our friends in this region. Few, however, treat it indifferently; on the contrary, it seems to meet the hearty response of the majority of those to whose attention it was commended.

Some, to be sure, have feared it might partake a little too much of the spirit and policy of the Orthodox—this impression, I trust, has been already removed. There are a few avowed Universalists, you know, Br. Whittemore, who appear to think almost their salvation depends upon their unremitting hostility to the opposing sects! Of this class is a writer, who signs his name 'Barnes,' in the 'Gospel Banner'. That man, I should almost conclude, would abuse his wife and children, if he was confident the Orthodox are bent upon using theirs well! Such is the folly of some of our professed friends. My earnest prayer to God is that their eyes may be opened to the *real pressing* wants of that cause which has suffered so long and so much from the hands of its professed friends.

There are thirty-five towns in this County, and it is with sincere grief that I announce that there are but *two* Societies which support a constant ministry of our order. These are Portsmouth and Newmarket. The first is an old, large, and truly flourishing Society. Br. Moses Ballou, a good minister of truth, has sustained himself well here for some eight or ten years, and is ardently attached to the people, and they to him as a natural consequence for his fidelity. He has *fed* the people with knowledge and with understanding. Blessings be upon pastor and people. *Newmarket;* here we have a *good* Society, but not very numerous. When I bring to mind what the brethren and sisters in this town have done for the gospel as they understand it, I am moved with emotions of ardent thanksgiving and praise! How have they struggled! how have they sacrificed! how have they honored the truth! They have steadily increased, and were the manufacturing business as good now as in former days, they would have to enlarge their house of worship. I love to preach to this people—I admire to write about, and think of them, not only because the name of our much-beloved and departed Br. Hanscom stands associated with their past history, but because I deem them worthy of the name they bear, and worthy of the kingdom of God. Br. S. C. Bulkeley is and has been their pastor for the last three or four years. He has done a good work for them and is much endeared to their hearts for his straightforward, independent and manly course and procedure at a time when they had great and severe struggles to encounter.

The result of the present Missionary effort cannot now, of course, be fully understood. But we may hope at least that it will result in the introduction of three or four more preachers into the County in the Spring.—And in addition to this, the Directors purpose, if it is possible, to continue the efforts of the Missionary. This is very desirable—it is absolutely necessary, if we would see the onward march of our cause. I do not mean that my labors are so valuable, I mean that the labors of some brother in the station which I occupy, are needed very much in this and every County similarly situated. I may say that their has been quite an interest created even now in the region, and good promises to be the result. Atkinson, Plaistow and two other Societies in that region, intend to consolidate their efforts and have a preacher among them immediately. East Kingston, in connexion with a few other towns have strong hopes of settling a brother soon; and the same may be said of Poplin and its sister towns, Danville, Sandown, Nottingham, &c. Let Exeter secure the services of its present preacher, Br. Locke, three-fourths of the time, (who lives in West Amesbury and preaches here half of the time,) or some other Br. as worthy, and then he could supply in Hampton, Stratham, Rye, &c. This would afford a delightful location for a preacher—and I opine that the Spring will witness an effort to this effect. So mote it be. On the whole, Br. Whittemore, we thank God and take courage, for we feel that he hath crowned our efforts.

A word to my brethren and sisters of 'Old Rockingham'—Remember, dear friends, that you are to sow bountifully, if you expect to reap a rich harvest. Efforts are now being made to establish our faith in all parts of your county. Means are in successful operation by which to build up your spiritual Zion, shall we have your united, hearty and constant co-operation? Say yes, brethren and sisters, and *act* accordingly. Sympathize with the Agent, the Officers. Brethren, look up, for the day of your redemption draweth nigh. Stand forth—give us your hand—give us your heart—let us work for enslaved humanity.—See! see! how men will work for error! O, shall we cease to act efficiently for the truth? Arise—awake—renounce at once and forever every habit contrary to the gospel—embrace it heartily—live out its teachings before your neighbors and fellow-townsmen—drink in its sublime spirit. Let every brother whose eye falls upon this, *renew* his diligence *in ascertaining what can be done for the cause in his town.* Come, brethren, come—*you* will *do* as well as say—let me hear from you—write me—make known your wishes—suggest to us—we desire your aid, counsel, good wishes, prayers and warm sympathies.

O, what a glorious warfare! Bless God that he put me into this faith! I will praise him! I will spend my days in his service! UNIVERSALISTS OF THE WHOLE WORLD, upon you I call; double your efforts—put on the *whole armor.* God will help us do a work which shall cause men to marvel. All we lack is true faith in the strength of our cause. 'Go *forward*—go *forward.*' Amen.

HENRY JEWELL.

Exeter, N. H. Jan. 7, 1843.

(ORIGINAL.)

Birth of the Saviour.

Br. WHITTEMORE,—I have noticed in the 'Trumpet,' several accounts of the commemoration of the birth of the Saviour, by various Univeralist Societies in your region; and I rejoice that such has been the case.

Seasons like those which your paper notices have often been enjoyed by the Society in Marlborough; and among the happiest and best was the last. On Sunday evening, the 25th ult. our Church which had been decorated for the occasion, was literally thronged in every part. The song of holy joy went up, and the heart of trusting prayer and grateful praise; and at the close of the usual services, the Lord's Supper was administered, as has long been our custom; previously to which, seven young persons professing faith in the SON OF GOD, were welcomed by the right hand of fellowship as members of our Church.

The scene was thrilling; and the recollections awakened truly sublime! More than eighteen centuries had rolled into the vast but silent ocean of the past, since Jesus of Nazareth was born, and lived and labored for the good of man—and at last yielded up his life, to open to the eye of faith the door of immortality—and there, after that long, long lapse of time, stood fair and blooming youth, and early manhood in acknowledgement of that exceeding love of God, which giving the Saviour to the world, gave with *him* hope and joy and peace unspeakable to man! And there too was the hoary-head running in the track of retrospective thought over the mouldering ruins of the misty past; and contemplating with thrilling emotion the great event which looking through all time to its final fruition, beholds mankind redeemed and God adored by all his creatures evermore!

The birth of Jesus is an event of no ordinary interest to mankind. And, who, among ALL who name the name of Jesus, have greater reason to rejoice at his advent, than those who trust implicitly in the full accomplishment of his glorious mission?

Certainly he who hangs in doubt that the Redeemer will do ALL his Father's will, can plead no greater reason for joy and rejoicing, than he who believes, fully, that he will 'finish the work which his Father gave him to do.' And, perhaps it is on this account, that many of the limited sects have taken little, or no notice of the occurrence of the day which once witnessed the assemblage of angels to utter forth, in the melting music of the skies, the tidings of 'peace on earth and good will to men,' which shall ultimately make intelligent creation vocal with the chorus which the herald angels sung, 'Glory to God in the highest; and on earth peace, and good will to men.'

And what, let me ask, what is there that should, or could cause the reflecting mind to rejoice at the birth of Jesus, in the views of his mission, and the ultimatum of his reign, as understood by the believers in a limited salvation? Let the doctrine of either of the limitarian sects be true; and is there any way to avoid the conclusion, that the gift of him to our world, is a calamity, rather than a blessing?

He came, according to the common view, to institute a reign which shall end in his separating, eternally, members of the human family from each other, and perhaps the nearest and the dearest friends on earth; and to follow with frowns of unending wrath to the regions of hopeless anguish the shrieking spirits of those who while he was in the flesh witnessed, and received nought from him but the very fulness of love and mercy and compassion! 'Here he went about doing good'! From the mild beamings of his blessed countenance flowed ever that sacred light which bade the darkened mind look up and live!—The poor, and the lowly and oppressed of earth, hailed him that friend indeed, whose every accent was mercy, and whose every act was beneficence and love—at whose bidding disease gathered up its implements of torture, and retired from the human frame—whose touch was eyes to the blind—and the mighty energies of whose love and pity for the bereaved, caused even death to relax his icy grasp from the pale sleeper, and the thrilling accents of filial affection to warble again from the lips once sealed in the stillness of dreamless repose. And many, many were the hearts that beat with transport, while yet he was in the world, at the blissful truth he uttered—that ere his reign should cease, the last sufferer of the human family should be freed, the last lone slumberer in the 'narrow house' should wear the garments of immortal day and peace, such as the world giveth not, should crown the soul! But, if the teachings of men be true, that same Jesus from whose approach on earth even cruelty shrunk back in shame, and coldness blushing at its own indifference, put on the garb of friendship, and mercy shone in tenfold loveliness—shall ultimately sit on a throne of terror whose very sight shall freeze the form of supplication into shuddering, agonized despair! Now take the result to which all limitarians come, of a world of unceasing anguish for a large portion of the creation of God, and what is there, in which to rejoice, that Jesus was sent into the world—or that should cause humanity to raise heavenward the grateful emotions of the soul, that man has ever lived? Oh could the angels, the brightness of whose glory gave sudden day to the night-wrapped plains of Judah,—foreseeing such a result of the Saviour's mission,—could they have ever uttered that devout and holy song,—'*Glory to God in the highest,*' in announcing the birth of him whose voice on earth was pity, and whose soul was love? No! Nature and reason, and compassion answer *no!*

But thank God! there are better hopes and better promises for man. The song of the angels was not mockery! The peace which they announced, was not eternal pain; the good will which their message breathed was not the spirit of cold indifference, nor everlasting frowns. But it was the unfolding of the future of the Father's everlasting love, and the announciation of the final enfranchisement of all his family, from every thrall, and their exaltation to bliss unspeakable, in sonship of the living God. And faith and hope smile sweetly where the music floats, and echoes back the rapturous strains, 'Glory to God in the highest, and on earth peace, good will to men.'

Let Universalists then in the spirit of their doctrine ever delight to commemorate the day, which while its annual return is calculated to awaken the holy raptures of the soul in commemoration of an event which was but the precursor of that glorious triumph-scene, when VICTORY over darkness, death and sin, shall burst 'like the eternal thunders of the deep,' in one loud shout of never-ending praise to him that sitteth upon the Throne, and to the Lamb forever.

In South Shrewsbury also, on Monday evening, the 26th ult. the same event was observed with demonstrations of holy joy. The house was beautifully and tastefully decorated, brilliantly illuminated, and filled in every part with attentive listeners, and we have reason to believe that a sense of the importance of Christianity was deepened in many minds. The sermon was by the writer; and in the other appropriate exercises he was assisted by Brs. Landers and Mellen, the aid of which brethren is hereby gratefully acknowledged.

While life and memory on earth shall last, such scenes shall be precious to our soul, and gladly celebrated to the upbuilding of our hopes; and unto God shall be all the glory. Amen.

T. J. G.

God seen in all His Works.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western banks of the river, you see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself. About forty years ago, there lived in that castle a noble gentleman, whom we call ——. The baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the baron. As soon as this gentleman came into the castle, he began to talk of his heavenly Father in terms that chilled the old man's blood; on which the baron reproved him, saying, "are you not afraid of offending God who reigns above, by speaking in such a manner?"

The gentleman said that he knew nothing about God, for he had never seen him. The baron did not notice at this time what the gentleman said, but the next morning took him about his castle and grounds, and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture, and said, "Whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the baron.

"Then your son is a very clever man," replied the gentleman.

The baron went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the baron, "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The baron then took him into the village, and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expence. The children in the house looked so innocent and so happy, that the gentleman was much pleased, and when he returned to the castle, he said to the baron, "What a happy man you are to have so good a son."

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be good and clever if he has done all you have showed me."

"But you have never seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the baron, "and this is the way I judge of the character of our heavenly Father. I know from *His* works, that He is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good baron any more by his remarks.

The Evening Hymn.

How many days with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue
As when it first was hung on high.
The rolling sun, the frowning cloud
That drew the lightning in its rear,
The thunder, tramping deep and loud,
Have left no foot-mark there.

The village bells, with silver chime,
Come softened by the distant shore;
Though I have heard them many a time,
They never rung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut, and still,
And bowed as in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still low voice in silence goes,
Which speaks alone, great God! of thee.
The whispering leaves, the far-off brook,
The linnet's warble fainter grown,
The hive-bound bee, the lonely rook—
All these their Maker own.

Now shine the starry hosts of light,
Gazing on earth with golden eyes;
Bright guardians of the blue-browed night!
What are ye in your native skies!
I know not! neither can I know,
Nor on what leader ye attend,
Nor whence you came, nor whither go,
Nor what your aim or end.

I know they must be holy things,
That from a roof so sacred shine,
Where sounds the beat of angels wings,
And footsteps echo all divine.
Their mysteries I never sought,
Nor hearkened to what Science tells,
For, oh! in childhood I was taught,
That God amidst them dwells.

The darkening woods, the falling dews,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound,
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and glade—
All, all is mute below.

And other eyes as sweet as this
Will close upon as calm a day,
And, sinking down the deep abyss,
Will, like the last, be swept away;
Until eternity is gained—
That boundless sea without a shore,
That without time forever reigned,
And will when time's no more.

Now Nature sinks in soft repose,
A living semblance of the grave;
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All tell from whom they had their birth,
And cry, 'Behold a God!'

Building on the Sand.

'Lord save me and I will serve thee!' cried the professor.

'If any man will be *my* disciple, let him deny himself and take his cross and follow me,' said the Lord.

'I will profess religion, and join the church, and be baptized, and partake the sacrament, and attend meeting, and if need be, pray and exhort,' replied the professor. And he did so.

'Sell that thou hast and give to the poor, and thou shalt have treasure in heaven,' saith the Lord.

'Not so,' replies the professor, 'I must have something against a rainy day, and against old age.'

'Go, visit with relief the needy widow and fatherless,' saith the Lord.

'No, Lord, I must provide for my own against the time they may want, as the Scriptures say, "he that provides not for his own household is worse than an infidel."'

'Visit the sick and imprisoned, and take the poor outcast to thine house.'

'Not so, Lord,' replies the professor, 'It would be to the neglect of my business, the spending of my money, the sacrifice of my ease and comfort, and to my cost and inconvenience.'

'Rebuke thy neighbor, and suffer not his sin upon him,' saith the Lord.

'No, Lord, it would offend him,' replies the professor. 'I should lose his good opinion of me, and his patronage of my business. Let me be excused in those things, Lord, and I will be strict in the ordinances of thy house, zealous for the doctrines and honor of the church. I will give something of my property to supporting the ministry and for public charities, trusting thou wilt make up more to me, by prospering my affairs, than I give for thy cause.—All I can do, Lord, in thy cause and for the good of mankind, without injuring my reputation or interest, and that will not put me to hardship, or deprive me of ease or any of the good things of the world, I am ready to do for thy sake.'

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven. He that heareth my sayings and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell—and great was the fall of it.'—*Disciple.*

People are like the sea; they like best the wild, the passionate, the quickly penetrated; they catch the fancy, and seize the heart;—while the calm, the placid, even-tempered, yet really conscientious person, will fail to gain more than our respect and esteem.

Where learning is confined to the few, liberty can be neither equal nor universal.

(ORIGINAL.)

'Another Strange Thing.'

With no little confidence it has been objected to the doctrine of 'the ungodly and the sinner [being] recompensed in the earth,' that some prosperous, though avaricious, unscrupulous, unfeeling tradesman, who WITHOUT CONSCIENCE hesitates not, to distress his more worthy fellow-men, is perfectly satisfied, is happy, provided he can only amass his pile of mammon,—the only God of his devotions!

Now, all this involves an assumption of a most important bearing on the subject, viz. that the man 'WITHOUT CONSCIENCE,' is happy! If the consciousness of rectitude and virtue be to the good man, a source of SUCH RICH JOY, must not a destitution of such consciousness be to the bad man, just the reverse? If the holy man can rejoice in that the testimony of his conscience witnesses that he is 'void of offence both towards God and man,' MUST not a destitution altogether of conscience, or a 'seared conscience,' be a sure, inevitable source of unhappiness? *Can the man without conscience be happy!* The view just taken, places a negative on the interrogatory, and demonstrates that while the consciousness of wickedness is to the evil doer a source of misery, 'there is no peace to the wicked,' who void of conscience perpetrates wickedness and villianies. The objection above stated, to the scriptural teaching that 'the righteous are recompensed in the earth, *much more the wicked and the sinner,*' is a *very* 'strange thing,' showing most convincingly, as it does to the candid mind, that to avoid arriving at Universalism, the [Partialist objector has to reason against reason, and also to contradict the express declarations of the Scriptures.

A UNIVERSALIST.

(ORIGINAL.)

Millerism.

'Millerism is like tainted meat; the more you eat of it, the less you will care about it.'

Br. WHITTEMORE,—A few evenings since, two Orthodox clergymen appeared in our School District, Mr. B. from S. and Mr. H. from L., to lecture against Millerism. After a long lecture from Mr. B. on the 2300 days of Daniel, Mr. H. arose and raid, 'Millerism is like tainted meat; the more you eat of it, the less you will care about it.'

Now we say our sympathies are with the Millerites in preference to the Orthodox.—The Millerites tell us *when* this great and awful day is coming—they have set the time.—The Orthodox believe, just as firmly, that this day is coming; they say, 'It may come sooner'! But they *think* it will not come this one hundred years yet, and perhaps longer'! .

We consider the Millerites more honest;—they will soon put an end to the humbug.—The Orthodox wish to ride the hobby longer. They have long lived upon the fat of the spoils and are very unwilling to give up the *craft* by which they get their living.

Mr. H. chuckled in his sleeves when he got off his joke on the Millerites, but it may be justly turned on himself. He is a preacher of endless misery, and we say that 'tainted meat' sits much easier on our stomach, than his nauseating doctrine of endless torture.—We do not digest it at all. Indeed, 'the more we eat of it, the less we care about it.'

A.U.

Lunenburg, Jan. 10, 1843.

The Law of Kindness.

Among the characteristics of a virtuous woman, whose 'price is far above rubies,' Solomon says that, 'in her tongue is the law of kindness.' She is distinguished from those whose kindness is fluctuating, and temporary, or merely assumed for the occasion. With the truly virtuous woman, kindness in speech is habitual, springing from a deep settled principle in the heart, so that it may be well called a law of action. All her conduct is in strict accordance with the kind, benevolent emotions of her soul. Her speech, her tones, her looks, are the true index of her heart, and infuse health, peace, contentment, and exalted pleasure, through all the circle in which she moves.

The *law* of kindness! What a beautiful conception of angelic innocence, faithfulness, and love, does it suggest to the mind! How it supercedes the necessity of other laws.—How many of the most desirable accomplishments are included in it. If true politeness be 'real kindness kindly expressed,' if the graces of mind and heart are the brightest female adornments, then Solomon's *beau ideal* of a virtuous, is also the model of an accomplished, woman.

Who then is deserving to be called virtuous, according to this rule? Is she, who assumes looks, and tones, and words of kindness, when strangers or visitors are present, to be exchanged for scowls and bitter words the moment they are gone? Or she who is kind and cheerful only when in perfect health, when every thing smiles around her, and when all her desires are gratified? Has kindness become the law of *her* tongue, who only speaks well of the members of her own favorite circle, or of those with whom she is now on terms of special friendship? Is the *law* of kindness limited to any particular circle?

But this law is not binding on the woman alone. If it is her bright ornament, her sweetest charm, how graceful must it be when fully exemplified by man. His duties call him to encounter rougher scenes, and participate more in the great battle which will never end till sin is subdued and satan is bound—the battle between truth and error, between power and right. It is his, often, to maintain the sternness of truth, and stand up in all the severity of right. To brave the villian and abash the fool, to separate between the precious and the vile, to strip the courtly visor from the features of specious error, and unmask its hateful deformity, though sometimes a sacred duty, is often difficult to be performed in the exercise of the law of kindness. But if the achievement be difficult, it is none the less desirable. The law of kindness should ever guide the tongue and the pen, in public and in private. Even severity should be tempered by it. 'Let the unrighteous smite me and it shall be a kindness,' says David, who knew well that reproofs which may sometimes seem severe, may be the most sincere and faithful exhibitions of love.

The foundation of this law, let it be remem-

bered, is Christian love. How beautifully was its power exemplified in Mrs. Judson, interceding for a poor slave, with her infuriated mistress, and procuring her freedom, or visiting and softening the brutal Burman officers in whose power the Missionaries were helplessly confined, and by her gentle influence subduing their ferocity and even moving them to pity. Here were fortitude and kindness so blended, as to be irresistible, even to the hardest hearts.—*Christian Watchman.*

The Trumpet and Magazine.

BOSTON, SATURDAY, JAN. 21, 1843.

Meeting at Malden.

Middlesex Conference—Sermon by Rev. E. G. Brooks—Sermon on the Church by Rev. H. Ballou 2d. &c.

A session of the Middlesex Conference of Universalists was holden at Malden on Wednesday of last week. Not a large number of preachers were present. We learned that a very interesting discourse was preached in the morning by Br. E. G. Brooks, of East Cambridge; but as we were not present in the forenoon, we cannot give an account of it. In the afternoon, an excellent discourse was preached by Rev H. Ballou 2d, of Medford; and in the evening a very animated and profitable Conference was holden. It is described as having been a glorious meeting. The following is a report of Br. Ballou's discourse, which we filled up from notes taken at the time. We hope it will be read and deeply pondered.

He took for his text the words in Acts ii. 47: '*And the Lord added to the church daily such as should be saved.*'

The preacher stated that a more correct rendering of the passage would be,—'And the Lord added to the church *daily the saved*,' or such as *had been saved* from error and sin by the influences of divine truth. The salvation had been experienced *previously* to admission to the church.—He observed also, that the subject he was about to discuss was one that could not be despatched in a moment; his examination must necessarily be imperfect; his statements must consist mainly of a dry detail of historical facts from the New Testament; and he should have *therefore* to rely, more than usual, upon their voluntary attention.

There was one fact, he said, which nobody ever thought of denying; it stood out prominently upon the pages of the New Testament, viz. that wherever there were avowed believers in Christ, there was a Christian church; a church was invariably gathered, having not only the outward form, but the internal arrangements of a church of Christ. He then proceeded to inquire,

What kind of bodies were those churches?—First, they were not merely accidental assemblies, not merely an assembly of hearers; but a body of Christians. It is sometimes said, the original term translated *church*, signified merely an assembly of whatever kind. This might be true perhaps of the original sense of the term, but that is not invariably its use in the New Testament. The word came in the days of Christ and his apostles to have a peculiar use. Instances were brought forward by the preacher from the New Testament, to prove the correctness of this supposition. Mere *hearers* were not regarded as church-members, even though they were favorable to the apostles. Belief in Christ, in fact, was not sufficient to make a member of the church; because there were some, like Nicodemus, and Joseph of Arimathea, who believed in Christ, but hesitated to avow him, through fear of losing their standing in society, and such never were considered members of the church.

The preacher proceeded next to inquire, what was necessary in the days of Christ and his apostles to make a man a church-member? He affirmed that there was some definite action, on the part of the church or the individual, to make him a member,—to fix upon him in the face of all the world, the character and responsibilities of a Christian.

Here the preacher proceeded to trace the history of the organization of the church. He began with Christ's personal ministry. Then an open profession of Jesus as the Christ, the Son of God, was the principal qualification, and this remained the same through the ministry of the apostles. But there were also other qualifications. Christ required men to forsake *every thing* for his cause; no one who was not willing to forsake all, could be his disciple. Jesus and his apostles forsook everything for the truth's sake. When the apostles were called, they forsook their customary business,—left their usual avocations,—and gave all their time and all their powers to establishing their Master's kingdom in the world. This little flock constituted *the germ* of the church, whose branches now extend so widely abroad. And here the preacher remarked, that outward baptism at this time was not required—it had nothing to do with admitting people to the church.

We see then, said the preacher, that in the days of Christ, the qualifications for admission to the church were an open profession of faith in Jesus, as the Christ, the Son of God, and a willingness to give up all for his name. And that the church was then governed by certain rules of discipline, is evident from Matt. xviii. 15—17.

The preacher then considered the history of the church after Christ's death. The first great movement after the death of Christ, took place upon the day of Pentecost. Peter preached and three thousand persons were brought to the knowledge of the truth, and were converted and admitted to the church. And how were they admitted? By what *form*? By *baptism* in the name of the Lord Jesus Christ. This fact was illustrated by several quotations from the New Testament. The baptism on the day of Pentecost appears to have been the *first time* that form was administered on admission to the church.

It is apparent that in the primitive church believers had all things common. Members on entering the church sold their goods, and put the proceeds into the common stock. There was also a regulation in regard to supporting the widows in membership, and the churches at this early day everywhere supported their own poor.—It was then a separate body from the assembly of hearers. The community of goods seems to have been peculiar to the church at Jerusalem, or at most the churches of Judea.

The church at Jerusalem seems at first to have had a kind of pre-eminence. When the trouble broke out at Antioch in consequence of the belief which some entertained, in the necessity of circumcision for the Gentile converts, a deputation was sent to Jerusalem unto the apostles and elders there, about this question. After it had been considered, 'the apostles and elders and brethren' sent a deputation to Antioch, declaring that circumcision was not necessary to the Gentiles, but deciding that they should abstain from all sin, and from meats offered to idols, and from things strangled. Paul does not seem afterward to have paid full respect to this decision, *so far as* meats were concerned. (Rom. xiv. 2, 3.)

The apostolical churches *had discipline*. This is perfectly evident from the New Testament.—They took cognizance not only of scandalous conduct, but they also ejected those who caused divisions, and those who taught doctrines fundamentally false.

It is also apparent from the New Testament, said the preacher, that Christians were *universally expected to become members of the church.*

The preacher then took up the subject of the Lord's Supper. This subject was seldom referred to in the New Testament. The phrase 'breaking of bread,' is of doubtful meaning; it may not have referred to the Lord's Supper.

The Supper was celebrated at first in private. It was always confined to the church exclusively. The nature of the case shows that it was designed for the church. Who would desire to join in such a service except Christians? It is probable the service was observed in private by the Christians through the apostolic age.

Here the preacher insisted again, that the church was not an *indiscriminate* assembly—it consisted of men of peculiar characters—of disciples devoted to the service of their Master, and it had discipline for the regulation of bad members.

From this the preacher proceeded to consider the duty of Christians in the present day. It is our duty to observe the example and commandments of Christ, and Christian ceremonies in their distinguishing character and spirit. Changes in smaller matters may and must obtain. One custom of the primitive church had been almost totally laid aside, because it no longer comported with the usages of common life. He referred to the *washing of feet*. The mode of baptism too had changed. The washing of feet originally was a common service, rendered necessary by the customs of society; and in the church it was at times performed by the members for one another as a token of humility. But ceremonies never were designed to remain the same in all ages, and in all climates, and under all other circumstances. They must comport with the usages of common life. Our duty is to observe them in their distinguishing character and spirit.

Reference was made by the preacher to the Baptists, who were very particular as to the *manner* of outward baptism. They cannot regard with favor those who do not observe this *ceremony* in the precise *manner* in which they observe it; and yet they will think it a light matter to depart from the primitive custom *in regard to all other ceremonies*. And even in baptism, in which they are so zealous to follow *primitive* custom, they have made a wide departure; for they have changed the river to a baptistry in the broad aisle or vestry; and the pure flowing element to water heated in kettles and boilers for the purpose.

The character and spirit of Christian institutions we ought to carry out. We ought to have such a church as the primitive Christians had, and all conscientious Christians ought to join it and take its responsibilities.

The preacher noticed the feeling which has existed against separate organizations. It is said we are Universalists, and ought to take in the whole. Most gladly, most joyfully would we do so, if they will embrace the Christian faith, and show a regenerated life, and manifest desires to live according to the gospel.

But some, he said, were opposed to making distinctions. Still we *do* make distinctions, and we must. We labor to make men Universalists, and is not *this* making *distinctions*? We labor to make men good, and this is making *distinctions*. We must continue to make distinctions until all men are brought to the knowledge of the truth and are saved, and then all distinctions shall be done away. The same general remarks were pursued in regard to the Lord's Supper. The preacher repudiated the idea of inviting all to the table. Would you invite Atheists? Infidels? Would you invite the vicious? But it will be said, 'if we invite *all*, the unbelieving and vicious will not come.' True, said he, and if it was thought there was any danger of their coming, they would not be invited. The invitation to them then means nothing; and you depend on *their* good sense to take you as you MEAN and not as you say.

Probation.

It is a just matter of surprise, that the Partialist clergy have departed so widely as they have, from the plain doctrine of the word of God.—How few of the doctrines which they have preached are to be found in that blessed Book. But we took up our pen in this instance to speak of the common doctrine of PROBATION. How much has been said about the *day of probation*. This life, we are told, is a day of probation. In this world we are forming characters for the future state. Our condition *there* will depend upon our condition *here*. This is our time of trial, &c. &c. &c. Such has been the burden of much of the preaching to which mankind have listened.

Now there is one curious fact, which we beg leave to notice in connexion with this subject, viz. that there is an entire silence throughout the Bible in regard to this whole subject. There is not a sentence, word or hint to favor that sentiment in the entire Scriptures. We speak confidently on this point, because we have made a thorough examination. The word PROBATION, which has been in the mouth of every Partialist preacher in Christendom, is not to be found any where in the Bible, neither in the Old Testament, or the New, no, not even in the Apochraphy. Think of it,—no word in the original languages so used in the Scriptures, as to justify the consciences of Partialist translators, in inserting the word PROBATION. Now, can this be accounted for, on the supposition that the common doctrine of probation is taught in the Bible? If any one doubts what we say, let him show us where the word is. Give us chapter and verse. No man has a right to say the word is in the Bible, if he never saw it there. We declare again, with much emphasis, the word probation is not there.

The exposition of Matt. xxiv. 28, given by a Baptist clergyman in Mason, N. H., is so ridiculous, that a labored refutation is useless. For this reason, we do not publish the article of our correspondent on that subject.

The Trumpet's course in regard to Doctor Channing.

We find the following article, from the pen of Br. Henry Bacon, in the 'Gospel Messenger,' of Providence, R. I. under date of the 14th inst.—That our readers may see the whole, we publish it *entire*.

We are *well* acquainted with the early history of Unitarianism in New England; and have in our possession a large array of *facts* touching that matter. As yet, we have not published them in our columns; but they do conclusively prove that there was the same policy pursued originally by the great body of Unitarians in regard to the doctrine of the divine Unity, which is now pursued in regard to the more important doctrine of the final salvation of all men. We expressed our honest convictions in regard to Dr. Channing, drawn out by the communication of a correspondent. We have no ardent desire to publish the facts to which we have referred; but it seems to be necessary under the circumstances; and at some convenient time, we may do so.

We call the particular attention of our readers to what Br. Bacon says concerning our course in regard to slavery. If we have been remiss in the matter referred to, they know it; and if we have not, they know it. To them we appeal.—So far as our information goes, there is scarcely a difference of opinion among Universalists as to the institution of slavery. It is in itself wrong, sinful,—a great dishonor, a great evil. But it is encompassed with many difficulties. We hope it will be abolished in the speediest and safest possible manner. Such are our sentiments; we have before expressed them, and do not hesitate to express them again.

THE 'TRUMPET' vs. DR. CHANNING.

We cannot deem it possible that the author of the 'Modern History of Universalism' is not familiar with the well known Unitarian Controversy' which grew out of the 'Prophist's' review of the chapter on American Unitarianism in Belsham's Life of Lindsey; and supposing him familiar with that, we are utterly astonished by the assertion contained in the last 'Trumpet,' from the editor, as follows:—'There was no moral *greatness* in the manner in which he (Dr. Channing,) avowed Unitarianism, twenty years ago, being driven out, by opponents, after long concealment.'

In the repetition of this old and stale aspersion of the character of one of the brightest of the stars that have set, we forget what has been attempted by the Partialist press to detract from his merit. Br. Whittemore has the questionable honor of opening the grave of the past and of bringing up this corruption to lay dust on the fair brow of the dead. Dr. Channing's most decided opponents in this country and in England, have left untouched the ermine of his moral character, having been fully satisfied with the noble vindication of the course pursued by himself, and Thatcher, and Buckminster, as Gospel ministers. We know of no liberal Christian who has presumed to recall and state again the charges which were set forth against them with such a bitter spirit in 1815, by the Orthodox party, and by which that party would brand them as hypocrites. Let any one read the exordium of Thatcher's sermon on the 'Unity of God,' and he will see the whole matter in a small space. And he will see also some excellent hints in reference to preaching, which would not harm those who give ten strokes against Dagon, to one on a stone for the upbuilding of the walls of Jerusalem. Here, for instance, is not a very bad sentiment:—'We have been always more solicitous to impress on you what is true, than to discuss what is false; and have thought it more in the spirit of the religion of peace, to show you in how much Christians agree, than to magnify the importance of that in which they unhappily differ.'

The preacher from whom we quote the above goes on to speak of the censures which have come upon Unitarians, for not making the pulpit a field of perpetual and stern controversy, and says: 'Our forbearance is made a crime; and our unwillingness to denounce those who differ from us, and to turn our churches into halls of unhallowed and unchristian disputation, is imputed to the most unworthy motives.' The worst of these motives is uttered in the assertion that Dr. Channing, after long concealment, was driven out by opponents. Out from what? Out from the covert of *hypocrisy*, to be sure. Let the assertor have the glory of his assertion—he speaks only as one. Even Tappan, who for years was intimate with Channing, and who gave up Unitarianism, has awarded him every moral claim!

But allowing for a moment—and only for a moment—the truth of the above assertion, is it right to go back twenty years to find something to cloud the beauty of long devotion to the best interests of man? Was there not moral greatness in Channing's plea against War and Intemperance, for Intellectual and Moral Freedom, for the Poor, the Laboring Masses, and the SLAVE? We could adopt this method of going back to no advantage to Br. W. He *once*, in the case of Father Winn, declared the liberation of slaves a legitimate fruit of Universalism; and why does he not now have the moral *greatness* to assert and vindicate the same? Why has he never spoken one strong, earnest, thunder-word for shackled millions? Has he not a mind to see, and seeing to believe, and believing to avow and defend, the anti-slavery tendency of Universalism?

But we have no desire to multiply words.—Channing's fame is with the humanity he has nobly served. No great mind ever yet saw all the tendencies of the truths it advocated, for progress is the law of the greatest as of the least, and is as applicable to theology as to science. Channing never denied Universalism, and never asserted it, for to him the Scriptures were not clear for or against that most glorious sentiment.—What he believed, he avowed and vindicated.—He avowed and vindicated not only the universal love of God, but also an extreme moral freedom in man, and the mingling of these kept away from his mind the truth which comes clear to far simpler minds that have not such views of moral freedom as he cherished. Yet was great, and belonged to those of whom he said—'In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds, to which no limit can be prescribed. They speak with a voice which is heard by distant nations and which goes down to future ages. Their names are repeated with veneration by millions; and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They share in the royalty of Jesus Christ.'

Richmond, Va.

We are happy to perceive that the Universalist church and congregation in Richmond, Va. is enjoying a season of great prosperity. The editor of the 'Warrior' states, that many have been added to the church,—that the Meeting-House is thronged with honest inquirers after truth, and that many more are seeking for the living waters of salvation. Baptism by immersion has been administered to a large number of the candidates. Thus may the truth have free course and be glorified throughout all the Southern States, and destroy all sin and every thing that is opposed to its own heavenly spirit.

A correspondent has sent us an account of the sudden departure of a somewhat celebrated partialist clergyman in Connecticut from his flock.—He has gone it is said to Texas, and he is charged with a high offence. We do not perceive that it will be of any public utility to publish the account.

A new Unitarian Paper.

We have had upon our table for a week, the first number of a new Unitarian paper. It is proposed to be published in this city, by Mr. George G. Channing, brother of the late Dr. Channing, and is entitled the 'Christian World.' It was at first proposed to be called the 'Gospel Quickener,' being designed to quicken the Unitarian denomination into newness of life,—to point out its faults, its dangers and its remedies. With very slight opportunities of knowledge, we have a favorable opinion of Mr. Channing, which probably will be increased by future developements. He has felt the *quickening* power of the gospel in his own soul; it has reformed his life; and he is now ready to make any sacrifices for the cause of truth and righteousness. We propose in this place to notice some of the statements made by Mr. Channing in regard to the denomination to which he belongs. He is certainly *high* authority. He has always been acquainted with his sect; he has moved in its highest circles; his statements therefore are important. We find an article from his pen entitled 'Condition and wants of Unitarianism,' from which we propose to make a few extracts.

The Unitarian denomination is now generally admitted to be in a critical position. Its first phase was one of controversy, attack, reform.—It had all the ardor and vigor which belong to a reforming body. Its second phase was of repose. The battle had been fought, and ground had been won within which the churches could enjoy some quiet. They had rest for time. Sermons assumed a practical character. Sunday schools began to be formed and books of practical devotion to be written. The love of ease and quiet, so natural to man, soon took possession of our community. We considered our warfare accomplished, and thought to sit under our own vine and fig tree, with none to molest or make us afraid.

But it now begins to be evident that we assumed this conservative attitude too soon. We never can be conservatives as a denomination.—As a denomination, we are either nothing at all, or the party of reform and progress. It is natural that a few of the old and large societies in this vicinity, which are easy and comfortable, should desire to rest where they are, and not like to be disturbed by new movements. But the small and distant churches on the frontier of the denomination must go forward, or else go backward. The opinions they hold are utterly opposed to those of the immense majority about them. The principles they advocate are counted dangerous by all around. They must build their churches, as the Israelites built the wall of Jerusalem, after the captivity. 'With one hand they wrought in the work, and with the other hand they held a weapon.' But even the strongest churches among us will gradually lose their members and become lean, if they cease to advance. A Mr. Kirk or Knapp, or a popular Episcopalian preacher, will occasionally penetrate into the midst of our strongest societies, and lead away captive youth and women, and sometimes strong men. And if these men and women really find more spiritual comfort and life in their new connection, we ought to be glad that they have gone. Yet we *should be sorry* that they did not find the same life and comfort in our own churches. And tho' it is very easy to pen a smart paragraph about the young men and young women who become Transcendentalists or Orthodox, yet it is a very bad sign for any denomination that the young are leaving it. If this should become usual, if the Unitarian churches are unable to interest and help the youth of the denomination, in a very few years we shall lose all the ground we have ever gained.

Such is the condition of the Unitarian denomination, according to the opinion of Mr. Channing. He then proceeds to inquire, what do Unitarians need? Shall they resume the old controversies? No, for the leading orthodox themselves have given the death blow to the old systems of faith. Shall they then go off into transcendentalism, rationalism, neology? No, for this instead of going *forward* would be going *backward*. It is receding into a *species of infidelity*. This is a hard blow at the transcendental theology, now coming into vogue among Unitarians, under the auspices of Messrs. Ripley, Emerson, Parker, &c. After noting these matters, Mr. Channing continues.

The way in which Unitarianism must now advance, is by assertion not by denial. It is by taking that high ground where it can receive into itself the truth that lies in all doctrines, all creeds, all denominations. It is by making Life greater than Thought, and Faith greater than Opinion. By its own inherent character of freedom, it can adopt any new mode of statement, any new outward form. It may modify its opinions, but it must be true to *its principles*. It may alter its measures; it must not desert its ancient love of free thought and its reverence to the rights of the mind.

To be more particular. The Unitarian denomination now needs more *Life*, greater vitality.—It needs to be made to feel from end to end, that Religion is not an amusement, not a speculation, not a decency, but that without which man is not a man—the great business of the individual soul. Our prayer should every day be, 'Wilt thou not revive us again?' The objection now felt against us is drawn from our apparent inactivity. Men say, 'The Unitarian doctrines seem reasonable, but the Orthodox are doing more, are more in earnest, seem awake, seem alive.' It is no answer to this to say, 'Their zeal is sectarian, proselyting and a party spirit—they are driven on by the fear of Hell.' Be it so; but why do not you do more then? If you are moved by higher motives, why do you not *perform greater actions?*—The effort of the denomination should now be to realize its own convictions more deeply, so as to be quickened by them into a profounder life.

We are pleased with the above. We hope the Unitarian denomination will 'receive into itself *the truth* that lies in all doctrines, all creeds, all denominations.' We hope, instead of endeavoring to circumvent other denominations, and get their *Meeting-Houses* away from them, they will seek after *truth* and *charity*, and be willing to receive that too, no matter from what quarter it may come.

Mr. Channing thinks the Unitarian denomination needs more LIFE. He wants a *revival of religion* among them. There is an 'apparent inactivity.' And he puts one home question, viz. if the Orthodox are in error, if their zeal is sectarian, and if you Unitarians have juster conceptions of things, why do you not DO more than they? Ah! that question ought to reach your hearts.

It should be observed also, that Mr. Channing is in favor of NEW measures. He does not fear, but invites a change of operations. And as to the character of the new measures, he gives expression to his views, as follows,

> The time has also come when we should adopt *new measures* for promoting this spirit. We should be ready to make use of every expedient to awaken the soul—whether by social meetings, improvement in the forms of worship, lay-preaching, or whatever else may be best adapted to interest and edify. We profess to be free—why not use our freedom? We do not believe our present modes of action to be divinely appointed—why not change and improve them to meet the wants and changing tastes of the day?
>
> Our doctrines also need to be reconsidered, and modified. We have formed them in the midst of controversy—it is therefore probable that they partake too much of a negative character. They were formed in order to reply to opponents; we now need to put them in forms which will enable us to apply them to our own consciences and hearts. Our doctrines must be preached in a more close, searching and pungent manner.—They must be so stated as to mean *as much* as possible, not *as little* as possible. We have been too much in the habit of saying that 'Conversion *only* means so and so'—that 'Regeneration means *nothing more* than this'—that 'Repentance is *nothing but* that' &c. Now we need to see that Conversion and Repentance mean a great deal; and to say *so*.

The object is 'to awaken the soul.' And the means recommended are, 'social meetings,' 'lay preaching,' or 'whatever else may be best adapted to *interest* and edify.' Let Universalists take a hint. Here is a testimony borne to the utility of Conference meetings. These meetings have been neglected in times past by Universalists in general; but we are happy in believing that a better state of things is coming over us. Let Universalists every where encourage Conference meetings. Let every Meeting-House hereafter built be furnished with a good vestry. Let the laymen employ their gifts; it must be done; and where there are no objections, let women do the same, if moved thereunto. We have heard women speak with great propriety and profit in social meetings. While we see christians of all denominations awaking to these things, let not Universalists any longer sleep. Awake, awake, awake.

Notwithstanding we approve in general the sentiments of the article from which we have quoted, we take exceptions to certain sentiments in the last paragraph.

There are those who think that nothing can be done with the Unitarians—that they are not to be improved—that their case is hopeless. Not so with us. We see their faults and mean to speak of them; but we also see their great merits. We see an amount of real goodness among them which challenges comparison with any denomination—we see among them a substantial virtue, *which may become the foundation of the* noblest religious character. We see moreover that they alone, of all religious sects, seem to retain the idea of *Progress*—that they alone uphold the principles of religious *Freedom*. To them therefore we must look for our FUTURE—they have a mission to fulfil, a baptism to be baptized with. We have faith in them, notwithstanding all their manifest deficiencies, and we are ready to work with them in hope of a better day.

We do not believe that the 'Unitarians *alone* of all religious sects retain the idea of progress,' or that 'they alone uphold the principles of religious freedom.' This is *folly*. Nobody will believe it; the world will laugh at Mr. Channing for such a suggestion.

Dreadful Suicide in Salem.

It is with deep melancholy we are obliged to add another to the list of victims to the dreadful doctrine of endless torture. Mr. Wm. Nutting, of Salem, Mass., an aged gentleman, cut his throat on Sunday, the 8th inst. in a state of depression caused by a belief in the doctrine of endless misery. He was a member of a Baptist Church, and as happy as men in general, until the late visit of Elder Knapp to that peaceful city. Under the preaching of that revivalist, he was made to believe that he had not lived up to his profession; and he remarked to one of his neighbors a short time before his death that *he must go to hell*. It was too much for him,—despair seized him, and he fell a victim to his own unfounded fears, produced by the false doctrines he too confidently believed.

The Baptist clergyman (Mr. Banvard) was called to the funeral. He offered not one word of apology to the distressed family for having brought Elder Knapp into the place. He did however, have the grace to assure them, that their departed friend was in heaven, contrary to the general sentiment that a self-murderer cannot pass the portals of glory. The Rev. gentleman assured the mourners that the deceased had gone to heaven, and that he believed it as firmly as though he had died of a fever or consumption.

Millerism Refuted.

The following argument was taken from that excellent work, 'Miller's Theory Utterly Exploded,' by Rev. O. A. Skinner and others. We know not who framed the paragraph, but we are quite sure of the source from whence the argument was derived.

'Methuselah was not the oldest man, according to Miller's theory. For his theory teaches that a day means a year in the Scriptures, and that 'seven times' means seven years of such days.—Hence there are twenty-five hundred and fifty-five years in the 'seven times' of Scripture. The prophet Daniel tell us that Nebuchadnezzar was doomed to eat grass as oxen for the space of 'seven times,'—which, according to Miller, would be twenty-five hundred and fifty-five years. This would make Nebuchadnezzar's life exceed Methuselah's by fifteen hundred and fifty-six years. Nor does this tell the whole story. For if Miller's theory be true, Nebuchadnezzar is yet alive, and the decree by which he was doomed to eat grass for the space of 'seven times,' will not be fulfilled until A. D. 1885, long before which time we are gravely told that all the grass will be burnt up. O Tempora! O Mores! For no one can write on such a subject without feeling a slight touch of the pedantic from mere sympathy.'

The Baptismal Question.

We have received (from the publishers, we suppose) a 12 mo. entitled 'Discussion of the Baptismal Question.' Consisting 1st of Hints to an Inquirer on the subject of Baptism, by Rev. Messrs. Cooke and Towne. 2nd. Review of the Hints, by Rev. Mr. Hague. 3d. Rejoinder to the Review, by Rev. Messrs. Cooke and Towne.—4th. Examination of the Rejoinder, by Rev. Mr. Hague. Published by Gould, Kendall & Lincoln, 59 Washington-Street.

We have not had time to read this work since its reception, but promise ourselves to do so the first opportunity. We approve of the manliness of the Baptists, in publishing both sides in one volume. We always half suspect a party in the right, who adopt such a course.

A strange mingling of things.

A Methodist missionary in Oregon, writing to his friends in the East, says,

> I sometimes feel blessed in trying to preach Christ to the natives. We are yet as to ourselves trying to make our way to a better world. O may it be so. Let us toil hard for heaven. We have an addition to our family of another daughter. I have written in great haste, as this is to be off early to-morrow morning. Besides I have plenty of company, a number of men being here to buy Salmon of which I have the care. Others are on their way down the river. Indeed my house is at times, as to travellers, more like a public house than a Methodist preacher's. But all goes on well with Christ in the soul. Much love to all.
>
> Would it not be well to keep the ecclesiastical and secular a little more distinct?

Imitate God.

Our Saviour gave this direction to his disciples: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Many descriptions have been given of God's character; we shall now notice only three:—

1. It has been said that God, from all eternity, without regard to faith, works, or conditions, elected a part of mankind to everlasting life, and reprobated the remainder to endless misery. The elect he loves; bestows blessings on them in this life; and will grant them endless happiness in the next. The reprobates he hates; if he bestows on them any good thing here, it is only to aggravate their final doom, which shall be endless torment. How would the character of a man appear, who should thus deal with his children? Yet this conduct should be imitated by all who verily believe God conducts thus.

2. It has been said that God loves all men, and has made salvation possible for all; but at the same time has given to men an 'agency' which he fully knows will hinder the salvation of many.—Let a man conduct thus; let him profess to love all his children, and to desire the continuation of their lives; at the same time let him give them food, which he knows they love, in which he has mingled so much poison that he knows it will destroy the lives of one half the number. This would be God-like—if the conduct of God be such as has been represented. But God-like or not, such conduct would be rewarded by our magistrates with hanging.

3. It has been said that God loves all men; is good unto all, and his tender mercies are over all his works; that he bestows all the good men enjoy in this life, and that he not only desires, but will assuredly accomplish, the everlasting salvation of the whole human family. Let man imitate this character. He need not hate any one; his benevolence may extend not only to all his own family, but to the whole human race, and by exercising this benevolence he imitates God.

Reader, which character, think you, should man imitate, to become holy? Think of these things. Remember it is your duty to become perfect, even as our Father which is in heaven is perfect.

Brief Exposition of Universalism.

We have received a copy of a little work, entitled, 'The Salvation of Christ, or a brief exposition and defence of Universalism, for the candid and prayerful consideration of all such as are opposed to a universal Saviour.' By Rev. G. W. Quimby. Published at Saco, Me. The author's object was to furnish a tract to the Universalist community that can be given or loaned in return for a similar favor. It is rather large for a tract; but is a clear statement of many of the most important arguments by which the doctrine of Universalism is sustained.

A Short Dialogue.

'Why do you not renounce Universalism?' said one gentleman to another not long since.

'Because I cannot do it, and be an *honest man*,' he replied. It then became *his turn* to ask a question.

'Why do not you renounce Partialism?' said he.

'Because, if I did,' he replied, 'I should be turned out of the Church, and lose the most influential friends I have in the world.'

Now, reader, which assigned the best reason?

Christians not moved by the fear of Hell.

The following from Sir Thomas Browne, is admirable. We extract it from an article of Br. Bacon, in the last Gospel Messenger.

> I thank God, and with joy I mention it, I was never afraid of hell, nor ever grew pale at the description of that place. That terrible term hath never deterred me from sin, nor do I owe any good action to the name thereof. I fear God, yet I am not afraid of him. His mercies make me ashamed of my sins, before his judgments afraid thereof. I can hardly think there was ever any scared into heaven. They go the fairest way to heaven, that would serve God without a hell. Other mercenaries, that crouch unto him in fear of hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

The following extract from the 'Star in the West,' gives us the account of another clergyman converted to the truth.

Another Clerical Conversion.

The following good news is communicated by Br. Darrow, a zealous defender of Universalism. Preachers of endless misery are coming over to us almost every week. We may announce the name of another soon, of the Methodist faith.

Br. James Cowan (of East Liberty, Logan Co. Ohio) a clergyman of the Methodist order, has renounced the doctrine of endless misery, and is now preaching the restoration of all things. I was present last Sabbath evening, and heard him renounce that doctrine and declare himself a believer in Universal Salvation. His text was 1 Tim. iv. 10. He preached an excellent discourse, and will undoubtedly become an able advocate of the faith once delivered to the Saints. He declared himself free from the shackles of endless misery with which he had heretofore been bound. He declared that no men believed in endless punishment for themselves, but that they always believe it for somebody else. He rejoiced in his deliverance from his former faith—which he said disgraced the character of the God of the universe. He has statistics from the clergy of the Methodist Church showing his standing as a lay member and as a clergyman of that order May God Almighty enable him ever to proclaim the glorious gospel of the blessed God.

E. H. Conant, Portrait Painter.

This gentleman, whose room is in School-St., opposite Rev. Mr. Ballou's Church, has just finished a portrait of Rev. Otis A. Skinner, which is one of the best likeness we have ever seen. Mr. C. is a young artist, and already stands deservedly high in his profession. His portraits are distinguished for accuracy. We know of no painter who gives a more perfect likeness. His prices are moderate. Those who want a good painting and portrait, would do well to give him a call.

Withdrawal.

The following is a copy of a letter addressed by a lady in Lowell, to the pastor of the Free Will Baptist church in that place. We copy from the 'Star and Palladium.'

> *To the Rev. Mr. Woodman—Respected Pastor.* After much reflection and attentive study, I have embraced the doctrine of Universal Salvation, which I believe to be the pure gospel of Jesus Christ. Therefore, I shall consider myself no longer a member of the church over which you preside.
>
> But while I thus separate myself from you, I yet cherish a spirit of christian fellowship, I trust, with my former friends, and hope that they too may soon see the beauty of that Gospel that bringeth good tidings of great joy which shall be to all people. M. S.
>
> *Lowell, Jan. 10, 1843.*

The following remarks from the pen of Br. A. B. Grosh, we copy from the 'Magazine and Advocate,' of the 13th inst. We commend them to the attention of our readers.

Moral Subjects.

Our brethren 'down East' are troubled and divided about the subjects proper for discussion and resolutioning in our Associations and Convention. For years past, resolutions have been passed on temperance, mourning apparel, capital punishment, etc. Of late our Anti-slavery brethren have insisted on introducing the subject of American Slavery, in some shape or form, for condemnation. The result is, no little excitement, some discussion, and a great diversity of opinion. One is for allowing the discussion of any subject—another for discussing those subjects, only, on which the whole denomination are agreed. One is for discussing all moral questions, and all subjects that have moral bearings and relations; and another, seeing that this would introduce every question and subject under heaven, proposes to introduce those questions only that involve measures for the better organization of our ecclesiastical bodies and the spread of our sentiments.—One appeals for precedent to our past action on temperance, capital punishment, etc., and another condems that past course as having been entirely wrong, out of our proper line of business, etc.

Now, in this subject itself, there is much of interest and importance to every Universalist. For the first time, I believe, the question has arisen, What is the proper sphere of action—proper subject for legislation—*for our Associations and Conventions*? Where shall we stop? What are our limits? To what point shall contraction extend, if we must draw back? These are weighty and *important* questions, and must soon agitate our public bodies all over these United States. For with the increasing dislike to Slavery, at the North generally, and the injudicious course of our Southern brethren in resolving and printing on the subject as they have done, the question is fairly before us, and we must decide, sooner or later, whether our ecclesiastical bodies have any thing to do with such questions.

But what *rule* or *limitation* would you propose? I have none in particular to offer. If there is a real, hearty love for Universalism, and a proper *respect* to the feelings of the brethren, and common sense among the members of our councils, we will need no arbitrary rules and *regulations*; but if each one is determined to get his peculiar notions, likings, or hobbies endorsed by some Convention or Association, without regard (or only a secondary regard) for the cause, or caring for the rights and feelings of his brethren, then rules and regulations will be of but little use.—The *life* will be extinct, and it matters little how the *dead body* is governed!

In short, there is no help for our cause but in a greater exercise of its spirit, and an increased regard for *its prosperity among our brethren*. Universalists are not apt to be won over to any measures by force-work, or resolutions passed against their wills and opinions by public bodies.

Ordination.

As our paper is circulated to some extent on Friday, although dated on Saturday, we hereby give notice that Br. R. Breare, of Halifax, N. S. will be ordained to the ministry of reconciliation on Friday evening, 20th inst., at the First Universalist Church in this city (Br. Streeter's.) Services to commence at half past 6 o'clock.

Br. A. Hartwell has engaged to preach on the first Sabbath in each month, until further notice, for the Universalist society in Mason Village, N.H.

We commend to the attention of our readers an extract from a speech of A. H. Everett, Esq. on the last page of this day's paper. It was delivered several years since in the House of Representatives of Massachusetts, in the course of a debate on the question, whether indemnification should be granted for the destruction of the Convent. We published it originally at the request of Rev. Hosea Ballou, to whose pen the remarks by which it is introduced are to be attributed.

We copy the following obituary of one of our venerable fathers in Israel, from the New-York 'Universalist Union,' of last week:

Death of Rev. Nehemiah Dodge.

Our venerable Br. Dodge is no more! He departed this life at his residence in New London, Ct., on the morning of the 3d inst., in the 73d year of his age.

His health had been declining, and the infirmities of age multyplying upon him for the last six or seven years. For some months past he was conscious that his pilgrimage was nearly ended, and he seemed to be preparing for the hour of death.

Br. Dodge was born in Canterbury Ct., on the 31 of July, 1770, and was therefore at the time of his death precisely 72 years and 6 months old, even to an hour. His parents were both members of the Baptist Church, but his mother survived his birth but a few weeks. At the age of 15 he experienced religion, and wrote a hymn expressive of his feelings at the time, which he was kind enough to repeat during my last interview with him. Though it possesses no poetical merit it has a value derived from far different considerations, and my readers will be gratified to see a verse or two of it here.

'When I was sinking into hell,
The Savior caught me as I fell,
And there revealed his lovely face,
Where I beheld his pardoning grace.

Wondering with sweet surprise I stood,
And realized the love of God—
A boundless sea without a shore,
Which I had never seen before.'

He entered the gospel ministry in the Baptist connexion, when at the age of 19. An elder brother was in the ministry before him, in the same denomination. After preaching in different places in the State of New York, Vermont and New Hampshire three or four years, he returned to Connecticut, and shortly after removed to the western part of the township of New London, now called East Lyme. Here he became acquainted with Mrs. Dodge, whom he married in 1794. In 1795 he was ordained an Evangelist by the Baptist Association held at Richmond, R. I., the late Rev. Mr. Grafton, of Newton, Mass., preached his ordination sermon. After his ordination he settled at Southington, Ct., where he labored for three years, and during this period baptized and received into the fellowship of the church, between sixty and seventy members.—From Southington he removed to Cheshire, and finally to Lebanon, Ct., where he preached for 10 years, and built up a flourishing society there. In 1815 he removed from Lebanon to New London, and soon commenced his labors with the Baptist Church and society in that place. At that time the church and congregation were in a very wretched condition, few in number and poor to a proverb. Their meeting house was unfinished—a mere shell—and barely tenantable. Mr Dodge commenced his labors here in 1815, emphatically 'without money and without price.' The church prospered under his ministry, and in a single season he added more than 50 members to it. Indeed, during his six or seven years labors there, he raised the church from a state of almost nothingness to a respectable rank for numbers and influence in the place. He was emphatically the father of it.

About 1820 or 21, however, after a thirty years ministry in the Baptist connexion, as he was preparing a sermon on the subject of *christian hope*, and comparing Scripture with Scripture, the great thought was forced upon his mind, that the hope of the gospel could not be more limited than the promises on which that hope rests. The truth of Universalism flashed across his mind, but he could not readily receive it. Still it gave him great uneasiness, and he spent almost his whole time over his Bible. Sometimes even when ready to retire for the night, a passage of Scripture or some new train of thought, would suggest itself, and demand his attention, and so earnest was he in his inquiry for the truth, that neither cold nor fatigue could prevent him from giving it immediate consideration, and nearly the whole night was frequently employed in this way. He resolved to seek the truth, and to follow the truth, let it lead him where it would, and to profess and preach it, let its profession cost him what it might. He did so and after a year or two of patient and faithful study of the Scriptures, he was led to receive the truth as it is in Jesus, embracing the great doctrine of the final holiness and happiness of all mankind through a crucified Redeemer.

At that time Universalism was almost unknown in New London, and the region round about.—There was but one person in the place who was a professor of the faith, and one other who had some books in favor of the doctrine, and was, therefore, justly suspected of being inclined to it. That avowed believer still lives and rejoices in the faith. She was one of Murray's earliest hearers in New England, and the seed sown by that man of God found good soil in her then youthful heart. Mr. Dodge was excommunicated for believing in universal salvation, and that too, by the very church which he had contributed so much to build up!

For about 20 years he had been confirmed in the faith of a world's salvation, and had preached the doctrine pretty widely during that time in the State of Connecticut and elsewhere. He was for a year or two, the settled pastor of Prince st. Church, in this city, and unfortunate it was for the congregation there, that he ever left. His labors, for the most part, since he became a Universalist, have been of the itinerant character, and successful. Since his return to New London in the autumn of 1841, his labors there have been greatly blessed, and are to be regarded as one of the causes of the prosperity attending our cause in that place. Instead of one solitary person as it was in 1822, who could sympathize with him in his religious views and hopes, he lived, thank God, to see several scores of good and faithful hearts in New London, earnestly engaged in the cause that he so much loved, and for which he had so faithfully pleaded. He lived to see, thank God, a Universalist Church begun in that place, and its foundation laid with every prospect of its going up and being completed, and becoming a sanctuary where God would delight to meet with his people and bless them.

It was hoped by many of our Orthodox friends in New London and its vicinity, that Br. Dodge would have renounced his faith in Universalism before he died. But the expectations of certain people seem born but to perish. He disappointed all such mistaken hopes. He knew in whom he trusted. He well knew the ground on which he stood, and a long and painful sickness, and the prospect of approaching death, had no power to shake his faith in the great doctrines of universal love, and grace, and salvation. It was my privilege to spend a couple of days with him a little more than a fortnight before his death. He spoke very freely and with the most perfect calmness of death, and expressed the most lively faith in the ultimate ingathering of the whole redeemed race in Jesus Christ. I suggested to him that in the event of his death, I should expect to hear that he had renounced his faith, and inquired of him what he had to say on that subject. I told him that it was not probable that I should again see him alive, and desired him, therefore, to say to me what he would wish to say in relation to his faith. His reply was long, for he spoke with great interest and earnestness for twenty or twenty-five minutes, and presented in a very clear and forcible manner the leading points of his whole system of faith. It embraced the paternal character of God, Christ as a universal Savior, the doctrine of rewards and punishments, and of the resurrection from the dead, and life and immortality beyond the grave. It was the faith that he had believed and preached for the last 20 years. It was this faith that sustained him under his sufferings, and helped him to contemplate death itself without fear. His last days were full of christian resignation and child-like hope, and of a peace that passeth all understanding. No one who saw him and conversed with him, could no longer doubt that 'Universalism is good to die by.' He enjoyed a heavenly frame of mind, and was anxiously but still patiently waiting for the hour of his change to come. A few days before his death, one of the lay brethren of the place was with him. 'Where two or three are gathered together in Christ's name,' said Br. Dodge, 'there he will be in the midst of them.' He then requested this brother to pray with him and his family. After prayers, he sung as well as weakness and feeble voice would allow, the following verses:

Jesus! the vision of thy face
Hath overpowering charms!
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

Then while ye hear my heart strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul.

It is due to the members of the new Methodist Church in New London, to state that while one or two congregations denied the use of their meeting houses for the funeral services of our departed brother, they kindly and generously, without solicitation, profered the use of theirs, and have by this act of christian courtesy, laid not only the family, but the Universalist friends there under an obligation which they will not soon forget. They will not lose their reward.

May the richest consolations of the Gospel be vouchsafed, not only to the family of our deceased friend and brother, but to all who are called to mourn the loss of those bound to them by the ties of kindred, friendship or love. T. J. S.

Meeting on Capital Punishment.

There will be a meeting in this city, on the fourth Wednesday in January, (the 25th) at 10 o'clock, A. M. at the Second Universalist Church in School-Street, to discuss the subject of Capital Punishment with reference to its abolition. All those who take an interest in the subject are invited to attend.

This is an important meeting.

The Reward of Charity.

Br. O. A. Skinner will preach the anniversary Sermon before the 'Female Charitable Society,' on Sunday evening next, in Rev. Mr. Ballou's Church in School-street, after which a collection will be taken up. Services to commence at 7 o'clock. Text, Matt. xxv. 34 to 46, 'Come ye blessed,' &c.

Notice.

The friends of Gospel Grace and Salvation in Dorchester will receive information by this notice that there will be a Sabbath School for their children, at the School-House on Little Neck, in future; and that the next Conference will also be held there on Wednesday evening next, at half past 6 o'clock.

ERRATTA. In the poetic article of 'H. B.' on the first page of last week's paper, in the fourth verse, last word of the last line, for hand read *thraud*.'

On the last page of the same paper, in making up the Hymn of Br. Adams, the verses were transposed. The last two verses should be the first two.

BRIGHTON MARKET---Jan. 16, 1843.

From the Daily Advertiser.

AT MARKET—370 Beef Cattle, 60 Stores, 1200 Sheep, 60 Swine. 50 Beef Cattle unsold.

PRICES—Beef Cattle—We quote to correspond with last week, viz. a few extra at $4,50. First quality, $4,00 a 4,25; second quality, $3,25 a 3,50; third quality, $3 a 3,25.

Sheep—Lots were sold from $1 to $1,50. Wethers from 2,50 to 3,75.

Swine—At retail from 3 1-2 to 4 1-2c.

Information Wanted

Of Isaac Wilcox, of Taunton, Mass. who took the Trumpet until he owed $7,00, and then refused to take them from the office.

COMMUNICATIONS.

Capital Punishment.

Br. WHITTEMORE,—I have seen in our Boston papers for a few weeks past, notices of a proposed meeting in that city, of all who are desirous of taking into consideration the subject of Capital Punishment. I have been glad to read these notices, and should have been more gratified to have read some truthful and stirring appeals on this subject from half a score of our talented writers. Formerly we had much in our papers in reference to this topic, and I believe some of the most conclusive arguments in favor of the abolition of Capital Punishment have come from Universalist publications.

I have no doubt in my own mind that public opinion in this Commonwealth is decidedly opposed to Capital Punishment; and I am anxious, therefore to see our Legislature following Vermont and New Hampshire in erasing from our Statute Book a law which exists in direct opposition to the spirit of the age, and which must sooner or later, as truth and goodness advance, depart to return no more.

It is to be hoped that the proposed meeting on the 25th inst. will be a full, spirited, and profitable one,—that those who attend it will come prepared to 'scatter the living coals of truth' abroad so far as their influence may extend, and strike an effectual blow for the merciful, the just, the right. It should not be regarded, I think, in any sectarian light. Let us have a gathering together of the free, the liberal and the true hearted, of all sects and parties, that in the multitude of counsel we may have safety, and promote that which is good. J. G. A.

Malden, Jan. 10, 1843.

Harvard, Mass.

Br. WHITTEMORE,—It will undoubtedly be interesting to you and the readers of the 'Trumpet' generally, to learn something of the onward progress of Universalism in this place.

During the last two years our congregation has rapidly increased, and perhaps nearly doubled in numbers. Our meetings have always been held in the large Town Hall, but the time has nearly arrived when we shall have a Temple in which to meet, dedicated to the worship of the One Father and Saviour of all.

We intend to have a good, handsome Meeting-House. It will be commenced forthwith. The money is raised; the location is obtained, (on the border of the common,) and a Building Committee is chosen to receive proposals and forward the work as expeditiously as possible.

Yours, &c. W. HARRIMAN.

Harvard, Jan. 10, 1843.

Capital Punishment.

Br. WHITTEMORE,—I wish to call attention to the meeting appointed for the 25th inst., to consider the subject of Capital Punishment. It is believed that if the public mind could be aroused to an examination of this subject, the evil over which so many are mourning, could be removed. I hope, therefore, that there will be a full attendance, and that something will be done worthy the object of the meeting. Come brethren. Lend your aid to this human effort. Remember Jan. 25th. O. A. S.

N. B. Persons wishing for petitions to circulate, can obtain them at Mr. Tompkins', No. 40 Cornhill, or at the Trumpet office. Send for the petitions brethren, procure a host of signers, and send into the legislature a list of names which will arouse that body to action.

☞Would it not be well for the brethren in this vicinity to *give notice* of the meeting from their pulpits, next Sunday?

General Intelligence.

Philip Spencer. The Newburyport Herald says: 'we learn from unquestionable authority, the fact that when Spencer left College, a year or two since, he made a present of books to the College Library, and among them there was one called 'The *Pirate's* own Book,' which appeared to have been much read, from the wear to which the leaves had been subjected. The book yet remains in the Library.'

Pauper Estimate, This Annual Document, as prepared by the Secretary of the Commonwealth for the year 1842, has been published. It is an important document, the Secretary in his communication accompanying the returns, states the gratifying fact, that notwithstanding the increase of population, the number of paupers, and the expense of maintaining them, are actually less than they were five years since.

Charge of Murder. Judge Betts of the U. S. District Court, having been applied to for a warrant for the arrest of Capt. McKenzie and Lieut. Gansevoort for the murder of Cromwell, on board the Somers, has refused the application and expressed his doubts whether the civil courts can take cognizance of the matter.

The bridge over the Eastern branch of Connecticut river at Brattleborough, was carried away by the freshet on Tuesday forenoon.

Earthquake. Last night about nine o'clock, as we were standing at our case, putting a paragraph in type, our attention as well as that of other persons in the room, was suddenly arrested by the violent shaking of the stands, and at the same instant a noise was heard at the end of the building about the windows, as though struck by a sudden blast of wind. The vibration of the stands was so great as for a moment to cause a dizziness as we attempted to take up a type.—Every compositor looked round to see what was shaking his stand, and none could see a cause.—The shock continued while a person might count twenty; and for more than two minutes a slight trembling was felt.—*Mrdison (Ia) News Jan.* 5.

Singular Accident. The Hartford Courant says that a horse and sleigh of Gov. Ellsworth were lost in the following singular manner.—While some of the family were making a call on Lords Hill, the animal became restless and started off at full speed, running through Asylum and State streets, and continuing on his course until he had passed over the ice that lines the shores at the foot of the latter, plunged into the open Connecticut. Neither horse nor sleigh have been seen since.

Extraordinary Success. The ship Bowditch, Sowle, of this port, belonging to the Messrs. Fletcher, of this city, says the Providence Journal, sailed on a whaling voyage in July, 1841, and in thirteen months from the time of her sailing, she took on board 3500 barrels of oil, and bone to the amount of about $40,000, and 'put away for home.' The oil and whale bone, constituting her cargo is valued, at the present prices, at $50,000. She was fitted for a three years' voyage, and the Captain has disposed of her surplus provisions to other whaling ships in the Pacific, at high prices.

There are in the United States just one hundred soldiers of the revolution on the pension list over one hundred years of age. The oldest man on the list is Michael Hale, of Union county, Penn., who is in his 115th year.

A wag in Albany made a bet that he could get 500 signatures to hang a venerable Episcopal clergyman of that city. He wrote in a fair hand a long petition, too long for any body to take the trouble to read, and succeeded in getting the requisite number in a single morning.

Mr. David B. Mason, was arrested in Sandwich last week, and taken before Seth F. Nye, Esq. on a complaint of Mr. George Giddens and James S. Dillingham, for having in his possession broadcloths, flannels and other articles, which they recognized as having been recently stolen from their stores. We understand that Mr. Mason has for several winters been employed by the Pocassett Iron Co. as a wood cutter, and had erected in the woods a log cabin, in which were found the missing articles. He has been committed to the jail in this town, to take his trial at the Common Pleas Court in April next.—*Barnstable Patriot.*

Sad Calamity. We notice by the New York Journal of Commerce that Mr. Henry Shelton, formerly partner in the house of Shelton, Brother & Co., of this city, has suddenly disappeared in that city. He took passage in the brig Hector for Cuba, on Monday last but was missed before the pilot left the vessel. The brig put back, and the boat was lowered, but nothing could be found. We understand that Shelton had recently left the Insane Hospital at Hartford, and had undertaken this voyage, with the advice of his friends, for the recovery of his health.

Since writing the above, we learn from the N. York Evening Post that the body of Mr. Shelton has been found floating in the water near the Ocean House, in that city.

Col. Hepburn, was shot dead, a few days since in the Insurance Bank of Columbus, Geo., through a misapprehension on the part of Gen. D. McDougald, the author of the deed. Col. Hepburn having put his hand into his breast pocket, to take out his pocket book, Gen. McD., supposed he was drawing a pistol with intent to shoot him, and under the impression snatched his own pistol from his pocket and shot Col. H. dead. Gen. McD. had received a letter stating that Col. H. would make an attack upon him, to anticipate which he committed the fatal deed. Gen. McD. is a brother of the candidate for Congress to succeed Mr. Habersham. The Jury of inquest returned a verdict of accidental death.

Disappearance of Fixed Stars. More than 13 stars it is said, have disappeared within the last two centuries. One of these presented such a brilliant appearance for about sixteen months as to be visible to the naked eye at mid day. La Place supposed it was burning up, as it has never been seen since.

Attempted Bank Robbery. Another attempt (and the third within four weeks) was made last week, to enter the Waltham Bank. A boy was returning from a ball, early in the morning, and as he passed the bank, he saw flashes of light, and reports like that produced by the discharge of a pistol. He raised an alarm and several persons went to the bank, when they discovered that an attempt had been made, with gunpowder, to blow off the locks. Two or three of the outer ones had thus been successfully opened, but the inner one resisted their efforts in consequence of a strong iron bar being placed securely over the key hole. The reports were heard at a great distance. It has caused great excitement. The charges of powder were very heavy, as the windows were broken out by the concussion. The robbers made their escape.—*Transcript.*

An Indian Relic. Mr. Hull, superintendent of funerals, says the Lowell Courier, while at work yesterday in the burial ground in digging a grave, threw up the stone head of an Indian tomahawk. It has two edges, and a hole through the centre of the handle, most exquisetly drilled. It weighs about a pound. Its breadth, about three and a half inches, and its length about two and a half inches. It has several dark spots on one side, which, perhaps, are blood spots. It was found about four feet below the surface of the earth.—It is but another evidence of the fact, that much 'of war's vast art' was to the Indians known.

Fire. The dwelling house of Job Eastman, Esq., Town Clerk in Norway, Me., was with the whole of its contents, destroyed by fire at midnight of Wednesday the 4th inst., and the inmates Mr. Eastman, (30 years of age) his wife and grand daughter, and Mr. Shepard Richardson's wife and mother barely escaped with their lives. The fire is supposed to have caught from that grossly careless habit which many fall into of placing hot ashes in a wooden vessel.

There was no man but Mr. Eastman about the premises, and his advanced age has rendered him very feeble for some time past, consequently he was unable in this trying emergency to help himself.

Mrs. Eastman (70 years of age) with noble fortitude and with strength which the exigency of the case demanded, and which at this moment seemed given her whereby to rescue her husband from the flames, seized him in her arms and rushed from the scene of destruction, barefooted and with nothing but her night clothes on, and after making her way through the drifts of snow four feet deep, finally deposited him in a place of safety in the barn yard, not, however, until the severity of the weather, thermometer at 20 degrees below zero, had frozen her feet and legs badly.

Mr. Eastman barely saved a pair of pantaloons which he caught up in his hand and the draws which he had on when he retired to bed. The females of the house saved nothing but their night clothes. Mr. Richardson was absent for the night; he has resided in the same house with Mr. Eastman for a number of years, and assisted him in the management of the farm. Had he been present it is presumed much might have been saved, which the families are now destitute of.

The house was burned to the ground before any of the neighbors got there, and but one family knew of the almost perishing condition of those turned out of doors, until daylight, and in all probability had there not been sickness in this family by which the inmates were stirring and discovered the fire, the old gentleman and all the females would have perished with the cold in the situation and place to which they had escaped.

By this calamity the town of Norway suffers a very serious and almost irreparable loss, in having the whole of the town records destroyed, together with the law library and valuable books and papers, which it had been customary to leave in charge of the clerk. Mr. Eastman has served the town in the capacity of clerk for nearly 42 years, and during the whole of this long period, has faithfully discharged the duties of his office to the entire satisfaction of every member of the community.

And now on resigning his office and retiring from public life, as he feels it to be his duty to do, he carries with him the strong and never failing attachments of the inhabitants.

There was not a cent of insurance on the property lost.

Heavy Verdict. The last of the cloth cases was disposed of in the United States District Court, Philadelphia, on Monday. Three bales and eighteen cases of cloths, valued at $15,000, and seized as contraband, by the United States, were involved in this issue. The cloths were claimed by J. Buckley. The Jury returned a verdict in favor of the United States, with six cents cost.

RELIGIOUS NOTICES.

Br. E. H. CHAPIN will preach in Worcester, Mass. next Sunday.

Br. R. BREARE will Lecture in Br. Waldo's church in West-Cambridge, next Sunday evening.

Br. C. W. MELLEN will preach in Foxborough, next Sunday.

Br. J. BRITTON, jr. will preach in West-Wrentham Mass. a week from next Sunday.

Letters containing cash rec'd since our last.

D. A. H. Scumbridge, $8—P. M. West Boylston, $2—P. M. Calmsville, $2—J. N. Claremont, $2—M. F. jr. Southampton, $2—P. M. Dover, $2, (E. M. still owes a year)—P. M. Cunnington, $2—S. W. W. Worcester, $1—N. T. Andover, $1—J. H. Spencer, $2—P. M. Stafford, $2—P. M. Rochville, $4—P. M. Adams, $1—P. M. Fall River, $6—P. M. Marston's Mills, $2—P. M. Shrewsbury, $6—P. M. Sterling, $2—P. M. South Weare, $2—P. M. Acworth, $2—P. M. Walpole, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. George W. Barker to Miss Maria Beals. Mr. Robert Lambert, of Philadelphia, to Mrs. Clara Riley. Mr. Thos. Hughes to Miss Maria Melcher.

By Rev. O. A. Skinner, Mr. Jonas M. Ball of Newyork, to Miss Nancy C. Simpson.

Mr. Hezekiah Hutchins to Mrs. Frances B. Lovett.

In Medford, by Rev. H. Ballou 2d. Mr. Wm. Ford, of Marshfield, to Miss Sarah W. Tufts. Mr. James M. Tufts, of Malden, to Miss Harriet E. S. Robinson, of So. Reading. Mr. John Southwick, jr. of Charlestown, to Miss Louise B. Richardson.

In Lynnfield, by Rev. J. H. Willis, Mr. David Wiley of South-Reading, to Miss Mary Eliza Emerson.

In Stoughton, by Rev. M. B. Ballou, Mr. Silas M. Winship of Dedham, to Miss Julia Curtis, of Providence.

A Card.

The subscriber would gratefully acknowledge the receipt of a valuable 'New-Year's Present,' accompanied with the usual compliments of the season, from the Ladies of the 'First Universalist Society in Lynn.' This beautiful gift is regarded as doubly valuable,—valuable for what it is intrinsically; but more so as a token of christian friendship. They will be assured that this renewed proof of their regards has strengthened attachments formed by a residence of three and a half years among them, and which time or distance will not dissolve. ALMANDA WILLIS.

Cambridgeport, Jan. 16, 1843.

DIED:

In this city, Mr. Robert Phillips, 24. Mr. George W. Skerry, 36. Mr. Daniel Wilkinson, 31. Miss Maria A. Benjamin, 36.

In Harvard, Laura Ann, only child of Mr. Warren and Mrs. Sarah M. Hayden, aged 12 weeks.

In Lynn, Jan. 1st., Mrs. ELIZA, wife of Mr. Robt. Newhall, aged 23 years. Thus early has a most interesting and excellent young woman been called to part from husband and infant, and to leave behind a numerous circle of afflicted relatives and acquaintances, who greatly lament her decease. One short year has passed, since with happy expectancy, she received the congratulations of her friends on occasion of her marriage. How soon, alas! has this glad scene been changed!—The rejoicing of many hearts has been turned into profound mourning! And the fond hopes of him, who more than any other feels the severity of this bereavement, all crushed at once! But why should we mourn for the dead? Ought we to be so selfish as to wish those even who were so dear to our hearts, to remain with us, when 'to die is gain'? When, too, it is God's will that they should go away from our presence to his own? They have gone but little before us; soon, very soon, we shall follow them.

The friends of Mrs Newhall will not soon or easily forget the affecting and impressive scene, when, but a few moments before her death, she, with pious resignation and holy hope, took leave of her husband, parents, brothers and sister. 'Weep not for me, my dear husband,' said she, 'we ere long shall meet no more to part—live a Christian life—and take good care of our babe'! She gave religious advice to all her friends who were present. As religion, in the days of her health, was to her, a sacred and blessed thing, so in this trying hour of mortal separation, it was her strength and support; and, in her estimation, the most important of all concernments to the living to prepare them to live well and to die happy. Of her, we may say, in the words of one of England's sweetest poets:

'Calm on the bosom of thy God,
Fair spirit! rest thee now!
Ev'n while with us thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death
No more may fear to die.' L. W.

In Unity, N. H. Dec. 21, 1842, of consumption, Mrs. CLARISSA M. B. HUNTON, aged 31. This amiable and exemplary lady, daughter of Bradford Bailey, Esq. of Unity, and wife of Sylvester Hunton, M. D. who on account of ill health had again repaired to Charleston, S. C. will be long and deeply mourned by her bereaved family and relations, and cherished in the most respectful remembrance by all her associates and acquaintances. She was one of the excellent of the earth,—one of the fairest and best specimens of creative wisdom and power. To say she was faultless might be extravagant praise; but to tell *what* were her faults, might be difficult. From all that I have seen and all I have heard, both from the worthy family of which she was a member, and many others, it is deemed a duty to speak of her in unqualified respect and admiration. Mrs. H.'s health was always delicate;—but for several months, she declined faster than she was aware of. I saw her, converse and prayed with her, in October last. She was calm, cheerful, social, comfortable. A more than earthly smile often played over her fair countenance, intermingling with accumulating death-sweats, as the parting sunbeams of day give to cold beauty to the grey drapery of coming night. But I have since seen that fair face, and *no smiles* were there! all was passionless, expressionless as the beautiful features of polished marble! The mourners wept. —*All* were mourners! But we weep not as those destitute of hope. Blessed be God! the dear loved one whom we mourn, was calm and resigned through hope; and shall we be comfortless? By *no* means. On the 23d of December, the writer performed the funeral services, at the house of the afflicted parents. All the weeping brothers and sisters, together with many relatives and friends, were present, and were most deeply affected. But there was one who was not there,—the feeble but devoted husband, who, from stern necessity had sought refuge in the balmy South. He was earnestly remembered, and his bereaved heart commended to the infinite mercy and compassion of God. And oh, may he send forth the spirit of truth, and consolation divine into all the wounded spirits of relatives and friends, and fill all our hearts with joy and peace in believing.

'Sweet is the scene where virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the dying breast.'

Universalist Watchman. R. S.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 176 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWEST PRICES. 2m Jan 20.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

WATERMAN'S KITCHEN FURNISHING WARE-ROOMS, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

REGISTER & COMPANION, for 1843. Just received, the REGISTER and COMPANION for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the CASH prices—$1,00 per dozen—6,50 per hundred. A. TOMPKINS, Sept. 15. 38 Cornhill.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

WEEKLY BAY STATE DEMOCRAT. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at ONE DOLLAR per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of the leading political matters of the times, stories, miscellany, news of the day, &c. printed on fine paper and good type—forming one of the cheapest papers, as it regards price, ever published.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Jan. 20. 3t

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY. THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, especially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are no tunes in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Laug, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent choir master of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lowell,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the *best book* for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as Voluntaries. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as it merits become known, will obtain a very extensive circulation.'

UNIVERSALIST S. S. DEPOSITORY. The Subscriber has just received his Spring assortment of *JUVENILE BOOKS*, comprising one of the most extensive assortments that can be found in the city.

☞Sabbath Schools wishing to purchase or replenish Libraries, will please call and examine this collection.

CONSTANTLY ON HAND

All the *INSTRUCTION BOOKS* used in our denomination. Also, CLASS PAPERS—REWARDS OF MERIT—RECORD BOOKS, and every thing pertaining to the complete organization of a Sabbath School. Address A. TOMPKINS, 38, Cornhill, or store. April 28.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.

1m LOWS, BALL & CO.

ILLUSTRATION OF THE PARABLES. TENTH EDITION. For sale at the Trumpet Office, 37 Cornhill, the work entitled *NOTES AND ILLUSTRATIONS OF THE PARABLES OF THE NEW-TESTAMENT*, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE. 382 pages large 12mo at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred Scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from Orth

Poetry.

The aged Christian's Death Bed.

'The hoary head is a crown of glory if it be found in the ways of righteousness.'

Upon that brow, no diadem
Hath shed it splendors rich and rare;
But faith beholds a radiant gem
In every silver ringlet there.

The faded lustre of that eye,
The icy coldness of that cheek,
The long drawn breath—the heaving sigh,
The tyrant's near approach bespeak.

Yet hope is in that dying smile;
In whispers soft, it seems to say,
Stay, hov'ring angels—stay awhile,
And bear my ransomed soul away.

Oh soon to holier joys he'll wake
'Mid sainted choirs. Ah! dost thou see
The silver cord's about to break,
'Tis done—'tis done—*the spirit's free!*

Oh let me hear that rapturous strain
That melts away in tones so sweet;
Hark! angels strike their harps again.
He casts his crown at JESUS' feet.

Miscellany.

The Convent.

Br. WHITTEMORE,—If the following extract from Mr. Everett's remarks on the Catholic question in the Legislature, taken from the Boston Courier, of March 17th, should be deemed suitable for your religious paper, I can hardly doubt that the spirit and arguments it manifests, will be not only pleasing but profitable to your numerous readers. The first part of the orator's remarks are not omitted but for the reason that they refer to what had by others been offered irrelevant to the question, before the House, and the inconvenience of occupying too much of your paper.

Notwithstanding I offer this extract with my candid approbation of its sentiments in general, and especially of the liberality of its principles, I am free to express my regret that the exciting circumstances of a supposed injury to one of the sisterhood, was overlooked by the orator in assigning the motive which influenced to action, those who were so unfortunately and unjustly employed in the destruction of the Convent. Had it not been for this supposed injury to one of the sisterhood, there is no reason to believe that any violence would have been offered. H. B.

In the very few remarks with which I shall trouble the House, I shall endeavor, Mr. Speaker, to observe the caution which was given by the client to the Roman lawyer, and shall confine myself strictly to the merits of the question. These, Sir, appear to me to lie within a very narrow compass. The subject before us is the Report of the Select Committee upon the petition of Benedict Fenwick and others, to be indemnified for losses occasioned by the destruction of Ursuline Convent at Charlestown. The petitioners after stating in general terms the circumstances of this event, proceed to say, 'that they have been for many years past inhabitants of this Commonwealth, relying upon the protection of the laws over their persons and property, and for the purpose of said protection paying to said Commonwealth, all the duties and taxes levied upon them from year to year, that they have at all times demeaned themselves as good, obedient and peaceful citizens, performing all the duties required by law, and were therefore entitled to its full protection; that, by reason of the insufficiency of the law and its total inadequacy for their protection, they have suffered great deprivation and loss, and said Ursuline community has been rendered wholly destitute; and inasmuch as said losses and deprivations have been occasioned through the inadequacy and inefficiency of the law, whose protection from open outrage and destruction of property they have a right to demand and expect, your petitioners pray, there being no other remedy in their behalf, that they may be indemnified by the Commonwealth for the losses they have sustained, and that full provision in their behalf may be made for them.'

Such, Mr. Speaker, is the case of the petitioners as presented by themselves and in their own language. They are inhabitants of this Commonwealth, who have paid their taxes and demeaned themselves in other respects like good citizens. Having lost their property as they conceive, through the insufficiency of the law, and supposing that they have a right under such circumstances to expect and demand indemnity of the Commonwealth, they come to us for this purpose. The question for the House to decide is whether they have or have not such a right. If we think they have, we shall of course grant their petition and give them the indemnity which they expect and demand. If not, however deeply we may regret the events by which they have lost their property, we must treat them as we treat all other persons who come to us for more than they have a right to ask or we to give.

Have the petitioners then or have they not a right to expect and demand indemnity for their losses from the Commonwealth at the hands of this Legislature? This question, Mr. Speaker, which seems to me to be the only one in this case, is decided against them by the Committee. The Report takes the ground that although allegiance and protection are reciprocal, this protection is only to be given through the instrumentality of general laws:—that the citizen native or foreigner has no right to expect or demand any more of the Government than the benefit of the regular administration of these laws or in the event of their infraction such satisfaction as he can obtain through the courts in the ordinary forms of justice. The language of the report on this point is as follows:—

'In view of these facts, the petitioners ask *for indemnity* for the injury they have received, and they ask it as a matter of right. They contend that Government is bound to afford protection to the citizen, in consideration of his obedience and services rendered to the government, and that when this protection fails, the government is bound to make remuneration. It is true, that by the theory of our institutions, the government is bound to afford protection to the citizen, in consideration of his allegiance; and your committee suppose that this protection is afforded, to every practical extent, by the enactment, from time to time, as they shall be deemed necessary, wholesome and proper laws, with remedies for their infraction. If it so happen in any individual case, that the remedy cannot be beneficially enforced, either on account of the deficiency of proof, or of the inability of the offenders to respond in damages, this is a misfortune to which every citizen is liable, and for which the government cannot be held responsible. The petitioners have the same remedy in this case, against those who have destroyed their property, as others have in cases of private depredation. It is true they cannot discover those who have committed the act, nor if discovered is it probable they would be able to make remuneration for the losses they have occasioned. Such also is the fact in every day's experience in cases of loss occasioned by individuals, yet it is never contended, that in such cases, the government is liable to make indemnity to the sufferer on account of the failure of the remedy. Your committee cannot distinguish this class of cases from the one under consideration. They therefore cannot admit, that the petitioners have a claim, as a matter of right, upon the government, for indemnity for their pecuniary losses.'

Such, Mr. Speaker, are the views of the committee, and in these views I have no hesitation in saying that I entirely concur. It is no doubt the duty of the Government, as the petitioners suppose, to afford them protection in their persons and property. For this purpose the Government acts through several distinct departments. By its legislative department of which this House is one branch, it enacts general laws:—by its executive and judiciary departments it applies these laws to individual cases for the purposes of enforcement, prevention or remedy. When the several departments have all had their operation the action of the Government is exhausted. There is nothing farther to be done. The individual who is dissatisfied with the operation of the law as applied by the executive and judiciary departments to his particular case, cannot come to the Legislature for relief, because the Legislature, as such, has and can have no knowledge of particular cases. It would be just as reasonable in principle for an individual who might be dissatisfied with the provisions of one of the general laws, to go to the courts of justice to get it amended, as for one who is dissatisfied with the application of the law in his or in any other particular case to apply to the Legislature for a remedy. If the Legislature were to undertake to rejudge the justice of the courts, and erect itself into a High Court of Appeal from their decisions, it would not only involve itself in a chaos of interminable controversies, but would go entirely beyond the sphere of its own constitutional powers. I repeat, Mr. Speaker, that we as a branch of the Legislature, have, and can have no knowledge of the circumstances of this or any other individual case, and have consequently no means of affording redress for any real or supposed defect of justice.

I am aware, Mr. Speaker, that some of the gentlemen who have preceded me, and particularly my friend and colleague who spoke yesterday afternoon with so much feeling and eloquence, (Mr. Winthrop) have taken stronger ground than the committee, and have assumed that the partitioners have, as they suppose, a right to expect and demand indemnity. He read to us in support of this position the general clauses of the constitution and bill of rights, which declare that the citizen is entitled to the protection of the Government. But these clauses, as the House no doubt remarked at the time, state expressly that this protection is to be afforded through the agency of *general* laws. The argument therefore, however eloquently urged, carried its refutation with it. It is hardly necessary to add that this incapacity of the Legislature to take cognizance of particular cases is a principle of the constitution, which far from being severe, is wholly favorable to the interest of the citizen. While it deprives him of the right of coming to the Legislature to redress the course of justice, it also relieves him from the danger of special legislation against himself, and this is a matter of far more consequence. The prudent citizen has generally but little cause to complain of the ordinary course of law, but if special legislation were admitted, he would not unfrequently find himself exposed to the effects of the malice of political or personal enemies operating through the agency of the constituted authorities of the country.

For these reasons, Mr. Speaker, I concur entirely with the Committee in the opinion that the petitioners have not, as they suppose, a right to expect or demand of this Commonwealth indemnity for their losses. Should the House take the same view of the subject, the question, as I understand it, is settled.—The Committee, however, while they decide that the petitioners have no rights, recommend that a gratuity should be given to them, and they propose, if the House should adopt the principle, to fix the amount at $10,000.

On this point, Mr. Speaker, I am compelled, though reluctantly, to dissent from the views of the Committee. It would give me great pleasure to adopt their suggestions, and when I first looked at the subject, I was strongly inclined to do so; but on examining it more nearly, for the purpose of making up my opinion, I can see no ground whatever on which a proceeding like the one that they propose, can be justified.

In the first place the petitioners do not ask us for a present; they demand indemnity as a right. This is a very different thing from requesting a gratuity. We have no means of knowing that a present would be acceptable to them; we are not informed that they have occasion for one. If they are entitled to indemnity, they ought to receive a much larger sum than the one now proposed: to offer them as a gift a small part of what they claim as a right, would be, as I conceive, a proceeding entirely irregular and at variance with all the usual forms of legislative action.

Independently of these considerations, which are perhaps of themselves decisive against a gratuity, the proposition is liable to the further and still more weighty objection, that this gratuity, if given at all, is given for the purpose of supplying the deficiency of the ordinary administration of justice. The case does not seem to me to stand where the gentleman who preceeded me (Mr. Baylies) attempted to place it, on the same ground with an application from literary institutions for grants in the way of encouragement and assistance. For such grants I am generally disposed to vote. The Committee on Education, of which I am a member, have reported in favor of two at this session, and I have concurred in these reports. I can hardly imagine a case of this kind, which I would not cheerfully support to the extent of my feeble ability. If the present petitioners had come before us to request aid as a literary institution, I cannot say that I would have granted their request, because I do not know what sort of case they might have been able to make out, but I can say with perfect truth that I believe they would have stood on stronger ground than they now do. They now come to us to claim redress for deficiences in the ordinary administration of justice. If we give them a gratuity, we still give it for the same general purpose—we still undertake to rejudge the justice of the Courts, and to render ourselves a tribunal in the last resort for appeals from their decision. This would not only be obviously inexpedient, but as I remarked before, it would be wholly at variance with the spirit and letter of the constitution. The complete separation of the legislative and judiciary departments of the government, is the greatest security for private rights, and is the last principle in our institutions which a friend of liberty would wish to see altered. To give a gratuity to one set of individuals, because they have, as they conceive, been wronged by another set, and have not been able to obtain satisfaction in the usual forms of law, would be wholly inconsistent with this principle, and would establish a precedent that might be followed by consequences of a very serious character.

We are told, Mr. Speaker, that the honor of the Commonwealth is deeply concerned in this affair; that a stain has been fixed upon us, which can only be removed by some act on our part like the one now proposed. For myself, Mr. Speaker, I am wholly unable to see in what way the honor of the Commonwealth is at all implicated. A very large majority of the citizens knew nothing of the matter, till they read the account of it in the newspapers. On what principle are they to be made responsible in honor for proceedings in which they took no part—of which they had no knowledge? The cultivators of Berkshire, Worcester and the other inland counties, were quietly sleeping in their beds; the seamen of the maritime districts were ploughing the ocean when the outrage took place. How does it concern their honor that a horde of desperados set fire, at midnight, to a building in Charlestown, and that the principal authorities of that place were not efficient enough to check their fury? The honor of Charlestown, and, to a certain extent, of its immediate vicinity, is no doubt deeply implicated. It is scarcely to be imagined how several thousand persons could have stood for hours and passively witnessed these outrages, when a resolute movement by a few effective men would, at any moment, have brought them to a close. The fact is in no way creditable to the persons present, but the whole responsibility for it rests upon them. The honor of the Commonwealth is not interested. The spontaneous and unanimous burst of indignation, which broke from the citizens of Boston the same day, at Faneuil Hall, relieves them also, as a body, from any sympathy in this transaction. At that meeting, a proposition was made, and I think adopted, to raise a sum of money, by private contribution, for the relief of the sufferers. Such a measure, without being liable to the objections which operate against a legislative grant, would have tended very strongly to soothe the wounded feelings of the parties interested, and may still perhaps be considered as expedient.

In opposing the grant of a gratuity to the present petitioners, I wish to be understood as entirely and distinctly disclaiming any prejudice against them on account of the form of their religious faith. I feel no such prejudice. It has been my fortune to pass several years of my life in Catholic countries; I have had opportunities of observing the character and operation of that form of our religion in some of its principal seats, and the effect has been to remove completely from my mind any sentiment of aversion to it, which I might have imbibed from merely Protestant associations. I have no hesitation in saying, that I consider the Catholic form of Christianity not only as the most ancient and extensive, but as in itself one of the most respectable and valuable that our religion has ever worn. Its discipline, particularly, is a system admirably calculated to carry home the influence of religion to the heart of the individual, at all hours and through all his occupations and diversions. Its doctrine is open to some objections, but even this has a very different aspect as explained by its intelligent adherents, from that which it puts on in the mouths of unenlightened bigots or prejudiced enemies. The ceremonial, with all its accessaries of architecture, music, painting, and sculpture, is truly magnificent. Deeply as I venerate the memory of the great fathers of the Reformation, highly as I prize the principles of *religious liberty*, which they bequeathed to us as the chief result of their efforts, I am sometimes disposed to lament the headlong fury with which they swept away all the ornamental parts of the ritual, and even destroyed the finest specimens of art, because they had been consecrated to what they regarded as an adolatrous form of worship. [The sentiment here is doubtful.]

Such, Mr. Speaker, are the views I entertain of the Catholic religion. I believe that they are now pretty general among impartial and reflecting men. There is in fact a continually growing disposition, in all parts of the Christian world, to consider religion as residing essentially in the great truths that are common to all the sects, rather than in the minor points of faith and practice, upon which they are divided. Permit me also to add, that I cheerfully concur in all that has been said by the gentleman who preceded me and others in the commendation of the high functionaries of the Catholic Church who have resided in this neighborhood, and by whom the Ursuline Convent was founded. Their influence has been uniformly exercised in the very best manner upon the large and somewhat turbulent portion of our population, with which they are immediately connected; and our community is deeply indebted to them for their services in this respect, as well as for the example of a truly apostolic life.

With these views of the Catholic religion, you will readily perceive, Mr. Speaker, that I oppose the gratuity, from no unfriendly feeling toward the faith of the petitioners. If I thought that it could be granted with propriety and safety, I would give it to them with as much pleasure, being Catholics, as I would if they were Protestants:—I may even say with more. Believing that it ought not to be granted, I must refuse it to them whether they belong to one of these denominations or the other.

Let me remark, Mr. Speaker, in conclusion, that while I entertain the favorable view that I have expressed of the Catholic religion, I am well aware that it is not the view most generally entertained in this community and particularly in the country. A rooted aversion to the Romish faith is cheerished as an hereditary sentiment by a very large proportion of the people of this Commonwealth. The circumstances under which the Colony was established, and the whole course of our history, render it perfectly natural that such should be the case. The founders of the Convent were aware of this state of things when they established that institution. They came forward with the zeal of martyrs and planted the banner of their faith in its least inviting shape in the midst of what they knew to be the head-quarters of the enemy. Now, sir, I have no disposition whatever, to extenuate the outrage that has been committed at Charlestown. I view it in its true light, but while I would nothing extenuate I would also set down nought in malice, and I appeal to the good sense and correct feeling of the petitioners themselves, to say, whether the circumstances under which they introduced themselves into this community, although they cannot justify, do not, in some degree, account for such an outrage? The ardent zeal for the propagation of their peculiar form of our religion which brings them to our shores, is, I doubt not, perfectly sincere; the rooted aversion to that particular form which prevails, as I have stated throughout this community, is equally ardent, equally sincere, and, I may add, about as reasonable. Is it wonderful that the collision of these two forms of religious prejudice should produce a violent explosion? Such, sir, and no other, was the real principle that lay at the bottom of this ebullition of popular frenzy. Let us do ourselves at least this justice. It was not a sordid thirst for plunder; it was not, as the gentleman who preceded me suggested, a blind hostility of the poor against the rich, which occasioned the outrage. No, sir, deplorable as the act may have been, the motive was nothing worse than sincere though misguided religious zeal. The very same sentiment which led to the building of the Convent, has reduced it to ashes. It stood amongst us a monument of mistaken religious zeal; it has fallen a burnt-offering on the altar of the same principle.*

Let this consideration, Mr. Speaker, reconcile the petitioners, in some degree, to the disastrous result that has occurred. Let them recollect, before they complain too loudly of what they have suffered, how much their presence among us shocks the cherished feelings of our whole community. Sir, when the genuine son of the Pilgrims sees the cross of Popery blazing in golden lustre over the metropolis of Puritanism—when he sees the high places and the groves in our vicinity polluted by that worst of all abuses (as he deems it) a Nunnery, his heart dies within him. He feels as if the abomination of desolation had already got possession of the holy place. He feels as if the whole fruit of the toils, the suffering, the sacrifices of our glorious ancestors was about to be torn from their posterity. He is driven to desperation. He does not stop to inquire whether the Convent is one of Ursulines or of Carmelites. He grasps as the readiest recource at the firebrand. Violent as the act may have been, it is quite in keeping with the course of events in other ages and countries. Religion is precisely the point upon which all nations are most sensitive, and it requires a very advanced state of civilization even to tolerate the presence of adverse forms. The Turks are not the most barbarous people on the globe, but let the petitioners attempt to build their Convent in the heart of Constantinople, and see how long they would escape the bow string. Let them try it in Japan or in China, both highly civilized and enlightened communities. Why sir, I have lived myself for four years in one of the Catholic capitals of Europe, where, if I had happened to die, I could not as a Protestant have had a christian burial—where I could only have obtained it if at all, as a diplomatic privilege. Such, sir, is even now the state of feeling among the Catholics in their own principal cities in regard to Protestants. When they come among us they are a good deal better treated than we are at Madrid. They are received with every demonstration of personal kindness; they perform public worship in their own way without molestation; they erect the standard of their faith in the centre of our metropolis; they place their Convent upon the finest eminence in our vicinity. When a burst of popular indignation reduces it to ashes, the Courts are open to them. Every effort is employed by the government to avenge the violated majesty of the laws; to procure the sufferers the appropriate redress. Let this be sufficient; let them be content with justice; let them not ask us to give them a gratuity for offending all our cherished prejudices, and seriously endangering the peace of the Commonwealth.

Sir, they do not ask it; they request no favors; they conceive that they have a right to expect and demand indemnity. They come to us for that purpose. I believe that they have no such right, and for that reason I shall vote for striking out the Resolve.

*The conclusion here is doubtful. In our judgment, it was not hostility to the Catholic religion that caused the destruction of the Convent. The elopement and supposed confinement of Miss Harrison,—the report that she was insane, which the public did not credit—and the apprehension (totally unfounded) that she was buried in a dungeon, led on the infuriated mob.—*Ed. Trump.*

To-Morrow.

To-morrow is the coin with which the procrastinator pays the urgent demands of that detestible dun To-day, who is continually at his elbow; or it is rather his I O U, or promissory note, which he never honors, but continually renews. Time, however, saves his conscience, for no sooner is To-morrow born, than old Chronos becomes its sponsor, and names it To-day; thus aiding and abetting the quibbling procrastinator in his fraudulent pretences and evasion. The consequences of this conduct are, however, always costly, and sometimes fatal to those who indulge in it, and frequently, indeed, approach to the borders of insanity. Tom Tortoise receives a letter with the information that his maternal uncle is dangerously ill. 'Ah!' cries he, 'I suppose I must post off and see the old fogey, and exhibit my affection; so I'll pack up and be off—to-morrow!' He goes, and alas! finds the old fogey is 'gone' before his arrival, and, vexed at his delay, has left the bulk of his property to some distant relative, or some friend of To-day, who was cunningly 'doing the attentive' on the spot! A neighbor complains to old Slow, that, in consequence of a hole in his fences, the peripatetic porkers of the said Slow have been enjoying themselves in his flower-gardens, and, in their porcine ignorance of botany, mistaken some valuable bulbous roots for turnips, or other legitimate food for swine. 'Oy, oy!' grunts Slow, 'I maun see to that—to-morrow!' To-morrow comes, and with it a lawyer's letter, setting forth an awful extent of damages, and the threat of an action. A compromise is insinuated, but his dilatory disposition prompts him still to put off the evil day until it is too late, and Slow is mulcted in a round sum and considerable costs. To-morrow is, in fact, a notorious cheat—a promise-breaker, who is always coming, but never appears; therefore put no faith in him, but trust in To-day, who is a plain-spoken, honest servant, who is always at your side, and ready to obey your bidding.—*London Weekly Dispatch.*

The Great Sea Serpent.

An animal, which apparently belonged to this class, was stranded in the island of Stronsa, one of the Orneys, in the year 1808, and was first seen entire, and measured by respectable individuals, and afterwards, when dead and broken in pieces by the violence of the waves, was again examined by many;—portions of it being secured, such as the skull, and upper bones of the swimming paws, by Mr. Laing, a neighboring proprietor; and other portions, such as the vertebræ, &c., being deposited and beautifully preserved in the Royal Museum of the University of Edinburg, and in the Museum of the Royal College of Surgeons. An able paper on these latter fragments, and on the wreck of the animal, was read by the late Dr. Barclay, to the Wernerian Society, and will be found in Vol. 1. of its transactions, to which we refer.—We can allow space for a short abridgement of these documents, which, be it remembered, furnish an account of the animal principally after it had been mutilated; and hence we cannot wonder if the original are both imperfect and contradictory. It measured 56 feet in length, and 12 in circumference. The head was small, not being a foot in length, from the snout to the first vertebræ; the neck was slender, extending to the length of 15 feet. All the accounts agree in assigning it blow-holes, though the differ as to their precise situation. On the shoulders something like a bristly mane commenced, which extended to near the extremity of the tail. It had three pairs of fins or paws connected with the body; the anterior were the largest, measuring more than four feet in length; and their extremities were somewhat like toes, partially webbed. Dr. Fleming, in his notice of this animal, suggests that these members were probably the remains of pectoral, ventral, and caudal fins. The skin was smooth, without scales, and of a grayish color; and the flesh appeared like coarse, ill-colored beef. The eye was of the size of the seal's; the throat was too narrow to admit the hand.—*Dr. Hamilton.*

The Thames Tunnel.

The Tunnel has now completely reached across the river, a distance of 1200 feet—and the proprietor and engineer had the gratification, a short time since, of being the first who walked from bank to bank to the shaft on the London side. Those shafts on both sides of the river, which are intended for foot passengers, are really grand things. They are a succession of staircases going round a vast circular excavation, between seventy and eighty feet deep, and when they shall be all lighted with gas, will be among the most extraordinary parts of the whole structure. Even now they strongly realize the poetic conception of the descent into the caverns of the Egyptian mysteries; and the view of the interior, nearly a quarter of a mile in extent, lighted with a long succession of melancholy flame, would probably have suggested to a Greek the image of an entrance into Tartarus. But, in our day, the sublime is well exchanged for the practical, and this formidable-looking cavern will be stripped of its poetic associations by the passage of carters and wagons, bales of goods and herds of bullocks. Still it will be almost impossible to divest ourselves of the recollections really attached to this work. We have before us altogether a new attempt to conquer nature—a great experiment to make rivers passable without boat or bridge; a new and capable contrivance for expediting the intercourse of mankind. The stone bridge is at all times the most expensive edifice in the world, and the bridge of boats is always liable to accidents, and almost certain to be broken up in every instance of a flood. Besides this the fixed bridge blocks up the navigation of the river for all vessels beyond the size of a barge or small steamboat. Waterloo bridge cost upwards of a million—London bridge about as much more—Westminister and Blackfriar's bridges, which were built at a cheaper rate and in cheaper times, so constantly demanded repairs that they have probably cost more than either of the modern ones; but the Tunnel has an advantage of giving a passage from side to side of the Thames, where from the breadth of the river a stone bridge would have cost nearer two millions than one, and where no bridge could be thrown across without blocking up the most important part of the Thames, that portion which may be called the great wet dock of London. Yet the expense has not amounted to more than £400,000; and even this is to be remembered, as an expense greatly increased by the utter novelty of the experiment, by difficulties unforeseen in the commencement, by several irruptions of the river, by the dearness of workmen's wages, arising from the peculiar peril and singular nature of the labor, connected with an undertaking carried on at all hours, and wholly by artificial light. All this, too, in constant hazard of an influx of the river, and the various difficulties belonging to working in a mine. The weight of a vast body of water above, acting alike during summer and winter, which at any moment might break in, and against whose incursions, it was necessary to fortify the outside of the Tunnel as the interior, added greatly to the difficulties of the undertaking.

The original object of the Tunnel, was, to convey cattle, passengers and general traffic from the rich countries on the Kent side, to that great mercantile region of the metropolis—the London, and East and West India Docks. How far this will be now effected, is a question which remains to be decided by experience. There can be no doubt that if the traffic be not impeded by the fear of passing under the river, it must be immense. The inconvenience of escaping the long circuit up to London bridge, which, from the various obstructions in the streets, and the general difficulty of passing through the most crowded portion of the city, must now occupy many hours would obviously direct the whole current of the traffic into the tunnel. Hitherto, no expedient has been adopted to shorten the passage of the traffic; and the contrivance by which 1200 clear feet are substituted for at least three miles of the most encumbered thoroughfares imaginable, must be adopted as a matter of palpable advantage. Still there may be difficulties in the way which practice only can exhibit. But any fear of the structure itself we should regard as altogether visionary. The building of the tunnel seems as solid as a rock. During the whole period from its commencement, we have not heard of a single instance of its giving way, vast as the pressure was from above, and trying as were the damps, the ground spring, and the extreme difficulty of building under water. At this moment the roof is obviously as free from damp as the roof of St. Paul's!—and unless an earthquake should burst it, the whole fabric seems much more likely to last than were it exposed to the diversities of temperature, the heats and frosts above ground. The especial advantage of the system of the tunnel is; that it can be adopted in any part of the course of a river, and even in its widest part, (for few European rivers exceed the breadth of the Thames at Rotherhithe, unless where they spread into marshes and lakes,) and yet offer no impediments to the navigation.—*Blackwood's Magazine.*

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Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

(ORIGINAL.)

Non-Committal.

A religion that was worth the labors, and sufferings, and death of Christ, is worthy of our honest and open profession at all times and in all places without disguise or prevarication. So far, every member of every denomination, is ready to go in theory. But unhappily for the purity and simplicity of Christianity, theory and practice do not always coincide—and are by no means certain to be found united in the same person. Many a *non-conformist in theory*, perhaps in principle, will be found practically of most unimpeachable conformity to the dominant creed. So that whatever they may be in reality, one thing is certain—they are determined never to be hung or burned for the honor of Christianity, or the rights of conscience. They would as soon worship with the Papist as the Protestant, were the chances of reputation or interest involved—they would serve God by the acknowledgement that Mahomet was his prophet, to preserve their character for religion—and they would perform the mummery of a Pagan ritual, and pay their devotions at the *shrine of an Idol*, sooner than endanger a single hair of their head.

Unfortunately these men are of a class who do lead—or who aspire to lead, the public mind. They are not content to follow their own bearings alone. And though almost all men cry out against the policy, thousands from sheer indolence or want of moral courage, adopt it as the safest, or the most honorable. The odium is so softened by the sound of plausible terms, that some well-meaning persons mistake policy for charity, indifference for liberal Christianity, and skepticism for rational and unproved philosophy.

Every body has heard, if they are too young to remember—that, about the time when Mr. Jefferson was first elected President of the United States, many clergymen, especially in New England, took it upon themselves to oppose him; and among other devices, to represent that he was an infidel of the French school, and if elected would use his influence for the destruction of the Bible and the suppression of Christianity. Nothing can be more inflammatory, than many discourses which were then put forth from the pulpit—for it were a profanation to call a scurrillous political pamphlet, a sermon—and some of them were to the last degree, libellous. In a few instances these libellers, when particularly eminent or influential, were prosecuted; and among them a certain Parson ———, who ultimately made his peace with the President, quit his Parish, missionated in Canada, went to England, where he remained during the war of 1812, and returned to Canada after its close. Whatever he was before—he was now fully imbued with the spirit of Unitarianism, and became literally 'all things to all men.'

In the Summer of 1816, this man visited a family of Universalists in the State of New York, with whom he had been previously acquainted, and which at the time was boarding a Univeralist preacher. The mere forms of introduction, served to designate the religious preferences and professions of each of the clergymen, who, setting aside the disparities of age and attainments, met on equal terms. The conversation was free—the Missionary spoke of the progress of liberal opinions in Europe and in America—of the sympathies which ought to exist between Unitarians and Universalists; and of the common cause which they ought to make against an overwhelming Orthodoxy.

The coincidence of the leading doctrines of Unitarians and Universalists, was spoken of, and of course among others, that of the reconciliation and endless happiness of all the human race. He admitted his belief in the final restitution; and treated the doctrine of endless misery, as he did most of the other distinguishing doctrines of the popular theology—as only worthy of rejection or contempt. He was surrounded by personal friends and knew that he might speak freely; and without any apparent hesitation, he explained his own course under all circumstances.

Quere. 'Then you do not believe that the Bible teaches the doctrine of endless misery?'

Missionary. 'No: some of our people think that the destruction of the wicked by annihilation is taught—but for myself, I think the Scriptures clearly teach the restitution of all mankind.'

Quere. 'Then you do not suppose that the words rendered eternal, everlasting, forever, can prove endless duration?'

Missionary. No: and no man with any tolerable knowledge of the Greek language can pretend it. He must know that they are equivocal, and that the thing must first be proved to be endless in its nature, before they can so much as imply endless duration. But it has never been proved that misery is necessarily endless..

Quere. 'How then do you dispose of this matter, when you have occasion to use these terms in connexion with punishment? Your hearers attach a meaning to them which you know to be wrong—do you set them right?'

Missionary. 'That is no concern of mine. I use the terms as I find them, and leave others to understand them as they please.'

This admission is characteristic of the accommodating policy of a whole people. The fierce exclusiveness of Calvin, is not more strongly impressed upon the generations of his followers, than this easy, temporizing manner upon the Unitarian ministry. On the subject of punishment, they seem unwilling to form or express an opinion whether it is temporary or endless. A system, strictly non-committal, has been usually pursued in this matter; the purpose of which can only be guessed at, from the palpable efforts ever in progress to conciliate all parties and amalgamate them under one general denomination of *liberal Christians*. As if there was no liberality of sentiment—no Christian charity—no rational Christians in all the world, save among the handful of would-be philosophical Unitarians!

We honor the names of their honorable men—the world honors them, not because they were Unitarians; but for the same reason that Oberlin, Fenelon and others are honored—because they honor human nature.—But it is supremely ridiculous to put on airs, and talk of Unitarian liberality, while in the United States, they are as a sect practically intolerant as the Presbyterians. It would be amusing to hear the latter lauding the catholicism, and boasting of the *negation* of their faith. But they manfully avow the worst features of an exclusive creed—while Unitarians want moral courage to own their belief in the salvation which is alone worthy of God, or the grateful acceptance of mankind. S. R. S.

Albany, N. Y. Jan. 1843.

(ORIGINAL.)

The Common Brotherhood.

Reader, hast thou ever thought of the human brotherhood? Did it ever occur to thee that we are all children of one Parent, subject to like earthly afflictions, destined to one common lot in the grave, and heirs to one glorious inheritance in eternity? Thou hast said it perchance with thy lips, thou hast given it the sanction of thy head, but had thy heart any thing to do with the matter? Hath it ever come home to thee as a reality—home to thy soul—to thine actions? Hath it been a *living flame* in thy bosom whence kindly warmth hath flowed to those who were perishing by the wayside, perishing of cold, of hunger, and of sickness? Perhaps thou hast heard that '*prosperity* hardeneth the heart,' and if thy way hath not been among luxuries, nor thy couch one of ease, thou thinkest thyself safe from the charge of forgetting or neglecting thy brother. But hath it never occurred to thee that adversity indurateth the soul, perhaps even more than prosperity, and that thou mayst be as much wrapped up in selfishness in the one case, as in the other? Ay, and perhaps more so; for happiness is social in its nature, and loveth to reproduce itself; to throw its reflection on all around, and then to bask in the light it hath created. But sorrow retireth within itself, and seeketh to draw around itself its own shadow, and little heedeth the outward world. Intensity of feeling, either of grief or joy, is selfish; but when the strength of emotion is over, the fruits of the sterner lesson are the holier, more widely diffused, and of more beneficial character.—Thus hath the poet sung—

'Sweet are the uses of adversity.'

Reader, perchance thou art asking within thyself the cause of these reflections. Be patient awhile, and listen to a tale of truth, that may throw some light upon it. It is truth, though it is related only to illustrate what hath been remarked above—and to show the means also which under Providence are sometimes permitted to dissipate the moral lethargy.

There was an individual under the pressure of severe, and, as she thought, peculiar affliction, and there seemed at that time, no light for her save what flowed from duties performed. So engrossed was she with her own feelings, she had little sympathy for suffering not in daily sight; little appreciation of the bond of human brotherhood. In the performance of the duties immediately around her, was measured all that she thought belonged to her of duty, and that faithfully discharged, her conscience was at peace. But the friend, whose painful state was the subject of her cares, was taken suddenly ill, and it seemed ill unto death. It was the day of worship; and of a whole household, there happened to be none left who could find a physician; nor also in the houses adjoining. There was no time to be lost, and this individual, having faith in the heart of humanity, ran into the street to ask that kindness of the first person she might see. A young man had just passed the house. He was accosted, briefly told the circumstances, and requested to call the family physician from a Church at some little distance. The speedy arrival of the physician told that the messenger faithfully and rapidly performed his errand of holy charity, and the appeal to his better feelings had met a quick response. Wherever *his* lot may be, the blessing of *one* heart will be around his way. Though performing but a common duty, it was done in a faithful spirit, and though his face may be through life a stranger to that individual, her prayers are ever with him.

That illness was not fatal—the angel of the grave came not then.

There was in the neighborhood, a sweet, fading flower, whom that individual had been requested to visit, but wrapped up in her own griefs, she had not done so. When she, who had so many friends, was thus thrown on the benevolence of a stranger for assistance, there came a voice to her soul, telling her that her duties had not *all* been done, that she had forgotten the human brotherhood, and thus was the reproof and the lesson given. Thus was she reminded of the great chain of humanity and of the sympathies and kindnesses man oweth to his fellow-man; nor was it in vain. She visited often, that sweet, fading flower, until its last, wan petals dropped upon the bier; and if she was the means of cheering some of the long hours of sickness, the blessing was given back in strength to her own heart. And she still thinketh the lesson will never be forgotten.

Reader, thou canst never do good to thy fellow-man without doing thyself a good also. Such is the all-wise and beneficent law of Him who hath linked in an indissoluble chain the great human family. The precepts of the Divine Teacher must be followed, and they will bring their own reward. If thou hast not faith, make the trial, and faith will come of itself. If thy neighbor wrong thee, or wound thee, not only, do not return it, but if thou seest him in danger of destruction, seek to draw him thence. What if thy motives, or thy actions, are mistaken? It is not thy affair. Thy motives and actions are between thyself, thy conscience, and thy God. Man hath nothing to do with them, and from God, and thine own soul will assuredly come the recompense. Do not good with the expectation that human gratitude and approbation will be the reward. Such is often the perversity of the heart, thou mayest find neither, yet in the depths of thy soul will be voices that sing of peace, and thy feet shall stand as on the Rock of Ages.

Our daily paths are full of the objects of our sympathies and good works. It is not by the giving of alms, or visiting the afflicted, that those sympathies may always be shown and applied. A word spoken in season may strengthen a failing duty, and looks of compassionate interest have been proved to be courage and comfort, to the struggling and the tried, even when gleaming on a stranger-face. We need not go out of the way where Providence hath assigned our daily walk, in order to do all that is required of us. Our Heavenly Father hath not ordained we shall seek our duties with toil and care. They are ever around us, pleading that we sin not against our own souls by denying their supplications. L. J. B. C.

Portland, Me.

(ORIGINAL.)

Trust in God.

In youth's bright morn, when joy puts forth,
Ten thousand buds of promise fair,
Trust not those plants which spring from earth,
But let it be thy greatest care
To trust in God.

Or should thy sun of life ascend,
Upward to its meridian height;
And thou with care and toil contend,
Still let it be thy chief delight
To trust *in* God.

When both these stages thou hast passed,
And trembling age comes creeping on,
Though of life's seasons 'tis the last,
Yet fear not that thy joys are gone,
But trust in God.

This is a lesson all should learn,
'Tis needful when the streams of joy
Transbcend flow—and hope seems firm,
And drinks its fill—yet fills to cloy,
To trust in God.

And when upon thine earth-born joys,
Shall beat the darkling waves of woe;
And every dear delight destroy,
Still let not grief thy soul overflow,
But trust in God.

In joy or sorrow—life or death,
In darkest night—or brightest day,
Or when thou yieldest up thy breath,
Oh! then may it be thine to say,
I trust in God.

Norwich, Conn. H. O. P.

(ORIGINAL.)

Millerism in South-Reading.

Br. Whittemore.—I desire to occupy a small space in your columns, with a recital of some of the Miller operations in this peaceful town. I shall give but a comparatively brief outline of the proceedings of his friends and abettors here, as any thing more would be neither interesting nor useful.

Such scenes as have been here enacted, under the auspices of Millerism, and through the supervision of one Martin, formerly of the medical profession, in which *he* says (but report says differently,) he had attained to a high degree of celebrity and success,—such scenes, we say, are revolting both to reason and humanity. Such was their character and tendency, that, while the people raved and mourned within, as desolation and madness filled their souls, Nature, usually in smiles, bowed down her clouds, during the whole drama, and wept.

We attended several of these meetings, with the laudable intention of obtaining what information we could on this subject. The *principal* theme of discourse was the 'Second Advent.' And while Estenlay to such perversions of Scripture as came from the chief actor in this drama, I was forced, through a sense of duty, to address him at the conclusion of one of his meetings, on the legitimate teachings of those passages which were misrepresented and twisted into *his* service.—But I soon found that this man, so much distinguished for his erudition and loquacity in the eyes of *his* peculiar friends, was confined in his greatness to this narrow theme, as defined by his great prototype, in the same field of labor—Miller. So that he retired from the field, before we had time to do anything more than to preface the remarks which we had designed to make; and with this sage and very conclusive argument, that though we might be right in head, were wrong in heart.

We thought, and observed as much at the time, that the expression savored strongly of an ancient pharisaism, by which not only this ancient class of religionists was strikingly characterized, but by which all, on whom their mantle has in more modern times fallen, are distinguished. As this giant in theology, who deemed it a mighty condescension to look down upon such pigmies in the profession as the Stuarts and Bushes; as he found it, at this crisis of our conversation, exceedingly *convenient* to return to the desk in search of something which he had left there, it offered an excellent opportunity, for some one of his friends to step up and volunteer his services. Consequently, one of the number, more distinguished, as the community know, for lungs than good sense, advanced without reserve or ceremony, and saluted us thus: 'We have aroused the devil—*glory to God*—Glory to God!' At this, a friend who stood near, observed 'that it would be useless to attempt to reason with such a man,' which feeling no inclination to gainsay, we leisurely retired from the house. At which sight, the *lungs* of this same meek vociferator seemed to be visited with renewed inspiration, and louder than before he exclaimed, '*Satan is going!* Satan is going! Glory to God!'

I had no inclination at the time to pass this ebullition of meekness, candor and charity, to the general account of those, who were carrying on these revival operations, but rather let it pass for what it was considered worth by those that heard it. But a repetition of the same language and spirit by which it was dicta ed, induces us to give it here a public notice. We had supposed, that not another individual could be found to countenance such language, &c. but we were sadly disappointed, as facts fully proved on a following evening, when one, of the Abrahamic faith, felt his spirit stirred up within him to speak out, so great was the excitement and so woful were the effects which it was obviously producing on every hand; and to admonish the people against giving credence to notions so baneful to truth and humanity;—which were breaking up the ties of society and spreading a pall over the face of the whole community. It was then, that this self same Martin, who conducted the meetings, broke out,—'Blessed be God—the *devil* is aroused,' &c. &c. which we will not now repeat. Now mark. This language twice repeated in the presence of a large number of those of similar faith, was received with the greatest eclat by all. Can it be possible that such men, reflect the least upon what they are everywhere contending for, that *they* expect to be caught up into the clouds with Christ at his personal appearing, while the devouring element passes over the earth to the entire destruction of all the unregenerate and sinful? Do they think to rise so high as to escape unscathed, when security is wholly rested on the ground of personal goodness and purity? O, we cannot but blush for those who think and declare that they are so much better than other men, without giving the least indication of the fact, in any of those fruits, to which our blessed Saviour pointed us, as the infallible tests of true godliness in the soul. What is one of these to which we are referred? It is 'meekness'. Does this Christian quality breathe forth in such a spirit as we have just noticed? 'Beloved, believe not every spirit, but try the spirits, whether they are of God; because many *false* prophets are gone out into the world.' With our whole soul we respond,—'try the spirits, whether they are of God.' This we have a right to do. And there never was an occasion when there was greater need of using these blessed criterions of the gospel to lead us into all truth. For never was there a time within our recollection, when there was a class of beings more clamorous about their own godliness, and reckless about the character of others, than the present: All that is loathsome and hideous in their ranks, is by use of *the* philosopher's stone converted into so many bright and commendable embellishments, while the more peaceful and less obtrusive virtues of those who cannot conscientiously embrace *their* views, are so many frightful indications of the indwelling of the 'king of darkness.' Well, it probably will be so, till the people awake to their senses.—For any attempt to reason with them, under existing impressions and circumstances, would prove utterly abortive. For as you drive them from one point to another till there is no foothold for them in Scripture, you are only destined to be met with the mighty argument, that their *experience* and special communications from the spirit-land teach them of the truth of this one darling theory—the winding up of the material world in 1843. And *here* they are ensconced behind an invulnerable bulwark, from which it would be needless to attempt to drive them. For when a class of people become so visionary and fanatical as to suppose that they are the peculiar favorites of heaven, and the objects of particular revelations, then *you* are of course considered too gross and grovelling, too carnal and sensual, to understand the things of light. 'Your heart is wrong'—'God has not given you spiritual visions, by which to see the truth.'

But to return. To show the utter recklessness of some of the prime movers in this work, we would observe here, that this same public declaimer, who gave a highly respected brother the *euphonic* appellation of *devil*, without the least knowledge *then* of his character, faith, or standing; on meeting him on the following morning, whom he had thus *ungraciously* appellatized, took him by the hand, and several times saluted him with the name of brother! On what ground he would lay claims to so near a relationship, with one to whom he had just before given so unpropitious a cognomen, we will leave it for those more familiar with the secrets of this new *fangled notion*, to describe.

We had intended to give a more extended detail of those disgusting manœuvrings which we witnessed, and which were reported to us, as they took place at these meetings; but it makes the heart *sick* to contemplate them; and furthermore, we suppose they are but the common paraphernalia, which attend these meetings wherever conducted in our land, therefore, we desist from this purpose, and will close by offering *one more thought* with the incidents which originated it. It is this,—*that the Universalist method of scriptural interpretation, is the only sure and successful ground on which the doctrine of Miller can be met and refuted.* The objections urged on any other ground will not serve as the least impediment to their views.

The doctrine of a temporal millennium they annihilate root and branch; it is but the merest cobweb in their way. They show by the same texts which Universalists generally adduce to prove this point, that there shall be no end to the kingdom of righteousness, which Christ shall finally cause to prevail,—though they attach many gross features to this kingdom.

Again: when it is said by those who believe in the more distant destruction of this material universe, that, 'of that day and hour knoweth no man; no, not the angels of heaven, but my Father only,' it is immediately said by them, in *the most exulting manner*, that, by the same mode of interpretation, by which the objector would prove that no one save the Father shall ever know of that day and hour, they will establish the startling doctrine, that *no* man shall ever gain heaven. And *then* point to those very passages, *one* of which has been so frequently urged against the doctrine of the Restitution by Partialists, varying them however as they literally read: 1st. Addressing the impenitent and obdurate Jews—'Ye shall die in your sins; whither I go, ye cannot come.' 21. Speaking to his disciples, with allusion to the above language—'As I said to the Jews, say I unto you, whither I go ye cannot come.' Now the Orthodox objector is met at the very threshold with an argument, which according to his own standard of *rigid* interpretation, he cannot rebut, meet, or get round; there he is throttled in his own favorite lair—in a sad dilemma, truly. And he must either give up the argument, with which he has been wont to assail Universalism, with such peculiar zest, or abandon the ground which he has taken against the doctrine of Miller. He can hang on either horn which he may choose; we envy him not his position in either case. The advocates of Millerism seem to chuckle with peculiar delight in view of this perplexity of their brethren. A singular paradox this! It is full of instruction.

Again: It is objected by some of the Partialist faith, that the Millerites are seeking to '*frighten*' people into the kingdom of God, by use of the end of the world.

We don't know when we have seen a more cutting and pointed rebuke than came from one Boutwell, whose soul, by the way, is most evidently, too big for his creed:—'The Orthodox often object to our views, because, say they, we *frighten* men into the kingdom of God, by preaching the end of the world.—We ask, Do not they have a *hell* which they use for this purpose?'

It seems to us that Millerism is to the Partialist sects a two-edged sword; and they find to their sorrow, whichever way they turn it, it still cut. This should be so; for it is their own true and legitimate offspring.—And they might as well disown their own foster mother as to deny it. It may look somewhat dwarfish and deformed to them at times, as doubtless their faith does, but this is only another feature of the same distorted fancy. Its countenance bears strong marks of semblance to its great original, and its relationship cannot possibly be mistaken.

Would the Christian world, then, settle down in a state of peace and tranquillity,—free from the baneful influence of such fanaticies, let them adopt at once that faith, which they have *so long* persecuted and derided, but from which, they cannot even distort aught but what would bless and tranquilize the heart of its believers. O may that time be shortly ushered in, when that truth which maketh free indeed, shall universally prevail. God speed the day! Amen.

South Reading, Mass. S. B.

(ORIGINAL.)

A Reverie.

Has the Almighty thrust into the realms of space a myriad of suns and planets, and driven them on their course with a velocity which almost defies the powers of *human conception*—has He contrived with infinite skill a system of checks and balances which shall forever guide these ponderous globes with such frightful velocities safely and harmoniously in their orbits—has he peopled this multitude of moving masses of matter with a countless host of living beings, and does he constantly watch them with such care that even the smallest cannot escape his notice—has He brought into being an image even of himself, and crowned him with glory and honor; and endowed him with the power of reasoning even with his Creator—has He made of one blood all nations of men to dwell on the face of the earth—has He implanted in man a sympathy for the woes which afflict humanity, and even a regard for the pain which the brutes suffer—has He impartially meted out to each the means of enjoyment great as its nature or its state can bear'—and when His intelligent creation shall have served the purpose of their earthly existence and been gathered to the tomb, will he restore new life in a resurrection, and inexorably doom a part of the creatures of his power to a state of suffering interminable—then can the unchangeable Author of impartial love change his purpose and withhold his blessings from a portion of the race of man—then can the Author of infinite love act as infinite in devolence alone can dictate — then can the Author of harmony sublime be the Author too of discord inexplicable—then can the Author of love and sympathy become destitute of attributes which He has implanted in his offspring—then can He forever tolerate a stain upon his character which else were infinite perfection! o.

(ORIGINAL.)

Affairs in Epping.

Mr. Editor,—An article in the last 'Trumpet,' states that the Orthodox are *making a serious* effort to regain their power in the town of Epping, N. H. I think the writer may well call it a *serious effort*, from the prospect they have of success. By a singular amalgamation of Orthodox, Baptists, Unitarians, two or three nominal Universalists, and some that believe *nothing*, they have succeeded in getting up a house. I understand there is a proposition to have them all join the Church now, and convert them afterwards, as their *minister said* (in a discourse upon the subject,) that he did not know who were regenerated in the Church! and that they might have some doubts themselves, when in fact they were true disciples, so all should join the Church to make sure. In regard to the Trinity question, it did not originate with the Orthodox or Methodist, they being violently opposed to its being introduced into the Lyceum, the Trinity side was not supported by any man from Epping. The Rev. Mr. Chapman was invited to attend but declined. They say it borders on blasphemy to discuss it; it being incomprehensible to mortal man, but we must adore where we cannot comprehend. Yours, truly, D. S. P.

Epping, N. H. Jan. 16, 1843.

Mechanism of the human foot.

There is nothing more beautiful than the structure of the human foot, nor perhaps any demonstration which would lead a well educated person to desire more of anatomy than of the foot. The foot has in its structure all the fine appliances that you see in a building. In the first place, there is an arch in whatever way you regard the foot; looking down upon it, we perceive several bones coming round from the astragalos, and forming an entire circle of surfaces in the contact. If we look at the profile of the foot an arch is still manifest, of which the posterior part is formed by the heel, and the anterior by the ball of the great toe; and in front we find in that direction a transverse arch: so that instead of standing as might be imagined, upon a solid bone, we stand upon an arch composed of a series of bones, which are united by the curious provisions for the elasticity of the foot; hence, when we jump, from a height upon the heel, a severe shock is felt; not so if we alight on the ball of the toe, for there an elasticity is found in the whole foot, and the weight of the body is thrown upon this arch, and the shock avoided.—*Sir C. Bell.*

A living faith is said to be the best divinity; a holy life the best philosophy; a tender conscience the best law; honesty the best policy; and temperance the best physic.

Stilling, Tholuck and the Universalists.

Prof. Stowe, the 'Herder' of the Cincinnati, Ohio, 'Watchman of the Valley' is out again in relation to German Universalists. He appears now over his own proper initial in the columns of that Presbyterian journal, of which he is an editor. 'The Universalists, I am informed,' says he, 'claim Stilling as a Universalist.' Well the Professor is not misinformed on this point; but what has he to object to this claim? Was not Stilling a Universalist? The Professor confesses, though with evident reluctance, that he was, but he seeks to qualify the fact somewhat. 'Stilling like some other good men of that dark period,' says he, 'when the light of true Christianity had almost ceased to shine, allowed his mind to be so far biassed by the corruptions of the age as to cherish the idea that at some indefinite period in the future state after ages on ages of punishment and purification as by fire, the souls of the wicked may at length be regenerated and received to heaven.'

It is possible, then, for 'good men' to favor Universalism! Let that concession be remembered. 'But it is not for his theology,' says the Professor, 'that Stilling is to be commended, but for his *benevolent* and *devotional* spirit.' Then there has been at least one *benevolent* and *devotional* Universalist? Yes, for 'with all his intellectual vagaries,' says our learned Professor, 'Stilling was, in a most eminent degree, a pious, benevolent, devotional man; and in this point of view he is to be commended.' Of course a belief in Universalism is not necessarily destructive to piety, benevolence or devotion; nay, they have at least in one instance existed 'in the most eminent degree' with a faith in the salvation of all men.

Professor Tholuck has spoken of Stilling's Universalism and Theology in a different manner. In a letter now in our possession, Prof. Tholuck speaking of Universalism in Germany, says:

'It came *particularly* into notice through Jung Stilling, that eminent man, who was a particular instrument in the hand of God for keeping up evangelical truth, in the latter part of the former century, and at the same time a strong patron of that doctrine.'

We cannot well see how Stilling could be 'a particular instrument in the hand of God for keeping up evangelical truth' in Germany, without at the same time meriting some commendation for his theology; but let that pass. Prof. Stowe would have us think that Stilling only indulged the idea of a universal salvation, but Prof. Tholuck says he was a strong patron of it. Whom shall we believe? Perhaps we may gain some light from Stilling's works, and fortunately the Universalist Historical Society has in its library the latest and best edition of them.

In Vol. iii. p. 35, Note (Scenes from the Realm of spirits,) referring to Isa. liii. 10, 'The pleasure of the Lord shall prosper in his hands.' Stilling says,

'The pleasure of the Lord is the salvation and happiness of all men; this object shall through the ages of eternity be gradually attained, for the Messiah through the offering of his great sacrifice hath obtained the blessing that he shall live *forever* and shall through eternity enjoy the fruit of what he sowed in tears, because his offering will never cease, to save unhappy men, so long as there are any.'

So ibid. p. 39, he says:

'But what means still be hidden in the depths of the divine wisdom and love, for the purpose of ultimately saving the millions of wretched spirits, (for they will certainly be saved,) the great future will develope, and will be to us all a rich source of inconceivable happiness.'

And in a note upon this remark he asks;

'Shall evil be as eternal as God?—God forbid! everlasting love will finally conquer all, and then will God be all in all. He *who is made more* carnally secure by this principle, is not fit for the kingdom of God.'

So again on p. 73 of the same work, having called Jesus 'the extirpator of sin,' he adds in a note.

'This Saviour, who is now regent of the world, eradicates all sins by this, that he knows how to *overrule every sin of every man*, so that in the end clearly benevolent consequences shall flow from it, consequences that shall tend to the glory of God and to the happiness of man.'

From these passages it will, perhaps, appear that Stilling indulged rather stoutly the idea of the final salvation of all men. But our learned Professor is not willing to let Stilling off so easily. He tells us, therefore, that 'he believed most devoutly in all manner of ghosts and apparitions, and wrote large volumes to show that they *often appeared*, and showed why they appeared; and published a labored work entitled *Theorie der Geisterkunde*, which literally translated, is *Theory of Ghost Science*.' But suppose we grant all this in just the sense in which our author wishes it to be taken; will it thence follow that Stilling's theology was despicable or that his judgment was weak and childish? If our Professor thinks thus, we pray him to remember how many of the great lights of orthodoxy have shown themselves as devout believers in 'all manner of ghosts and apparitions' as Stilling ever was, and who had neither his *piety, benevolence*, nor *devotion*, to recommend them. The truth is, our learned author is not just. He condemns 'intellectual vagaries,' in a Universalist which have been all but universal among his own party. It is nothing with him, for a sound believer in endless misery to believe at the same time in ghosts and apparitions, but it condemns forever any one who holds Universalism.

In conclusion we would inform Prof. Stowe that the Universalists are by no means satisfied with claiming Stilling as a pattern of their doctrine. We can furnish him, if he desires, with other names, but he cannot be ignorant that the doctrine of Universalism is not so heretical in Germany as in our own country. What says he of Rheinhard, of Schelliermacher, and DeWette? What does he think of Olshausen's orthodoxy on the eternity of punishment? nay what thinks he of Dr. Rnapp? But enough for the present. Of Tholuck we shall have a word to say before long, nor shall Prof. Stowe's quotation from Rev. M. H. Smith, be entirely overlooked.

Universalist Union. T. J. S.

The principal method for defeating error and heresy, is by establishing the truth. One proposes to fill a bushel with tares—now if I can fill it with wheat, I may defy his attempts.

The Trumpet and Magazine.

BOSTON, SATURDAY, JAN. 28, 1843.

Second Coming of Christ.

This is a subject which now greatly agitates the public mind. The abettors of the Miller mania insist that the Second Coming of Christ has not yet taken place, but that it will take place *in the course of the present year*. There is no error so great, that it will not find advocates. People at a distance can with difficulty estimate, the amount of excitement there is upon this subject, in this vicinity; and it must be true, although doubtless the leaders know better, that many believe the absurd theory.

It is worthy of remark, that the Partialists seem generally to agree that the Coming of Christ is yet future. They all seem to be in the same condemnation here. If they had read their Bibles with honesty of intention, they would have learned that the *Second* Coming of Christ took place long ago. But they have not learned, and, what is worse, they will not learn, or at any rate will not *acknowledge* the truth on this point. The truth is they want some leading point for excitement. They are never easy without excitement. Many make use of the Miller theory, who confessedly have no faith in it, to create excitement; and if they disavow that theory, it is with the express reservation, that the Second Coming of Christ is near, and for aught they know even at the doors. The following paragraph, from the 'Christian Watchman' of this city, is a specimen of the manner adopted by those who wish to avoid the responsibility of the Miller theory; but still desire to keep up an excitement in regard to the Second Coming of Christ.

The second advent of the Son of God is explicitly stated in the Scriptures, and it is a doctrine which all the pious embrace with a steadfast hope; his appearing in the majesty of his divine nature, attended with the holy angels, as the final Judge of all, is an event upon which they love to dwell. This doctrine as generally held by evangelical christians, may be summarily stated, as follows: Christ will make his appearance in the glory of his Father, attended by all the holy angels; the dead will be immediately raised and assembled at the judgment seat; the earth will be burned up; the righteous and the wicked, having each received their final sentence, will pass, the one into the presence of God, to enjoy forever the smiles of his love, and the other, unforgiven, into an eternal banishment from him. The precise time when this momentous event will occur, though it is generally believed to be at no very distant day, has not been, as is generally held, explicitly revealed. It is believed to have been left, much as has been the close of life in reference to each individual; the event is certain, but the precise time of its occurrence is unrevealed. Individuals have arisen, however, at different periods, professing to have ascertained the precise time of this event, and many seasons have been fixed upon, some of which have already passed. At the present moment many minds are much excited in the expectation of realizing the fulfilment of this predicted event, as fixed by Mr. Miller in the early part of the present year. We are not satisfied ourselves that this event is thus near, and yet, according to the generally received opinion, it may occur thus early.

Thus it will be seen, the editor of the 'Watchman' desires to avoid the responsibility of the Miller theory; but still he labors to keep up the excitement by asserting that the Second Coming of Christ is yet future, and perhaps very near.

We desire to repeat in this place what we have often said before, (and we do it with the most solemn assurance of its truth,) viz. that the Second Coming of Christ is not future, but is passed. There is no truth more clearly proved by the Scriptures than this; and it is a matter of astonishment that the partialist clergy do not see it; and a still greater matter of astonishment, if they see it, that they continue to contradict it. In the one case, what are we to think of their discernment? In the other, what are we to think of their honesty?

Let us see what Jesus said in regard to the Second Coming, for his word ought to be considered sufficient to settle the question. In the first place, see Matt. xvi. 27, 28. 'For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.' Now notice particularly that the Saviour says, '*There be some standing here*, which shall not taste of death till they see the Son of man coming in his kingdom.' To 'taste of death,' is a Hebraism, signifying *to die*; and hence the meaning of this passage is, there be some standing here which *shall not die*, till they see the Son of man coming in his kingdom. Here it is evident, beyond possibility of mistake, that the coming of the Son was to take place during the natural lives of some of those who stood near him at the time he uttered these words.

Whenever the evangelists give an account of this conversation of our Lord with his disciples, as to the subject under consideration, they give it precisely in the same manner. See Mark viii. 38; ix. 1,—'Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily, I say unto you, that there be some of them standing here which shall not taste of death till they have seen the kingdom of God come with power.' See also Luke ix. 26, 27,—'For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.' Here, in each instance, the evangelists have recorded the explicit assurance of Jesus, that his coming to judge and recompense men according to their works, would take place while some of those people lived who stood near him when he spake. What can be more plain than this subject?

On other occasions, Jesus embraced opportunities to impress upon the minds of his disciples the same fact with respect to the coming of the Son of man. And in one particular instance, he pointed out John, his beloved disciple, as a person who should live until his coming took place. The account of this is recorded in John xxi. 21, 22, 23. 'Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *If I will that he tarry till I come*, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but *If I will that he tarry till I come*, what is that to thee.' Agreeably to this account, John lived until after the destruction of Jerusalem. Again, in Matt. x. 23, we have the following words: 'But when they persecute you in this city, flee ye into another: for verily I say unto you, *ye shall not have gone over the cities of Israel till the Son of man be come.*' Here is an unconditional assurance from the lips of the Saviour, that, pursued by their angry persecutors, the disciples would not traverse all the cities of Israel, before the coming of the Son of man took place. Now, why ought the Second Coming of Christ to be considered an event yet future? Is not the fulfilment confined by the words of the Great Teacher, to time long ago passed by?

We have never seen an article written by mortal man, which conveyed a greater amount of information in the same space, than the following extracts from the works of the illustrious Lightfoot. We seriously believe it is our duty to republish these extracts as often as once a year, and in fact it ought to be done once a month, until the Miller mania ceases. Dr. Lightfoot was one of the most learned men in Biblical knowledge, especially in things appertaining to Jewish economy, that ever lived. It is true he believed in the doctrine of a future judgment and endless misery; but burdened and hampered as he was by that theory, still he had a mind to see and a heart to acknowledge, that the texts which are relied on to prove that the Second Coming of Christ is yet future, do by no means sustain such a position. Let it be remembered, that Dr. Lightfoot was not a Universalist, but a believer in endless misery. He was one of the Westminster Assembly of divines—the body which framed the Westminster Assembly's Catechism, so well known in this country. He was a man of untiring industry, deeply learned, a giant in theology, whose head seemed to be a fountain of Jewish literature. Let the reader remember these facts, and then let him ponder, and study with great care, the sentiments of the following extracts.—Thus he will see (for he cannot fail to see) that the language now applied to the future coming of Christ, and a supposed destruction of the material earth, had its fulfilment long, long ago, and has no reference to future time whatsoever.—Read carefully; study critically.

'Our Saviour saith, Matt. xvi. 28. 'There be some *standing* here, which shall not taste of death, till they see the Son of man coming in his kingdom.'—which must not be understood of his coming to the last judgment; for there was not one standing there, that could live till that time:—nor ought it to be understood of the resurrection, as some would have it; for probably not only *some*, but, in a manner, *all* that stood there, lived till that time. His coming, therefore, in this place, must be understood of his coming to take vengeance against those enemies of his, which would not have him to rule over them, as Luke xix. 12, 27.

'Perhaps it will not repent him that reads the Holy Scriptures, to observe these few things:

'1. That the destruction of Jerusalem and the whole Jewish state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more, than the whole world beside,—by so dreadful and amazing plagues, (Matt. xxiv. 29, 30) 'The sun shall be darkened, &c. Then shall appear the sign of the Son of man,' &c.; which yet are said to fall out, within that generation, (ver. 34.—2 Pet. iii. 10) 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' &c. Compare with this Deut. xxxii. 22; Heb. xii. 26; and observe, that, by *elements*, are understood the Mosaic elements, (Gal. iv. 9; Col. ii. 20;) and you will not doubt, that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

'Rev. vi, 12, 13: 'The sun became black as sackcloth of hair, &c. and the heavens departed as a scroll, when it is rolled together,' &c.—Where, if we take notice of the following plagues, by which, according to the most frequent threatenings, he destroyed that people, viz. the sword, (ver. 4,)—famine, (ver. 5, 6,)—and the plague, (ver. 8,)—without comparing those words, 'They say to the mountains, fall on us and cover us,' with Luke xxiii. 30;—it will sufficiently appear, that, by those phrases, is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv. from ver. 22 to 28, and clearly enough explains this phrase. To this appertain those and other such expressions, as we meet with; (1 Cor. x. 11.)—'On us the ends of the world are come';—and (1 Pet. iv. 7.) 'The end of all things is at hand.'

'2. With reference to this, and under this notion, the times, immediately preceding this ruin, are called the 'last days,' and the 'last times,' that is, the last times of the Jewish city, nation, economy. This manner of speaking frequently occurs; which let our John himself interpret, (1 John ii. 18;) 'There are many antichrists, whereby we know it is the last time;' and that this nation is upon the very verge of destruction, when as it hath already arrived at the utmost pitch of infidelity, apostacy, and wickedness.

'3. With the same reference it is, that the times and state of things immediately following the destruction of Jerusalem, are called, a 'new creation,' 'new heavens,' and a 'new earth,'—(Isa. lxv. 18;) 'Behold, I create a new heaven and a new earth.' When should that be? Read the whole chapter; and you will find the Jews rejected and cut off; and from that time is that new creation of the evangelical world among the Gentiles.

'Compare 2 Cor. v. 17; and Rev. xxi. 1, 2; where, the old Jerusalem being cut off and destroyed, a new one succeeds; and new heavens and a new earth are created.

'2 Pet. iii. 13: 'We, according to his promise, look for new heavens and a new earth:'—the heavens and the earth of the Jewish church and commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the evangelical state.

'4. The day, the time, and the manner, of the execution of this vengeance upon this people, are called, 'the day of the Lord,' 'the day of Christ,' 'his coming in the clouds, in his glory, in his kingdom.' Nor is this without reason; for from hence does this form and mode of speaking take its rise:—

'Christ had not as yet appeared but in a state of humility: contemned, blasphemed, and at length murdered, by the Jews: his gospel rejected, laughed at, and trampled under foot: his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in his glory, his kingdom, and power; and calls for those cruel enemies of his, that they may be slain before him.

'Acts ii. 20: 'Before that great and notable day of the Lord come.' Let us take notice, how St. Peter applies that prophecy of Joel to those very times; and it will be clear enough, without any commentary, what that 'day of the Lord' is.

'2 Thess. ii. 2: 'As if the day of Christ was at hand,' &c. To this, also, do those passages belong, (Heb. x. 37,) 'Yet a little while,—and he that shall come, will come:'—(James v. 9:) 'Behold, the Judge is at the door:'—(Rev. i. 7; 'He that cometh in the clouds:'—and (xxii. 12;) 'Behold I come quickly.' With many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation; and in this very sense, must the words, now before us, be taken, and no otherwise, 'I will, that he tarry till I come:'—'For thy part, Peter, thou shalt suffer death by thy countrymen, the Jews; but as for him, I will that he shall tarry till I come and avenge myself upon this generation; and if I will so, what is that to thee?' The story that is told of both these apostles, confirms this exposition; for it is taken for granted by all, that St. Peter had his crown of martyrdom, before Jerusalem fell; and St. John survived the *ruins* of it.'—Works xii. 433—436. Again, the same writer says, 'In such a sense are such phrases as these to be understood; 'upon whom the ends of the world are come,' (1 Cor. x. 11.) Not the very last times of the world; for the world hath lasted sixteen hundred years since Paul spake that; and how long yet it may last who knoweth? but the end of that old world of the Jewish state, which then hasted on very fast. In the same sense are the words of our apostle, [this extract is from a sermon on 2 Pet. iii. 13,] in his First Epis. chap. iv. 7, 'The end of all things is at hand;' not the end of the world, but of that city, nation and economy: the like is that (Jas. v. 9), 'Behold the Judge standeth before the door,' and divers other of the like nature. . . . . The state of the church and gospel after that dissolution of that old world, is called, sometimes, 'the world to come,' (Heb. ii. 5;) sometimes 'new heaven and new earth,' as in the text (2 Pet. iii. 13;) sometimes 'all things new,'—as 'old things are passed away; behold, all things are become new,' (2 Cor. v. 17.) So that, by this time, you see plainly the meaning of our apostle in this place. In the verses before, he speaks of the dissolution of the Jewish church and state in such terms as the scripture useth to express it by, as if it were the dissolution of the whole world; and, in the words of the text, of the new face and state of the church and the world, upon the dissolution, when a new people and a new economy took place.' Works, vi. 293. See, also, iii. 184, 314, 315, 320, 327; and xi. 303, 304, 404, in which last place he states that the phrase 'day of judgment' is applied to the destruction of Jerusalem.'

Ordination of Brs. Breare and Stevens.

On Friday evening, of last week, the ordination of Br. Robinson Breare, of Halifax, N. S. and Br. H. P. Stevens, of Provincetown, Mass., took place in the First Universalist Church in this city. The causes of the ordination, as laid before the ordaining council, were as follows: Br. Breare is located in a far distant province, where there is not, so far as we know, a single preacher of the universal reconciliation except himself. Judging, as he did, that he ought to be reordained, or rather, ordained to a different ministry from that into which he had been formerly inducted, he saw none so favorable an opportunity for the service, as during his visit to Boston. Br. Stevens is settled at Provincetown, the farthest town on Cape Cod; and the pressing wants of the Society there, required his immediate ordination. Being in the city, and learning that an ordaining service was to be performed, he took the advice of his brethren, appeared before the council, stated his case, and the council voted to accede to his wishes.

The services, as we have said, were performed in the First Universalist Church, almost upon the very spot on which Murray and very many of the Fathers have stood, to proclaim the words of eternal life. Although it was a secular evening, still the house was very full. All the pews were taken up, and some persons occupied seats in the aisles, and others were obliged to stand. We judged there were about 1200 persons present.—All seemed to listen with the most devout attention, while the services were performed in the following order:

1. Anthem, from the Choir.
2. Reading Select Portions of Scripture, Br. J. Prince, of Essex.
3. Introductory Prayer, Br. T. J. Greenwood, Marlboro'.
4. Hymn.
5. Sermon, Br. S. Streeter, of Boston, from 1 Cor. ii. 4, 5. '*And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: That your faith should not stand in the wisdom of men, but in the power of God.*'
6. Consecrating Prayer, Br. T. Whittemore, of Cambridgeport.
7. Delivery of the Scriptures and Charge, Br. H. Ballou, of Boston.
8. Right Hand of Fellowship, Br. O. A. Skinner of Boston.
9. Concluding Prayer, Br. A. P. Cleverly, of Chelsea.
10. Anthem, 'Go ye into all the world,' &c.
11. Benediction.

These two brethren who were thus consecrated to the work of the ministry, will bear away with them from Boston the best wishes, and the most ardent prayers of the brethren here. Br. Breare is about to return to Halifax, the place where he was brought to the knowledge of the truth as it is in Jesus. There are a few believers in the great salvation there. In these few he will find friends, brethren, ardent coadjutors; but all around him the world is cold and distant and forbidding.—He has resolved to devote himself wholly to the work of the ministry, to consecrate all his mental and moral powers to that great work. May the Lord bless him, and go with him, and make his path plain, and crown his labors with success, and give him many souls as the seals of his ministry. May the truth mightily prevail in Nova-Scotia. May a new era begin there; may the day for Zion's glory there arise. O may the pure doctrine of divine grace, in all its loveliness and power, so captivate the hearts of the people, that many souls may be found, who shall espouse the great truth of the world's redemption.

Capital Punishment.

Gov. Morton's Speech—recommendation of the abolition of the punishment of death.

The abolition of Capital Punishment is a subject which has most deeply affected the hearts of philanthropic citizens in every part of the Commonwealth. More generally than at any former period, does this subject now agitate the public mind. The sentiments of Gov. Morton touching this matter, may be found in the following extract from his late Speech to the Legislature:

'Upon the subject of Capital Punishments, and of Incorporations for the transaction of private business, I ask your attention to the views heretofore presented by me. My conviction of their soundness and justness has been confirmed by reflection and observation.

The history of criminal jurisprudence shows that the mitigation of punishment does not increase crime. On the contrary, crimes are found to be most numerous where penalties are most severe. All unnecessary severity is vengeance rather than punishment. Not only benevolence and humanity, but justice and expediency, enforce the argument in favor of lenity. I therefore renew my former recommendation, that the punishment of death be abolished in all cases, unless the Legislature should deem it more wise to commence the experiment with the exception of aggravated murder. I am also of opinion that a general melioration of the criminal code would better comport with the present spirit of penal legislation, and tend to diminish, rather than increase, the commission of offences.

Rev. O. A. Brownson and Rev. J. F. Clarke, Unitarian clergymen of this city, are the principal writers in the new Unitarian paper published in this city, entitled the 'Christian World.' They will probably give to the paper its distinctive character.

Worshippers of Elder Knapp.

One of the few good things which in a course of years have proceeded from the pen of Rev. P. R. Russell, will be found below. Mr. Russell is a great enemy of Universalists, as much so as Saul of Tarsus was of the Christian Church.—But we forgive him, on the old ground, that he knows not what he is doing. When he says a good thing, we are pleased to copy; because, whatever he may think of us, we are no enemy to him. We are pleased with the general tenor of the following remarks; and we think Elder Knapp and the Baptists, are worthy of the rebuke which is administered.

'When the Elder left Salem, a vast crowd is said to have followed him to the cars, and four hundred persons accompanied him, as a kind of escort to Boston. I was grieved to hear of this. It looks too much like the man-worship of party politics; too much like empty and foolish parade. Such homage should not be offered to mortals, and if offered should be peremptorily declined.—Elder Knapp should have declined the escort of four hundred, and saved his own character and the cause of God from reproach. There is but one step, it is said, from the sublime to the ridiculous. Satan is always busy with useful ministers of the gospel, and not unfrequently turns their usefulness and popularity into a means of their own destruction. When the devil can encircle a preacher of the gospel with a crowd of fawning flatterers to pamper his vanity, a great point is gained; and the preacher soon becomes a fallen man.'

We give on our outside to-day, from the 'Universalist Union,' an excellent article from the pen of Rev. T. J. Sawyer, in regard to that eminent German Universalist, Jung Stilling. He was an eminently pious and good man; and the Partialists of this country have been of late praising him greatly for his Christian life. Let it be remembered that he was a Universalist; and this fact will fully prove, that Universalism is consistent with a life of ardent piety and devotion.

Elder Knapp's Claims Disputed.

Almost every body in New England has heard, that Elder Knapp, the famous Baptist revivalist, was the *originator* of the Washingtonian Temperance Reformation in Baltimore. The story originated with the Elder himself. He has boasted almost every where, that he was the cause of the beginning of that great movement. We pronounced this statement one of the Elder's *large stories*, and cautioned the community not to believe it. We have now the means of convincing all, even the most hard to be convinced, that such a pretension is a mere deception practiced upon the credulous. The leading Washingtonians in Baltimore have made a movement upon the subject, and they fully and explicitly deny that Elder Knapp had any agency in the matter.

Below will be found a letter from the Rev. J. Shrigley, of Baltimore, besides a statement from the *original* founders of the Washingtonian Society in that city. Those men are not Universalists, but Partialists. Still they know that the story is false; and they feel it their duty to come out before the world, and contradict it.

Let the reader peruse the following correspondence and certificate:

Unfounded Claims—Washingtonian Movement in Baltimore.

Baltimore, Jan. 11, 1843.

My Dear Friend and Brother:—I was very much surprised to see, by an article in the 'Trumpet' of Dec. 31, that Elder Jacob Knapp has asserted that he was 'the cause of the beginning of the Washingtonian movement in Baltimore.' Now this is truly astonishing! And I am wholly unable to understand for what purpose Mr. K could make such a statement, unless it was a desire to have his name connected with *one* good movement before he shall have lost the esteem of all virtuous minds. Every person who is conversant with the history of the Temperance movement in the United States, knows very well that Mr. Knapp *was not the cause* of the grand Washingtonian movement, which originated in this city. He had not the least influence, either 'directly or indirectly,' in the organization of the Society which originated here; and it is folly in him to attempt to set up a claim for the honor of what he has not the least right or title to whatever.

To satisfy myself, and to furnish your readers with indisputable evidence of the falsity of Mr. Knapp's statement, I addressed a note to W. K. Mitchell, Esq., the very worthy President of the Washington Temperance Society in this city, and have received the following communications, which you are desired to lay before your readers, that the original founders of the Society may not be ungenerously robbed of the honor to which they are so justly entitled.

The gentlemen whose names are annexed, are now ranked among our most respected citizens, and the utmost reliance may be placed in their statement. That they may not be suspected of any peculiar religious partiality for kindly giving me the certificate found below, it is but just to say, that neither of the gentlemen is a professed believer in the doctrine which distinguishes us from some other denominations of Christians.

You will allow me to tender my compliments to W. K. Mitchell, Esq., for his prompt reply to my communication, and believe me to be very truly and affectionately your brother,

J. SHRIGLEY.

Baltimore, Jan. 11, 1843.

DEAR SIR:—I have received yours of the 9th inst. and take great pleasure in communicating to you the information you desire, of which the accompanying certificate and book will I hope be conclusive and satisfactory.

I have received several communications on the subject from individuals with whom I had no personal acquaintance, and of whose responsibility I had no knowledge. But the request, coming from a gentleman so well known and so highly esteemed, is one which affords us much pleasure to satisfy.

Very respectfully your ob't servant,

W. K. MITCHELL.

To Rev. J. Shrigley, Baltimore.

CERTIFICATE.

'*Baltimore, Jan.* 11. 1843.

'We, the undersigned, survivors of the original six founders of the Washington Temperance Society, certify, that Elder Jacob Knapp had no agency in the formation of the Washington Temperance Society, and that its formation cannot with truth or justice be attributed in any manner to his influence or exertions, directly or indirectly. The act was spontaneous among ourselves, without the agency of any known human influence, and we can ascribe it only to the manifestation of the beneficence of the Divine Author of all good.

The origin, history and characteristics of the Society are truly and fully explained in a book published by John Zoy, a member of the Society, and entitled, 'The Foundation, Progress, and Principles of the Washington Temperance Society of Baltimore, and the influence it has had on the Temperance movements in the United States.'

W. K. MITCHELL,
JAMES MACURLEY,
Signed, DAVID ANDERSON,
ARCHIBALD CAMPBELL,
JOHN F. HOFS.

We are happy to learn that Br. Josiah Gilman, late of Tyngsboro', Mass. has accepted an invitation to remove to the town of Atkinson, N. H. and take the charge of the Universalist Society in that town, and others in the vicinity. A further notice of our correspondent's letter in our next.

What we did not say.

The following paragraph is from the pen of Br. Drew, of the 'Gospel Banner':

The rebuke that Br. Bacon administers to the editor of the 'Trumpet' for having lately assailed Dr. Channing's good fame, in saying there was no 'moral greatness' in the man, is deserved.—We are not willing that our Unitarian brethren, or the public in general, should suppose that Universalist editors are disposed to detract from the well merited fame of that great and good man.

'Let the righteous smite me, and it shall be an excellent oil,' saith the good Book: that is, it shall *heal* and not *wound*.

But Br. Drew has made a mistake. The editor of the 'Trumpet' has never said 'there was no moral greatness' in Dr. Channing. What we did say was this: ☞'There was no moral greatness in the manner in which he avowed Unitarianism twenty years ago, being driven out by opponents, after long concealment,'—a very different thing, Br. Drew, from what you attribute to us. So, we see, stories never lose any thing by being circulated.

Our declaration concerning Dr. Channing we now affirm to be strictly true, notwithstanding what has been said. We will accord to every man what we regard to be a just meed of praise; but we always wish to judge from *facts*, and not to say things because others say them. In regard to Dr. Channing we shall speak our own convictions. Nobody else is responsible for them; and nobody else is obliged to believe what we say, except so far as we prove it. At the proper time, we shall substantiate our declaration.

The Convent Question.

The 'Boston Pilot,' the Catholic journal of this city is becoming raving mad upon the Convent question. We have no controversy with that paper. We shall pursue our own course, and be turned neither to the right hand nor the left by what its editor may say. He accuses us of 'falsehood;' he speaks of a 'villianous paragraph in the Mercantile Journal.' The Selectmen of Charlestown at the time the Convent was destroyed are called 'a precious clique of ignorant bigots.' The 'Trumpet' is charged with a 'scandalous departure from justice and decency;' of being 'too supremely ridiculous and contemptible to merit the semblance of an answer;' and at the close of the article the editor is charged with being 'so wanting in moral honesty as to attempt to endorse the outrages of ruffians by the employment of falsehood.'

We cannot esteem it necessary to make the slightest reply to language like this. What a spirit! Why not be more mild and christian-like? We are desirous that Catholics and Protestants should be all equally under the protection of the laws; and that there should be no special legislation either for the benefit of the one or the other. Let the Catholics have all the opportunities for redress of grievances that Protestants have. If a Protestant Meeting-House should be burned down by a mob, would the Legislature pass a special act of remuneration? Dwelling houses have been attacked and destroyed; but the Legislature passed no act of remuneration.—If a man attack me on the highway, and take my purse, the law does not remunerate me. If the midnight incendiary burns my house, the law does not remunerate me. It will lend me the full power of its assistance to detect the offender and bring him to justice; but it will not bear my loss. Would it be any more a duty to remunerate for the destruction of *a Convent* than a dwelling house? If the principle be a just one, let it be carried out into all cases of suffering by violence; and do not let us favor some and neglect others.

In this country, Catholics and Protestants all stand on the same ground. For ourselves, we are friends to the broadest religious liberty; and we would be glad to see religious liberty enjoyed in Catholic countries as it is among us. We have always condemned the conduct of the mob that destroyed the Convent, as we do that of all mobs. It is capable of no defence. It was base, cowardly, wicked; and we regret that the guilty were not detected and punished. Such are our views.

Installation.

At the recent session of the Essex County Quarterly Conference, Br. M. B. Newell was installed as pastor of the Church and Society in Annisquam, (Gloucester,) Mass. The order of exercises were as follows:

Reading of the Scriptures, by Br. J. Gilman.
Prayer, by Br. G. G. Strickland.
Sermon, by Br. J. H. Willis.
Installing Prayer, by Br. T. P. Abell.
Charge, by Br. J. Gilman.
Hand of Fellowship, by Br. G. G. Strickland.
Address to the Society, by Br. J. Allen.
Benediction, by the Pastor.

May the smiles of the Great Head of the Church rest upon this union; and may both pastor and people ever have occasion to remember with gratitude and joy, the event which bound them together in their present relation.

Not only the above, but the other services were thought interesting and profitable. Indeed it was one of the happiest meetings. But few ministers were present, yet there were a multitude of people. At every service the house was filled, and, sometimes, more than filled. Sermons were preached by Brs. Strickland, Abell, Willis and Gilman; and there were also three or four very edifying *free* Conference meetings. The weather was exceedingly pleasant, and nothing occurred to mar the general joy of the occasion.—Peace and plenty to the people of rock-bound Annisquam.

Elder Knapp's fame in New-Hampshire.

The independent editor of the 'New Hampshire Courier,' does not hesitate to express his opinion freely, concerning the Baptist revivalist, Elder Knapp, and the effect of his late visit to that State. This editor had been much blamed, because he did not praise and flatter the Elder, while he was carrying on the revival in Concord. The following paragraph is from a late number of the 'Courier':

When we first alluded to Mr. Knapp, while he was with us in this place, we said as little adverse to him as we could with any degree of reference to truth if we spoke of him at all. The unchristian bitterness which many attempted to display because we did not praise a man for whom we did not honestly entertain a very favorable opinion, convinced us fully that the days of man-worshipping had not passed, nor were the Catholics the only denomination of Christians who believed in real Popes and sin-forgiving Priests. We knew, however, the time would come when good sense and sound reason would triumph over the wild spirit of denunciation and sectarian bitterness; and we have evidence every day that the attempt to read whole denominations out of the pale of Christian brotherhood, will be frowned down by a liberal and Christian community.

Is it right to expose them?

The question sometimes arises, is it right to expose the cases of iniquity which occasionally occur in men of high standing in society? The heart is sometimes pained with the fall of some distinguished revivalist, who brings a disgrace on himself and all with whom he is connected.—Then again there are cases like that of Elder Thurston, of Lowell. Is it wise to name these cases? Does it do any good? Does it show a proper spirit?

We reply, that it depends much upon the spirit in which it is done, and the object which is held in view. If the object be to injure the unfortunate individuals who have fallen, it is altogether unjustifiable. There must be some good object in view, there must be some necessity for the publication, or it is not justifiable. If it be merely to gratify a bad public taste, the motive must be condemned.

Let us look at the Bible. Do not the sacred writers expose the wickedness of bad men? Did not Jesus do this, even in regard to persons of high standing in society, and holding high offices in the ecclesiastical establishments of that age? He did; but he did it in a meek and benevolent spirit, and for a good purpose. It is often necessary to put the public on their guard against bad men, that the world may no longer place confidence in them, and be deceived and injured by them. This forms a justifiable reason for exposure; the object which is had in view is benevolent. So, saith the Saviour, 'By their fruits ye shall know them.' It is necessary to observe the conduct of the distinguished advocates of any system, that we may know what are the tendencies of the doctrines they defend. We are told that Universalism is an exceedingly bad doctrine. Judge of it by its legitimate tendencies. We are told too, that the prevailing Partialist doctrines are of very good tendency; that they preserve men from evil, and keep them in the true and living way. But all this must not be taken for granted. We must judge of those doctrines by the lives of the most eminent of those who believe them—those who feel their influence most—those who are the most active in the promotion of them. Again: It ought to be remarked, that many regard the excitements called revivals of religion as of very doubtful tendency. We do not deny that they bring large harvests of nominal professors into the Partialist churches; but upon the whole, is their tendency good? Do they encourage purity of mind? We must refer to facts to settle these questions. But let it be always borne in mind, that the innocent are never to be condemned for the conduct of the guilty. Because there have been alarming and humbling instances of wickedness in the Partialist ministry, it by no means proves that all are alike wicked. There are many excellent men who give their patronage to Partialist doctrines; but the true reason is, not because the doctrines are good, but because such men are deceived, and are yet in darkness in regard to the true gospel.

Such are some of our views on the above very important subject; and we commend them to the attention of our readers.

Millerism—the Schools being stopped.

In a certain town in New Hampshire, not 30 miles from the capital of that State, a town of some note, which sends two Representatives to the General Court, there has been a wild scene caused by the Miller fanaticism. The editor of the 'New Hampshire Courier' says,

A young gentleman of our acquaintance, an excellent teacher, commenced keeping a school on the 8th ult., at which time there was in the district but little, if any, excitement about the 'end of the world.' The people were kind, the scholars obedient, and the school pleasant; but there soon came into town a Baptist minister, who had embraced Millerism, and by day he preached in the meeting-house, and evenings in the school-house—and such was the excitement before Christmas, or in about fifteen days after the school commenced, that it broke up the school entirely, and the teacher left, without one word of complaint having been uttered or any dissatisfaction felt towards him by parents or by scholars. A singing school taught by a worthy person, shared the same fate. All work looking to coming years is at an end there; and the logs cut for the mills are not to be drawn, nor wood for another summer drawn to the doors.

The Committee who engaged the teacher, had the grace to give him the following certificate, to show that the school did not stop for want of qualification in the teacher. The 'Courier' withholds the names of the parties and of the town.

CERTIFICATE.

'*To all whom it may concern:*—

This may certify that I, ——— ———, of ———, N. H. was a committe chosen by the people of this District (No. 8 north), to employ a person to teach our school the present winter;—that I engaged Mr. ——— ———, of ———, to keep the same, agreeing to give him $18 per month, and his board;—that I consider Mr. ——— to be a young man of good moral character, and well qualified to teach, and that no fault has been found with him as a teacher; but that in consequence of nearly all in this District believing in the Second Advent doctrine, that the end of all things is near at hand, even at the door, we thought proper that the school should be discontinued in order that our children may attend to the salvation of their souls.

This writing is given to clear Mr. ——— from any suspicions that may arise, that the school has been discontinued from any deficiency of duty or ability on his part. ——— ———, Committee.

———, Dec. 26, 1842.'

'The New Englander.'

We ventured, a few weeks since, to put our subscribers on their guard against a new publication which has made its appearance in Connecticut, entitled the 'New Englander.' No one would suspect any thing sectarian in a work with such a title; but it is rankly sectarian, and peculiarly bitter against Universalism. We are happy to see, that our remarks are approved by Br. Sanford, of the 'Universalist' of that State.

We agree with Br. Whittemore in saying that Universalists may expect a determined enemy to their faith in this publication, lately commenced New Haven. A good Orthodox friend of ours, in who is an agent for the work, handed us the first number of it the other day, and asked us to give it our support as a valuable literary quarterly or tri-monthly. On reading it, our answer was, 'if it were a valuable *literary* work, it should have our patronage; but it is too blue with the old Connecticut Orthodoxy to meet our approbation;' and we say this that our Universalist friends may know what estimate we put upon it. If they want to see how they work it in these days to prop up Orthodoxy, and to fight Universalism, they had better subscribe for it; otherwise, it will be of but little service to them, as they can find better literature in other periodicals. The January number has a long article against Universalism,—a review of Mr. Smith's book. It contains also an article in defence of capital punishment. We have no doubt that the work has been got up for the express purpose of propping up the old Calvinism of New England, under the specious pretence of being devoted to general literature.

Tippling Justified.

The following article is from the 'Boston Notion,' and is said to be from the pen of its editor:

'A good article is like a glass of whiskey punch—or a timber doodle—sharp, sweet, and spirited. But, partial as we confess ourselves, to either of these delightful beverages, no man, we think, unfurnished with the bowels of a New York magistrate, would stick eternally to the same liquor. For our own part, we covet variety in our tippling—a little preliminary Sauterne and a reasonable suffusion of Maderia, before we venture, without compass or quadrant, on the magnum mare of the timber doodle. At such times, we derive considerable enjoyment from a peppered spatch-cock, or a devil'd biscuit, which no one, better than ourself, knows how to prepare.'

We deeply regret that such sentiments should be admitted into any journal, especially one in this good city of Boston. We are not at all acquainted with the art of tippling, and therefore do not understand the application of the phrases above used. But the appalling fact stares every one in the face, that it is a justification of the art of tippling. Let the editor of the 'Notion' then be written down, as a man who is willing to publish such sentiments as the foregoing.

We deeply regret to see the multiplicity of proofs, that sound Temperance doctrines are fast losing their hold upon the public mind. It seems to us, (we hope it is not so,) that the march of the Temperance cause is retrograde. Can it be possible that any good man will lend his influence to bring upon the country again the evils of rum-selling and drunkenness, as they have existed in former years?

Election Sermon.

Rev. Edwin H. Chapin, of Charlestown, has been elected by the House of Representatives of this State, to preach the Election Sermon at the organization of the Government in 1844. We are happy that the choice has fallen on a gentleman so well capable of doing honor to the Commonwealth.

The 'Western Luminary' comes to us in a new dress, and is decidedly improved. It is published at Rochester, N. Y. for $1,00 per year, and is conducted by several brethren of known talent and experience. It is devoted to the doctrine of Universalism in its doctrinal and moral bearings.

Sears' New Monthly Family Magazine.

We have received the first number of this new Magazine, from Saxton, Peirce & Co. the Boston publishers. From every indication, we should judge it will be a very useful work. As to the sentiments of the editor on all subjects, we cannot speak; we shall wait for them to be developed; but the appearance of this Magazine shows that no pains or expence are to be spared to render it worthy of patronage. It will contain many engravings. The editor promises to keep his Magazine 'free from all sectarian spirit,' and he solicits the patronage of 'ministers and Christians of *all* denominations.'

Meeting at Danvers.

Conference Meeting at Danvers—Expected gathering of believers from Salem, Marblehead, Lynn, Danvers, &c. &c.

It is proposed to have a Union Meeting at Danvers on Wednesday next. Brethren and friends of our common faith are especially invited to be present. The clergy are assured that their services are desired. It is hoped, that the meeting will be equal to the late deeply interesting Conference at Marblehead. There will be services morning, afternoon and evening. Brethren, go for the purpose of enjoying a rich spiritual blessing.

COMMUNICATIONS.

Essex Quarterly Conference.

The Essex County Quarterly Conference met on the 18th inst. in Annisquam. After choosing Moderator and Clerk, the Council proceeded to despatch the little business which happened to come before it. It was left with the Standing Clerk to make arrangements for the next regular meeting of this body, as no applications were received in reference to the place of adjournment. Our friends who may be desirous of having the Conference meet with them in April next, will please communicate, at an early day as may be convenient, with T. P. ABELL.

Rev. E. Dow.

Hanson, Jan. 9, 1843.

Br. WHITTEMORE,—I wish to say a word or two in the 'Trumpet' touching the case of Br. E. Dow. I suppose that Br. Browne, of Nashua, alluded to me, instead of S. C. Hewitt. On my way to Vermont last October, I called on Br. Dow, and urged by him, put up with him over night. I remained with him till noon the next day. This if my memory serves me was the 20th of Oct. We had a friendly and pleasant interview—conversed much upon various topics. During the evening he informed me that his mind had undergone a change, and that he began to doubt whether he could be properly denominated a Universalist. I requested him to communicate himself freely to me that I might know what his peculiar views were. He did so. But he never intimated to me that he had discarded any of the fundamental principles of Universalism. Indeed, I told him after a conversation of three or four hours, that I could not see, for my life, that his present views and opinions conflicted, in the least, with the main and principal sentiments deemed sacred by us as a denomination of Christians.

Wherein he seemed to think that he differed from us, materially, was in relation to the principle of 'eternal life' and the effect that the conduct of men here would have upon his future destiny. Having reasoned and reflected much upon the subject, he was about ready (his mind then was not fully established however) to adopt the conclusion that one man who should make a wise use of his talents here, who should improve and expand his mind in religious knowledge, would be in advance of another who should neglect to do this But at the same time he held, if I understood him, that all men would be happy; and happy according as they had cultivated their intellectual and moral powers. But as his mind was in a rather unsettled state, he did not know as he ought to continue to preach, and thought he should retire from the ministry when his contract was fulfilled, which he made with the committee of his society. I gave him to understand that I saw no serious objections in the way—he could continue to preach, and dwell on those truths upon which his mind was fixed; and at the same time he could proceed in his investigations and be governed by the light as it might break into his understanding.

These remarks seemed called for from me, lest some might suppose that I advised him to preach after I knew he had in part, and was about to discard altogether the principles of Universalism. If I have stated any thing not strictly true, Br. Dow will please correct me in the spirit of love. He has my best wishes for his future prosperity and peace. I can truly say, I wish him a happy New Year. But if, as report says, he has renounced the doctrine, the glorious doctrine of a world's salvation, it must be one of despondency and gloom—of sorrow and mourning. For sure I am, there can be no peace—no abiding joy—no solid comfort in believing that the chain which binds humanity together is to be snapped assunder, and a part of God's own family be infinitely and eternally wretched. E. HEWITT.

To the Ministers.

I wish to call the attention of some of the ministering brethren residing within the limits of the Boston Association, to a subject which came up before the Essex Conference at its session, a few months since, in Haverhill. This subject may be seen by reading the following resolutions, which were passed by that body at the session referred to:—

'Resolved, That we deeply sympathize with the widow of our departed Br. Henry M. Nichols, of West Haverhill, in her recent severe affliction, and also with the Society of which he was Pastor; and it is our earnest prayer to God that they may be consoled and sustained by the gospel which he so faithfully preached.

'Resolved, That in this instance we feel it our duty to put into practice the resolutions passed at a former session of our Conference, and approved by the Boston Association, in reference to supplying for a space of time, the desks of infirm and deceased clergymen of our order; that we will endeavor to supply the desk of Br. Nichols for six months, so that his salary may continue to the aid of his widow and children.'

The last resolution, I regret to say, has been complied with, 'in this instance,' by but a very few of our ministers living within the bounds of the Association or the Conference. If there are any others, however, who may be disposed to assist the 'widow and fatherless' of a beloved and faithful brother, I will make the necessary arrangements for them, if they will inform me at what time they can the most conveniently render their services. Brethren, think on these things.

Haverhill, Jan. 19, 1843. T. P. A.

General Intelligence.

Temperance Convention at Weymouth. Notwithstanding the very bad travelling, and the uncomfortable weather, there was a goodly number of Washingtonians and other Temperance men present at the Norfolk County Temperance Jubilee. A spirit of union, zeal and perseverance characterized their doings at the Convention.

An excellent spirit prevailed throughout the proceedings, and of a character to produce good and satisfactory results. The morning was devoted in discussing the resolutions prepared by the committee, which was kept up with good spirit—exhibiting a zeal in the cause of temperance that should characterize all meetings of the kind.

The hour of dinner having arrived, the members of the convention repaired to the public house of A. B. Wales, and partook of an excellent repast. Mr. Wales has made great sacrifices for the cause of temperance, and should be encouraged by all who wish well to the cause. I am informed that Mr. Wales's was the second house in the county that gave up selling liquor. I was delighted to see what was exhibited on the occasion—that of the members not confining themselves to paying Mr. Wales the bare amount for his dinner, but a large number paid double price and some treble, which drew from Mr. Wales a very appropriate acknowledgement.

After the repast, the convention repaired to the Universalist Church, and listened to an address from Isaac H. Wright, of Roxbury, which was to the point, and replete with sound argument.—Mr. Wright has an off hand style of delivery, peculiarly attractive, and on this subject seems not only happy himself, but renders others so. It was very gratifying to see so large a collection of Washingtonians; and in the midst to behold that unwavering and untiring friend of temperance, Deacon Grant of Boston. How few there are that would leave the quiet of home and travel a distance of twenty miles and expose themselves on a very stormy day, with the worst of travelling, to attend a Temperance meeting, thereby to promote the cause of humanity.—Would that others would copy from Deacon Grant, always exhibiting a consistent zeal, worthy the great and holy cause of temperance.—*Mercantile Journal.*

Fires. A barn was burnt in or near Cambridge on Friday evening, about half past 8 o'clock.

About 12 o'clock, same night, the car-house of the Charlestown Branch Railroad was broken into and an attempt made to set fire to it on the inside, which did not succeed. An attempt made on the outside at the same time, was more successful; but an early alarm given by the watchman who discovered it, prevented any serious damage.

On Saturday evening, between 6 and 7 o'clock fire was discovered in the second story of No. 16 Central street, occupied by Messrs. David Thacher and Thomas A. Delano, dry goods dealers.—The fire was extinguished with little damage to the building, but the stock must have been much injured. The stock of Mr. Daniel Bartlett, on the first floor, was considerably damaged by water. The cause of the fire is unknown, although a quantity of lucifer matches were found upon a shelf very near the place where the fire appeared to have commenced; and it is thought by some that they may have been ignited spontaneously.

On Sunday evening, about half past 9 o'clock, fire was discovered in the Soap Manufactory of Chs's Valentine & Co. in Cambridgeport, which was entirely consumed, with nearly all its contents. Insured at the Mutual Manufacturers' Insurance Company, Worcester, for $6000 on the building and $6000 on the stock.

Daring Attempt. On Wednesday evening, about 8 o'clock, says the Keene (N. H.) Sentinel, Mr. Wyman, the keeper of our jail, took a light, and, in company with his little son, 12 years old, entered the large area of the jail to lock up the prisoners, four in number. Mr. W. had locked the door inside, when suddenly he was attacked, (four clubs having been provided and concealed) knocked down, the light extinguished, and at the same time his son was also silenced by one or more strokes of a club. The noise alarmed the inmates of the house, and their cries soon brought assistance, and the three prisoners were then ironed, and safely locked up. Mr. W. has some bad cuts on his head, and many other wounds but not dangerous. His son was also very badly hurt, by blows on the head.

A remarkable Woman. The Westchester Jeffersonian says that there is an old lady residing at Kennet Square, in that county, who is 95 years of age, and can read the finest print without the aid of spectacles. Her memory is surprising, and she can entertain one by the hour in recounting anecdotes and incidents of the revolutionary era, to which she was an eye witness, and which she delights dwelling upon.

A Remarkable Fact. Mr. Barnard stated in a speech in Congress, that in the United States 90 out of every 100 who buy and sell become bankrupts; in England 35 out of every 100. In the United States the creditors received an average of about 8 per cent from the estate of insolvents: in England they receive 55 per cent.

Burglary. The Pontoosuc Factory in this village, says the Lenox (Mass.) Eagle, was entered on Monday morning, and 12 pieces of broad cloth worth about $600, stolen. The Agent of the Company having accidentally discovered two men near the factory engaged in carrying away pieces of cloth, aroused several persons, who started in pursuit. The burglars were arrested, brought before Calvin Martin, Esq., and on Wednesday committed to await their trial at the next February Court. Their names are John Millar (formerly employed by the Pontoosuc Co.) and Benj. Gledhill.

Another Defaulter. A letter carrier, employed in the City Post Office in Washington, D. C., lately absented himself from that place, having been detected in embezzling funds to an amount variously estimated at from five to fifteen thousand dollars.

An Alarming Circumstance. Mr. John Worcester, formerly of Lowell, Mass., for the last 18 months a resident of this city, in the employ of Jacob Worcester, his brother, left here on Friday at 3 P. M., in his usual good health, and without any preparations to go far, and has not since been heard from. Alarm was felt for his safety on Saturday, every inquiry and search was made, particularly upon the ice in the creek, and his friends have reluctantly come to the conclusion, without any positive proof however, that he went on the ice in the creek and went through; the ice, being found on examination, open in many places.—*Buffalo Cour.*

A Dashing General Thief. On Saturday, Jesse R. Rhodes, all sorts of a thief, with a dash of literature, sentimentality and matchless hypocrisy in his composition, was arrested by Constables Clapp and G. Andrews. On Thursday, Daniel Fairchild missed several tubs of butter from an entry in Fanuel Hall Market. He had no doubt that they had been disposed of by the thief at some store and he looked high and low for them, and on Saturday forenoon he happened into J. L. Riddle's auction room, and there discovered three of his tubs of butter among the things in general to be sold that day. Mr. R. was not able to give the name of his butter customer, but agreed to point him out if he made his appearance during the approaching sale. Clapp and Andrews were then sent for, and attended the sale, and it was but a short time before a well dressed gentleman joined the crowd, and was pointed out as the owner of the butter. Terror seized him as Clapp asked him if he had any butter to sell. 'What do you take me for?' he stammered out, and Clapp coolly replied—'What do we take you for? Why for a thief to be sure, and you must go with me up to my office. Your name, my friend, unless I 'm greatly mistaken, is Rhodes; and if I'm right, it is unnecessary that I should tell who I am,as we have met before.'

Rhodes now perceived it was all over with him and was anxious to be got out of the way as quietly as possible. He expressed great horror at the idea that his arrest would get into the newspapers, and refused to tell where he boarded. He was taken to Clapp's office, Franklin Avenue, and there searched. Among his papers was found a letter addressed to '*Col. Rhode's at Mrs. Dame's, Sewall Place.*' Mr. Clapp then went to Mrs. Dame', and asked if a Mr. Rhodes boarded there. She replied that a gentleman calling himself *Col. Rhodes*, formerly of the U. S. army, and a graduate from West Point, boarded with her, and that he was now a merchant on Central wharf, in company with a Mr. Bartlett. Mr. Clapp soon explained the scrape that the *colonel* had got into, and was conducted to his room, where he found three trunks filled with an indescribable collection of plunder:—three miniatures albums, bibles and other religious books; certificates of his good character in his own handwriting; carpenter's tools from a jack-planedown to a brad awl; canes with and without swords, and umbrellas; new door keys and lumps of indigo in any quantity, and even painter's brushes. This ill-assorted plunder was taken possession of by Messrs. Clapp and Andrews, and carried to their office. The miniatures were, upon inquiry, ascertained to belong to Mr. S. L. Gerry, artist, and were stolen from his door in School street, two years ago. At Mrs. Dame's he had stated the miniatures to be representatives of members of his own family—one a likeness of his deceased mother, and the other two likenesses of his two brothers, a clergyman and a lawyer! The carpenters' tools were found to belong to a Mr. Hutchinson, and the new keys had been stolen from some new houses building in Essex stret.—One of the bibles was stamped 'Marlborough Chapel,' and a small vol me of a devotional character, belonged to the Rev. Mr. Hague, and must have been stolen during an interview the prisoner had with Mr. H. in his parlor, while he was on probation as a candidate for admission to his church;—and this fact brings us to a successful deception practised by Rhodes upon Mr. H. About four months ago, he made advances to Mr. H., in the character of a convert,and sustained the part with singular success; he gave interesting accounts of his spiritual experiences and change of affections, and exhibited gratifying evidence of regeneration. During his many nterviews with Mr. H. he gave him the impression that he belonged to a somewhat numerous and respectable family of the name of Rhodes, in Rhode Island, with some of the members of which Mr. Hague had become acquainted while he was *settled in* Providence. At any rate, so completely had he won upon Mr. Hague's good opinion, during his four months probation, that the latter had no doubt that he was a sincere and reliable convert; and as such he recommended him for membership and he was regularly baptized on the first of this month, and admitted into full communion. He exhorted in experience meetings with convincing effect, and had at his tongue's end a complete vocabulary of spiritual sayings; and, as no member of the church who had heard him knew any thing of his real history, it was taken for granted that he was a man of general respectability. In his last address which was delivered on Friday evening last, he claimed acquaintance with the ill-fated Spencer, having known him in some of his early wicked courses. Loudly did he thank the Lord that he had been saved from the destruction which had overtaken the friend of his youth.—'But for the Providence of God,' said he, 'I might like poor Spencer, have died at the yard-arm, instead of being permitted to address you now, and proclaim that my Redeemer liveth, and bless him for what I feel he has done for me.'

His claim to an acquaintance with Spencer is a piece of consummate romance, since for several years past, with a brief intermission, Rhodes has spent his time in the state prison.

As his manners were in good keeping with his professed sentiments, and his conversation peculiarly plausible, it is not at all surprising that Mr. H. was deceived by his arts.

As soon as Mr. Hague heard of Rhode's declaration that he had been acquainted with Spencer, he appointed a meeting with him for the purpose of inquiring why he had concealed the fact until after his admission to the church, as such concealment might be a reason for eclesiastical investigation.

Mexican Indemnity. The terms of payment of the Mexican indemnity have been agreed upon. The payments are to be made in ten half yearly instalments, with 8 per cent interest on the principal. In case any delay occurs in meeting the payments, as they fall due, an additional ten per cent is to be added to the principal.—Provisions are made for the considerations of such claims as have not yet been presented or adjudicated, by appointing commissioners to examine into them. The payments as they fall due, are guaranteed by a mortgage upon the internal revenues of the republic, on which no prior lien exists.

Counterfeiters. A gang of counterfeiters were arrested at Albany, Ia., on the 11th inst., in whose possession were found $12,000 on the Missouri Bank, $5,500 on Indiana Bank, $2,200 on Trust Municipality of New Orleans, all counterfeits.

From Campeachy. News has been received from Campeachy as late as the 3d inst., by the schooner Friedland, Capt. Smith. The news confirms the intelligence previously received, of the continued ill success of the Mexicans in their enterprises against that city. It is even intimated that the latter will be compelled to abandon the siege, and return from the expedition.

Snow in Tennessee. The Nashville Union of the 9th inst. says:—'For many years there has not been so much snow on the ground in this vicinity, as there is at this present writing. It commenced falling on Saturday evening, and was next morning, from ten to thirteen inches deep on a level.'

It is said that Mr. Bancroft has just sent to the press the fourth volume of his valuable 'History of the United States.'

Proposed Mechanics' Hall. We are very glad to know that the Massachusetts Charitable Mechanic Association have authorised a committee to procure a lot of land for the erection of a building for their accommodation; and if a suitable site can be procured and agreed upon, we presume the work may be commenced next spring. At present the Association is obliged to hire rooms for their schools, for their meetings, &c., and still have no place for the deposit of a book, a model or an implement. Their writing and drawing schools are in different parts of the city, and both seperated from their own place of meeting.—*Bunker Hill Aurora.*

An Old Servant. We find among the recent 'doings' at Washington, that a resolution was adopted, instructing the committee on Revolutionary Pensions to inquire into the expediency of allowing a pension to John Cary, who says, that he was the body servant of General Wasington, and was present with him at the defeat of Braddock and the surrender of Cornwallis, and that he is 112 years old.

Mansfield Coal. Many of our readers doubtless recollect, that some six or eight years since, coal was discovered in the town of Mansfield, in this State. Considerable sums of money were expended, at that time, in opening mines in that vicinity; but the coal beds then discovered, were not of sufficient thickness to pay the expenses of working them. In July last, operations were again commenced by four men; and at the present time, they have excavated to the depth of about fifty feet, where the layer is from three to four feet in thickness, about the ordinary depth of coal beds in Pennsylvania and the Western States. The editors of the Boston Daily Mail, in a recent number, stated that they were then burning the coal, and they pronounced it nearly equal to the best Anthracite of Pennsylvania.

The Geological character of this locality, is such as always promises encouragement to the miner. There is a continuous chain, of what are called Transition rocks, extending from Roxbury into the State of Rhode Island; and it is in the Transition strata, that the productive coal beds of this country occur. There is only one other portion of the State, where a Geologist would think of searching for coal. Along the Connecticut river, there is a narrow strip, belonging to what is called the Secondary formation, a class of rocks that often abound in coal. All the rest of the State consists of what are denominated Primitive rocks in which no coal ever is found.

The strata that extends through Mansfield, have been opened at several localities, in Rhode Island; and large 'quantites of coal have been obtained, but the beds discovered hitherto, have been found to be of an inferior quality. There is a good reason to believe, however, that a better variety exists, at some locality, in this Transiton range; and the recent operations at Mansfield promise encouraging results. These mines are situated so near the Boston and Providence Railroad, that every facility is offered for transporting the coal to market. Copper, it is said, accompanies the coal, similar to that of Cumberland, R. I., which gives additional inducement to the miner. The discovery is, every way, deserving of attention; if further results prove equal to present expectations, it must add greatly to the resources of this portion of our State. The present time, when labor is comparitively cheap, would seem to be a favorable period to test the practicability of working mines like these.—*Quincy Aurora.*

An American Slaver on the Coast of Africa.—The Governor of the Colony of Liberia, in a despatch addressed to the Executive Committee of the American Colonization Society on the 9th of June last, states that on his arrival at Bassa Cove, which place he visited in Feb., 1842, he found anchored there a fast sailing schooner belonging to New York. The Captain refused to pay any port charges, in defiance of the authorities, who had no means of forcing a compliance with their regulations. The supercargo of the vessel was a Spaniard. The Governor told him he knew him to be a slaver, and ordered him to leave the settlement. The vessel soon got under way and stood up the coast, but in 10 or 15 days returned, and in 12 hours took in a cargo of 250 slaves and put to sea.—*Transcript.*

The Methodists. A new Methodist church has recently been organized in this city, and there appears to be much trouble amongst this sect. One paper says, 'the old Methodists sneer at the secession. They will find it a grave matter; the defection is wide spread and serious. We have long told our readers that such a feeling, though smothered and concealed, everywhere prevailed in New England.'

Fire at New Orleans. On the 9th inst. a fire broke out at 123 Chartres street. The Commercial Coffee House, the Exchange Restaurant and the Broker's Coffee House, were consumed.—That splendid structure, the St. Louis Hotel, was again saved from destruction.

The Time prolonged. It is understood that Miller and his associates have recently carefully renewed their calculation upon which they found the prophecy of the near approach of the end of the world, when an error was discovered in the footing of one of the columns of a thousand years. This is a very important discovery just now—it will dispel the uneasiness about so sudden a go-off, and give promise that we are yet to witness the filling of many a bubble, and realize the enjoyment of many a pame before the and of all things. The 'ascension robes' with which many of the Millerites on Long Island have provided themselves are not likely to be wanted —*N. Y. Jour. Com.*

The following interesting incident is related in the Brooklyn (L. I.) Daily News:

A story we have somewhere read, of a blind man carrying a lame one, was a few days since forcibly brought to our recollection in the following manner: As we were walking in the upper part of the city we observed two men dressed as mechanics or laborers; our way lying some distance together, we addressed to one of them some unimportant remark. The manner in which it was received, induced us to look more closely at them, when we observed that each was laboring under a terrible deprivation, distressing to each, but differing in its nature; one of them was blind, the other was deaf and dumb. The sense in which either was deficient was enjoyed by the other. He who was blind could hear and speak for both, while he went confidently on his darkened way, under the guidance of his silent companion. It struck us that their communication with each other must of necessity be restricted and uncertain; yet they seemed, and doubtless were, happy in each other's companionship. We looked from one to the other and thought that there was presented to us an instructive lesson.—It taught us to look with less of a repining spirit upon those ills of life which occasionally beset our path, and to feel in a higher degree, that holy feeling of charity toward our fellow men, which more than any other, seems to lift our fallen state, up to a communion with him who taught us 'love thy neighbor as thyself.' Go then on thy way, silent and dark instructors, and may the sorrows of this world press lightly upon thee, until in the fulness of time, thy senses shall all be made perfect, 'where the wicked cease from troubling and the weary are at rest.'

A most amusing incident is related in the St. Louis Gazette. Not long since, while the water was running so deep in the streets of that city as to render them almost impassable, especially for ladies, a very pretty young Miss stood at a corner, apparently at a loss how to cross over. At this time a young man walked up, and seeing her predicament, without waiting for an introduction picked her up, and placed her safely on the other side. Not a word was spoken until the young lady was placed on the sidewalk, when she turned round, and sneeringly exclaimed: 'You impudent puppy!' 'I beg your pardon, Miss!' exclaimed the gentleman with the greatest coolness imaginable, again taking her up and placing her where he first found her.

BRIGHTON MARKET---Jan. 23, 1843.

From the Daily Advertiser.

AT MARKET—270 Beef Cattle, 800 Sheep, 100 Swine.

PRICES—Beef Cattle—An advance was effected,and we advance our quotations, viz. a few extra at $4,75. First quality, $4,25 a 4,50; second quality, $3,50 a 4,00; third quality, $3,25 a 3,50.

Sheep—Sales from $1 to $1,50. Weathers from 2,50 to 3,75.

Swine—A small lot at 3 1-2c; a lot to close at 2 3-4. At retail from 3 1-2 to 5c.

Letters containing cash rec'd since our last.

P. M. Hopkinton, $1—P. M. Paris, $1—P. M. Ludlow, $2—A. M. Baker's Island, $2—P. M. Machias, $4—A. H. Danbury, $2—P. M. Cheshire, $1—P. M. North Whitefield, $2—W. R. Portland, $1—P. M. Dedham, $1—J. M. Paper Mill Village, $5, pays to Oct. 15, '42—P. M. West Newfield, $2—P. M. Cincinnati, $2—P. M. Walpole, $2—P. M. Stafford, $6—P. M. Canton, $6—P. M. Woonsocket, $2—P. M. Conway, $2—J. D. C. Waterford—P. M. Spencer, $2—P. M. Camden Co. Ho., $1.

Business Items.

Br. Stickney—the $5 paid you by F. Leavitt, of St. John, May 1, 1841, was duly credited to him—and the $6,25 is a balance now due.

Winchester Ministerial Association.

The 'WINCHESTER MINISTERIAL ASSOCIATION,' will meet at the residence of Br. O. A. SKINNER, in Boston, on Monday next, at 2 1-2 o'clk. P. M.

Essayist—Br. S. COBB.

Jan. 26. C. H. FAY, *Secretary.*

Discourses on Capital Punishment.

Rev. E. H. Chapin will deliver the second of a series of three Discourses on Capital Punishment, next Sabbath evening, at his Church in Charlestown. Subject of the Discourse—Capital Punishment inexpedient.

RELIGIOUS NOTICES.

Br. C. W. MELLEN will preach in Foxborough, next Sunday.

Br. J. BRITTON, jr. will preach in West-Wrentham next Sunday.

Br. J. F. DYAR will Lecture in the Town-House in Pembroke, Mass. next Sunday evening at 6 1-2 o'clk.

Br. E. THOMPSON will preach in Weare, N. H. the 1st, 2d and 3d Sundays in February.

MARRIED:

By Rev. O. A. Skinner, Mr. Thomas D. Strand to Miss Sarah Stackpole. Mr. Winthrop Smart, jr. to Miss Sarah E. Bancroft.

In East-Cambridge, Mr. Nathaniel J. Hadley to Miss Elizabeth Redding.

In Duxbury, by Rev. John F. Dyar, Mr. Stephen Holmes 2d. to Miss Mahala Bartlett, both of Kingston.

DIED:

In this city, Mr. John Lee, 44. Mr. Franklin Willard, 30. Mr. Sterling Kimball 42. Mr. Moses Henderson, 45. Mr. William Riley, 85.

In Malden, Mrs. SARAH, wife of Mr. George T. Barney, aged 20. In this death an only and affectionate child, a faithful wife and mother has been suddenly called from the endearments of home to that house appointed for all the living. A large circle of friends are thus left to mourn that their bright hopes in her have been so early and suddenly cut off. May the consolations of the gospel give them assurance and peace, and inspire them with that hope which looks beyond time and death, to the fadeless joys of life immortal.—*Com.*

In Provincetown, Jan. 7, Mr. STEPHEN P. NICKERSON, son of Capt. Jonathan Nickerson, aged 27. It is not only due to our departed brother to say, that he sustained in life a good moral character, but he lived and died in the enjoyment of the gospel of Jesus Christ. He indeed lived in the possession of a gospel hope—a hope of living beyond the grave, and this blessed hope sustained and consoled him during his sickness; and it was as an anchor to his soul in the last trying moments of dissolving nature. May the same lively hope and living faith of the gospel which supported this beloved son in life, support also the mourning parents, brothers and sisters, and all the friends who are called to mourn in consequence of this event of divine Providence.

H. P. S.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

WATERMAN'S KITCHEN FURNISHING WARE-ROOMS, 85 Cornhill, 73 Court-street, and 6 Brattle-street. Families, Hotels, Eating Houses, Steam Boats and Packet Ships furnished with every thing appertaining to the Kitchen Department, at short notice. 6w Nov. 16.

UNIVERSALIST BOOKS. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWEST PRICES. 3m Jan 20.

REGISTER & COMPANION, for 1843. Just received, the REGISTER and COMPANION for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the CASH prices—$1,00 per dozen—6.50 per hundred. A. TOMPKINS, Sept. 15. 38 Cornhill.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

WEEKLY BAY STATE DEMOCRAT. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at ONE DOLLAR per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of the leading political matters of the times, stories, miscellany, news of the day, &c. printed on fine paper and good type—forming one of the cheapest papers, as it regards price, ever published.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Jan. 20. 3t

N. M. GEORGE & CO.

Wholesale and retail

DEALERS IN FLOUR,

AND

COMMISSION MERCHANTS:

No. 27 Long-Wharf.....Boston.

CONFECTIONARY. LEVI BRADSHAW, No. 149 Court-street, Boston, would respectfully inform his friends and the public, that he keeps the best of CONFECTIONARY, and will supply parties with ICE CREAMS, CAKE, &c. at the shortest notice.

MRS. ROXA ADAMS,

NURSE.

No. 19, Lagrange-Place, Boston.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY. THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per Dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as Voluntaries. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

UNIVERSALIST S. S. DEPOSITORY. The Subscriber has just received his Spring assortment of *JUVENILE BOOKS*, comprising one of the most extensive assortments that can be found in the city.

☞Sabbath Schools wishing to purchase or replenish Libraries, will please call and examine this collection.

CONSTANTLY ON HAND

All the *INSTRUCTION BOOKS* used in our denomination. Also, CLASS PAPERS—REWARDS OF MERIT—RECORD BOOKS, and every thing pertaining to the complete organization of a Sabbath School. Address A. TOMPKINS, 38, Cornhill, Boston. April 28.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of COMMUNION WARES of every variety, comprising Tinted FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Pittannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 123 Washington-Street, opposite Water-Street,

1stf LOWS, BALL & CO.

ILLUSTRATION OF THE PARABLES. TENTH EDITION. For sale at this Office, the work entitled *NOTES AND ILLUSTRATIONS OF THE PARABLES OF THE NEW-TESTAMENT*, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE. 282 pages large 12mo at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred Scriptures. Particular attention has been paid to these parables which have been used to prove the doctrine of future endless misery; and extracts are given from Orthodox Commentators, of great respectability, to show that they have explained them as Universalists now do.

MUSICAL NOTICE. B. A. BURDETT (of the Brigade Band,) respectfully informs the public, that he compos

Poetry.

From the 'Bay State Democrat.'

Lines

Written on reading the 'Hero of Truth,' dedicated to 'Rev. Hosea Ballou.'

Dear father! Sacred words that bring
Sweet memories of the past,
It gives me joy that poets sing
Thy noble worth at last.

Well hath the poet twined the wreath
Of fame around thy brow,
And all will own that well thou dost
Deserve to wear it now.

No chivalric renown is thine,
Secured by deeds of strife;
For Truth has ever been the shrine
Of thy devoted life.

So lofty are the strains in which
The poet sings thy praise,
That strong must be affection's power
My humble voice to raise.

Whilst others sound the note of fame,
Mine be a daughter's part,—
To cherish with thy honored name,
The virtues of thy heart. C. W.

THEOLOGICAL DISCUSSION,

Between Rev. Luther Lee and Rev. Eli Ballou.

QUESTION. Do the Scriptures teach that any part or portion of mankind will be endlessly punished for the sins committed in this life?

Mr. Lee to Mr. Ballou....No. 11.

DEAR SIR: Your paper containing your last letter did not reach me, but I have obtained a copy of the letter through the medium of the Trumpet, and proceed to reply to it.—You say,

'I would ask our readers, what does Mr. Lee's last letter contain, that bears the semblance of an argument in favor of the *endless duration* of punishment?'

My first positions are 'the semblance of argument,' and my last letter was a fair and full refutation of your reply to those positions. If then you say the truth when you deny that my last had the semblance of argument in favor of endless punishment, yours of which it was a refutation could not have had the semblance of argument against endless punishment in reply to my argument first put forth. My positions were direct on the point, and if yours was a reply to those positions, my last being a refutation of such reply, must also be in point; therefore if, as you say, my last contained no argument on the question, it follows that your last was wide of the mark, and my fault, of which you complain, is that of following you where, according to the rules of discussion, you had no right to go. You may take which horn of the dilemma you please; admit that my last was in point, or admit that your last, to which it was a full reply, was wide of the point.

But let us look at the facts in the case. I commenced my argument by introducing the word everlasting, 'these shall go away into *everlasting punishment*,' as proof of endless punishment. To this you replied that that 'everlasting punishment' spoken of in the text did not refer to a future state, that it had exclusive reference to the punishment which came upon the Jews in the destruction of Jerusalem. This every one must see, if true, was a full refutation of my argument; but I proceeded and proved, especially in my last, that the text does not refer to the destruction of Jerusalem, when lo! you discover that that has not the 'semblance of argument in favor of the endless duration of punishment.'—What wonderful logic! If this question has nothing to do with endless punishment, why did you introduce it? And why have you insisted upon it so long? And having harped upon it, until in my last I showed your positions perfectly absurd and subversive of common sense as well as of the Scriptures, when, wonderful to relate! you just find out that it has nothing to do with the question in debate.

Another sophism of which you are notoriously guilty is found in these words: 'The gathering of the Roman legions, composed of soldiers of all nations would justify Christ in using a similar expression;' that is, in saying with reference to the destruction of Jerusalem 'When the Son of man shall come in his glory, all nations shall be gathered before him.' If then a few legions of soldiers selected from among different nations—not all nations literally, but only *all nations* hyperbolically—can justify the expression 'all nations shall be gathered before him,' where is your proof that all will be saved? With this latitude of construction it will appear that all nations, all the families of the earth, all men, the whole creation, &c. &c., which Universalists perpetually quote in proof of the salvation of all men, may mean no more than some of all nations, families &c. Indeed if there were a text which expressly declared that all nations shall finally be made holy and happy, it would not prove universal holiness and happiness, if, in Scripture language, *all nations* means no more than *some* of all nations. It would prove no more than that a part of the human family will be saved, a part bearing a proportion to the whole family of man, equal to the proportion which the Roman army bore to all the nations from which they were selected.—Now, sir, I believe in a more extensive salvation than this. How true it is that error destroys itself; in attempting to raise a defence on one point, it tears up the very foundations in another position.

But there is another fatal error in this view you take of the gathering of all nations before Christ. You make the Roman army to constitute the 'all nations' spoken of by Christ.—This cannot be, for the 'all nations' to be gathered at the coming of Christ are to be separated, judged, rewarded and punished, which was not true of the Roman army; they were only the instruments of punishing the Jews on that occasion; it is a part of the gathered nations that are sent away into everlasting punishment, whereas the Jews only went into punishment at that time who were not gathered.

You have still another exposition which is not only absurd in itself but entirely subversive of your previous positions. You say:—

'I admit that ALL NATIONS without exception were at that time, placed under the authority of the Son of man. He became the judiciary and executive of God's moral government. This is what is meant by all nations being gathered before him.'

On this I beg leave to remark,

1. It is subversive of what you have contended for above. If as you say, *'this is what* is meant by all nations being gathered before him,'—all nations cannot mean the Roman army, as you have contended during the whole discussion, unless you limit God's moral government to the Roman army. What think you, did the moral government of God extend beyond the rank and file, trench and redoubt of the camp of Titus? You have unequivocally contended that by the gathering of all nations was meant the besieging of Jerusalem by the Roman army, and quoted the prophet Zechariah to prove it; but now you say it means the placing of all nations under the authority of Christ as 'the judiciary and executive of God's moral government.' Thus I have driven you to abandon your entire position on this point, for the text cannot mean both, unless God's judiciary and executive administration is confined to the Roman army.

2. Your new position on this subject is no less false than the one you have just abandoned for its sake. It is not true that 'all nations were, *at that time*, put under the authority of the Son of man,' as you assert. Jerusalem was destroyed about 37 years after Christ ascended to heaven, where Stephen saw him sitting at the right hand of God, hence he had acted as the executive of God's moral government for so many years previous to the time when you say all nations were put under his authority. Let us see if this view is not sustained by scripture. Before Christ ascended to heaven, he said to his apostles, 'All power is given unto me in heaven and in earth. Go ye *therefore* and teach all nations.' It is clear from this that all nations were placed under his authority at the time or immediately after his resurrection from the dead. It most likely took place when he ascended to heaven after his resurrection, and before his final ascension noticed in Acts i. 9. When Jesus was first risen from the dead he said, John xx. 17, 'Touch me not for I am not yet ascended to my Father;' and again he said, Luke xxiv. 39, 'Handle me and see, for a spirit hath not flesh and bones.' From this it is plain that Jesus did ascend to heaven to his Father between these two revelations of himself to his disciples, and at this ascension no doubt the transfer to him of all power in heaven and in earth took place. This accords with Eph. iv. 8, 'When he ascended up on high, he led captivity captive, and gave gifts unto men.' The same point is proved by the words of Christ to John, Rev. i. 18, 'I am he that liveth and was dead; and behold, I am alive forevermore, and *have the keys of hell and death*.' This expression, 'have the keys of hell and death,' denotes his authority, as the 'executive of God's moral government.' But the former text is sufficient, in which Christ declared nearly forty years before the destruction of Jerusalem, that all power in heaven and in earth was *given unto him*. In view of these facts, how you can maintain that 'all nations were put under the authority of Christ *at that time*,' that is, at the time of the destruction of Jerusalem, must constitute one of the greatest wonders of Universalism. When you say that all nations were put under his authority *'at that time,'* you virtually affirm that they were not under his authority before that time, in which you contradict the words of Christ in that he declared that *all* power in heaven and in earth was given unto *him*. And this authority he had already exercised by commissioning his ministers to go and teach all nations.

My last had the effect I intended it should, that is, make you ashamed of your making the destruction of Jerusalem the judgment of the last day. You have contended during the whole discussion, that Matt. xxv. 31–46, is a description of the destruction of Jerusalem, and was fulfilled by that event; but now you abandon it entire. You say in your last, 'I now make no application of it.' All your labor then is gone. Thus,

'Restless mortals toil for nought.'

But you call on me to prove my application of the text. This sir, I have already done, and may be found in Nos. 3, 5 and 7, but particularly in No. 7. The arguments not only prove that the event predicted did take place at the destruction of Jerusalem, but also that it has not taken place since, and cannot until the end of time. All those texts which connect judgment with the resurrection, which speak of the judgment of the dead and connect judgment with the passing away of the heavens and burning up of the earth, all prove the point. I will refer you to only one consideration urged in No. 3. The everlasting punishment spoken of in Matt. xxv. 46, is such as 'was prepared for the devil and his angels.' This proves it to refer to a future state. Now if the orthodox notion of devils be correct, this argument must be perfectly conclusive; and if you object to this I will defend it in six letters more, in which I will confine myself to the existence of orthodox devils, if you will continue the discussion.—Unless you will meet this point, I shall have proved that Matt. xxv. 31–46 refers to a future state. But, sir, need I any further proof? I undertook to prove endless punishment, for which I quoted, 'these shall go away into everlasting punishment.' You replied that the text did not refer to a future state, but to the destruction of Jerusalem. This we have been disputing ever since; but now you have backed out of your exposition, and that too without giving any other exposition. This leaves me master of the field with my argument as first stated, in full force.

In answer to some questions I asked concerning your views of Christ's second coming to judge the world, you say,

'I believe his second coming or appearing in his kingdom is a *progressive* work—that it commenced during the generation in which Jesus lived, and will continue until he gives up the reconciled kingdom to God. When the second coming of Christ shall have been finished, there will be no more sin, nor death, nor punishment, nor misery.'

In No. 6, you quoted Matt. xxiv. 34, 'Verily I say unto you, that this generation shall not pass, till *all these things be fulfilled*.' This text, you then insisted, proved that the coming of Christ, the gathering of all nations, the judgment, and rewarding and punishment spoken of in Matt. xxv. 31—46, took place during the natural life of some then present, but now, according to the new light into which you appear to have been driven by my arguments, all these things will not be fulfilled until after the final resurrection. Now you make the destruction of Jerusalem the commencement of 'all these things.' The scene and work which you then contended would *all* be fulfilled while some of that generation should be alive, you now contend will last until immortality shall break in upon the world with the universal reign of salvation. Do you not think that our readers will see this plain contradiction? The view you now take of the coming of Christ sweeps all you have heretofore contended for on this point, and leaves the destruction of Jerusalem nothing more to do with it than the burning of Moscow or the late dreadful earthquake in Hayti; indeed your new view makes every event, great and small, that has or will transpire under the government of God, from the ascension of Christ to the end of the time, a part of Christ's second coming. How does this compare with those scriptures which represent him as a man gone a journey, to come a set time; which represent him coming as a thief in the night, at an hour when we think not, suddenly as the lightning from heaven, as being revealed from heaven in flaming fire, as descending with a shout, with the voice of the archangel and the trump of God, as descending in like manner as the apostles saw him go up into heaven? These are all scriptural representations of his coming to judge the world. But again how does your new view compare with those texts which represent former generations as mingling in the judgment with those of Christ's time? And what does that text mean which says, 'Judge nothing before the time, until the Lord come,' (1 Cor. iv. 5) if the coming of the Lord is all the time taking place?

You complain because I do not advance in the argument. I have advanced so as to drive you from all your positions. But had I left the points which I have so thoroughly discussed, you would have said I have abandoned them, and complained because I would not thoroughly discuss them. But I am satisfied, for if my efforts have done no other good they have exploded the theory with which you commenced making the judgment to take place at the destruction of Jerusalem. This has long been the hobby of Universalists, and I designed to use it up and drive you from it, and I have succeeded. This is my last, and I have done unless you will agree to continue the discussion.

Yours, as ever, LUTHER LEE.

Mr. Ballou to Mr. Lee....No. 12.

DEAR SIR: So conscious are you of being off from the question we agreed to discuss, that you even refuse to publish it in your paper containing our last letters. You feel ashamed to let your readers know what the question is, you are pretending to argue. The truth is, the discussion of all the points in the argument between us, was properly finished in letter 8, and since then, you have made no advance in the argument, but have merely struggled in the strong cords of truth with which you are bound.

In your first letter, you cited in proof of 'endless punishment,' Matt. xxv., 46, 'these shall go away into everlasting punishment.'—You assumed without an attempt at proof the application of this passage to the immortal state, or to the close of Christ's reign, and also contended that the word 'everlasting' here signified endless duration. I denied your application of the text to the immortal state on the authority of Christ's words in Matt. xvi. 27 28, and xxiv. 34. I said nothing of Jerusalem's destruction. You first commenced on that topic.

2. I denied that the words rendered everlasting and eternal, signify endless duration when applied to punishment. You alledged that endless was the proper gramatical meaning of these words, and when I denied this, your only answer was they signify eternal, when applied to God, and, as no word, ever is or *can* be used to express more than its proper meaning, therefore eternal is the proper meaning of these words, and that they must be understood in their proper sense when applied to punishment, unless I could show that they were used in a forced or accomodated sense when thus applied. I met this argument by showing by the highest authority, that 'the radical and proper meaning of *olam* and *aion* (words translated everlasting and eternal) is an indefinite duration of time,—that the mere force of these terms is insufficient to prove the endless duration of ANYTHING whatever,' even of God himself—that these words signify eternity when applied to God, not from the proper force of the words themselves, but because the subject, in this case, requires such a meaning,—and that these words are used to signify *more* than their radical and primitive meaning when applied to God, just as you use the word 'day' to signify more than its common meaning, in the phrases 'day of judgement, day of grace, day of probation, &c.' This fairly met your argument, and how well or ill, each of us sustained our positions on this point, is left for our readers to judge. Without claiming any credit to myself, I think I never witnessed a more signal failure than you have made on this part of the argument. You even refused to tell me how you would translate the Gr. phrases *'and further,'* and *'beyond it'* added to *aion* when that term is applied to the reign of God! I also involved you in a dilemma as follows: you contended that the word *aionios* properly expressed the whole existence of God and that it is used in its proper sense when applied to punishment; hence as God is *unbegining* and unending, therefore punishment must be *unbegining* and unending.

In conclusion, I will add, it is evident from another consideration that the long enduring punishment of Matt. xxv. 46, will not be endless, from the fact, that the Greek word *kolasis*, here translated punishment, signifies properly correction or chastisement. The word was originally used as peculiarly applicable to the pruning of fruit trees, which as all know, is designed for the improvement of the tree. Grotius and Wittenbach both affirm that the Greeks and the ancient philosophers meant by *kolasis 'that punishment which tends to the improvement of the criminal.*

In all your six letters you have only relied on this one text in proof of endless suffering. You did, indeed, in letter 7, cite the sin against the Holy Spirit, the case of Sodom and Gomorrah, and 2 Thes. i. 9. To these I made brief replies, and you entirely abandoned the texts—said not a word more about them—and hastened back to your favorite 'hobby,' Jerusalem's destruction.

3. As I denied *your* application of Matt. xxv. 46. to the immortal state, it became your logical duty to prove your application by *direct* testimony or argument. I ask our readers to look back over your letters, and see if you have one direct argument to this point. I have called your attention again and again, to this defect in your reasoning, but I have been answered only by your repeated supposed objections, to what you supposed to be the Universalists' views of Jerusalem's overthrow. Every one must see that this was not proving your own application. In this respect, your course has been both illogical, unmanly and unfair. I ask, where is Mr. Lee's argument to prove that Matt. xxv. 46 applies to the immortal state? Where have you shown that the 'coming of the Son of man' is yet future, and to take place at the end of his reign? No-where. Let this be remembered.

You and I agree, that 'these' were to 'go away into everlasting punishment,' [*aionion kolasin.*] *when* the 'Son of man' should 'come in his glory, and sit upon the throne of his glory,' &c. You have admitted that 'the coming of the Son of man *in his kingdom*,' is a *past event*, and you dare not deny, that this coming was *'second'* to his first coming: and, when I ask you to show the difference between 'coming in his kingdom in Matt. xvi. 28, and 'sitting on the throne of his glory,' in Matt. xxv. 31, you answer me only by a studied silence.

The state of the argument between us on this point may be exhibited as follows:

MR. LEE'S PROOF.

1. 'These shall go away into long-enduring punishment, *when* the Son of man shall come in his glory, and sit upon the throne of his glory,' Matt. xxv. 31.

2. Begged assumption that this coming of the Son of man is yet future.

3. Objections against the Universalist view of the coming of Christ.

MR. BALLOU'S GROUND OF DENIAL THAT THE SECOND COMING OF CHRIST IS YET FUTURE.

1. 'There be some of them that stand here which shall not taste death, until they see the Son of man coming in his kingdom,' Matt. xvi. 28. Mr. Lee admits that this coming took place long ago, and he cannot show that the coming in Matt. xxv. 31, is a different coming from his 'coming in his kingdom,' in Matt. xvi. 28.

2. 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; . . . *this* generation shall not pass, till *all these things be fulfilled*.' Matt. xxiv. 30, 34. Mr. Lee admits that the coming of the Son of man, here mentioned, took place long ago; this coming was *'second'* to his first one, and is the same coming mentioned in Matt. xxv. 31.

3. James said, when he wrote his epistle, 'the coming of the Lord *draweth* nigh . . . . the judge standeth before the door.' James v. 8, 9. Also Matt. x. 23; John xxi. 22, 23; Mark viii. 38, and ix. 1; Luke ix. 27, and xvii. 30.

I will now proceed to notice some of the errors in your last letter.

1. I have not 'contended through this whole discussion, that 'all nations' mean the Roman army.' You objected to my view of Christ's second coming, that 'all nations were not gathered' at Jerusalem's destruction. In reply, I cited certain passages to show what this expression *might* mean, so to obviate your objection. In this, I succeeded. I have carried the idea from the beginning of our controversy, that Christ, at the beginning of his reign, did commence judging *all nations*.

You say, 'It is not true that all nations were *at that time*, put under the authority of the Son of man.' I shall not dispute with you about the *precise* point of time, when the 'Son of man came in his kingdom,' and all nations were put under his authority. I believe, however, that his kingdom was not fully established until Jerusalem's destruction—until the complete end of the Jewish age, polity, rites, ceremonies, &c. Be that as it may, I have fully proved, that the judgment mentioned in Matt. xxv. 31–46, took place *in the commencement* of Christ's reign, and not at the end of it, as you *vainly assert*. He came in his kingdom during that generation, before some who then lived 'tasted death,' and commenced rewarding men according to their works,' and the destruction of the Jews was the retribution he rendered to them for their iniquities. Whether they were destroyed at the precise moment when Jesus became the executive of God's moral government, or whether the train of events here predicted, were nearly forty years in being fulfilled; in either case, it happened at, or in the beginning of his reign, and in connection with his 'coming in his kingdom.'

I have never abandoned the idea, that the 24 h and 25th chapters of Matthew entire, relate particularly to the 'coming of the Son of man in his kingdom'—the destruction and dispersion of the Jews—and that *that* people are still suffering the results of the sentence then pronounced upon them. When I said, 'I *now* make no application of it,' I did not mean to be understood, to abandon my application, but only to make no application *for the time being*, in order to make you do your duty, and *prove* your *own* application, without any reference to Jerusalem's overthrow; but this you dared not undertake.

I still contend that the language *'this* generation shall not pass, till *all these things be fulfilled*,' proves that the coming of Christ,—the gathering of all nations, and the 'going away into *long-enduring* punishment, took place during the natural life of some then present.' But though they went into that punishment before that generation passed, yet neither myself nor any other Universalist, ever contended that the 'everlasting punishment' came to an end during that generation.

In my last, I find I was not as precise in expressing my views of the second coming of Christ, as I ought to have been. I will try again. I believe that the *coming* of Christ 'in his kingdom,' took place during the generation in which Jesus lived, but his *appearing* in his kingdom has continued ever since, and I will continue until he delivers up the kingdom to the Father. I have not admitted and do not believe, that any will be miserable after their resurrection to immortality. Am I NOW sufficiently explicit to be understood? Jesus was like 'a man gone a journey to return at a set time,' because his coming was then future, and to be at a set time. The apostle said, 'Judge nothing before the time, until the Lord come,' because his coming was then future, though near at hand. Your proof text in Matt. xxv. 46, is not connected with the resurrection of the dead. Nothing is said of the resurrection, either in the 24th or 25th chapters of Matthew; nor, is any division of the human family subsequent to the resurrection to *immortality*, taught any where in the Bible.

You say, 'the fact that the everlasting punishment was prepared for the devil and his angels, proves it to refer to a future state.' You add, as if conscious of your shameless begging of the question, 'if the orthodox notion of devils be correct.' Here your argument rests on an 'IF,' and you know that you had stated this argument before in No. 3, and that I had met you on this point in letter 6,—denied that 'the orthodox *notion* of devils, is correct,' and stated my position on this subject. Why then do you assume what you know I deny, and reason from assumed, unproved and unprovable premises.

You say,

'I [you] am satisfied, for if my efforts have done no other good, they have exploded your theory with which you commenced making the judgment take place at the destruction of Jerusalem.'

I reply, your 'efforts' have not, and never can explode the fact, that a very great and terrible judgment or retribution, did come upon the Jews at the destruction of Jerusalem. Your 'efforts' have not exploded the fact that this judgment happened *at* or *in* the *commencement* of Christ's reign, or the *setting up* of his kingdom in the earth; and that this is the subject of discourse in the 24th and 25th chapters of Matthew. Your 'efforts' have not proved, and do not seem very likely to prove, that the *judgment* mentioned in Matt. xxv. belongs to *the end of Christ's reign.*

Neither myself, nor any other Universalist, ever pretended that Christ judging the world, or his day of judgment CLOSED with Jerusalem's destruction. We say that judging and reigning are synonymous,—that Christ commenced his universal reign or judgment, at his 'coming in his kingdom,' during the generation in which he lived—that the destruction of the Jews took place *about* this time, and that it was a retribution to them for their sins—that they, as a people, were judicially excluded from the blessings of the gospel, and sentenced to a 'long-enduring punishment'—that as a people, they remain in that exclusion from the gospel, in the said punishment, even until now, and will so remain until the 'fulness of the Gentiles be come in'—then 'the deliverer shall come out of Zion, and turn away ungodliness from Jacob, and so *all* Israel shall be saved.' See Romans xi. I believe Christ's *day of judging* or reigning over the world in righteousness, commenced *about* the time of Jerusalem's overthrow, and his 'day of judgment,' or his reign, will continue, until he gives up the kingdom to the Father. The destruction of the Jews and their exclusion from the gospel—was the first retributive administration of importance under Christ's reign, of which we have any account. This took place in the beginning of his reign—not at the end of it—and is the subject of discourse in Matt. xxiv. and xxv.

I wish our readers to remember that you have in this controversy, taken the absurd position, that 'God *could not* have *prevented* the existence of those who will be endlessly miserable, without preventing the existence of the happy.' Thus, you suppose, God was absolutely *compelled* to create those whose existence he knew would prove an endless curse to them, or else forego the creation of those who will be happy. Thus, you limit the Almighty, and suppose him *necessiated* to create millions, unwillingly in itself considered. You make him dependant on man's will, and an object of *pity*, because he *could not* do as he desired! I ask you, was God good to the known subjects of endless misery, in creating *them*? i. e. *good to them*? not to the saved? We read, that God's 'tender mercies are over *all* his works.' Are his *'tender mercies'* over an 'endless hell' of unmitigated, ceaseless torture, from which no good to the sufferers can ever accrue?

You may proceed on with the discussion of our present question, as you propose, if you choose, and I will copy your letters and reply. I do not, however, think it best to occupy six letters in discussing the existence of devils, so far as that subject is connected with our question. You must confine yourself to the existence of *the devil* [*ho diabolos*] mentioned in Matt. xxv. 41. For many reasons, I shall have no discussion with you on the demoniacs of the New-Testament; as that is a distinct subject, from *the* devil or *satan*, and is not at all connected with the question of endless misery. Yours for the Truth's sake,

ELI BALLOU.

Montpelier, Jan. 7th, 1843.

Animal Magnetism.

The London correspondent of the N. Y. Journal of Commerce has the following:—

A most extraordinary surgical operation has been performed, the particulars of which will be found detailed in a couple of columns of the London Morning Herald of the 26th ult. Jas. Wombell, about 42, a laboring man, had it suffered for a period of about five years with a painful affection of the left knee joint. He was admitted into the hospital at Wellow, in Nottinghamshire, and it was decided that amputation should take place above the knee joint, and it was accordingly done while the potient was under the influence of mesmeric sleep! On the first of October this wonderful operation was thus performed, as given in the words of the Mesmerizer, one Mr. W. Topham, a lawyer of the Middle Temple London:—'I again mesmerized him in four minutes. In a quarter of an hour I told Mr. W. Square Wood (the operator) that he might commence. I then brought two fingers of both hands gently in contact with Wombell's closed eyelids, and kept them still further to deepen the sleep. Mr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outer side of the thigh, directly to the bone, and then made a clear incision round the bone, to the opposite point, on the outside of the thigh. The stillness at this moment was something awful. The calm respiration of the sleeping man alone was heard, for all others seemed suspended. In making the second incision the leg was found to be more inconvenient than it had appeared, and the operator could not proceed with his former facility. Soon after the second incision, a moaning was heard from the patient, which continued at intervals, until the conclusion. It gives me the idea of a troubled dream; for his sleep continued as profound as ever. The look of his countenance never changed for an instant; his whole frame rested, uncontrolled, in perfect stillness and repose; not a muscle was seen to twitch.—To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages—occupying a period of more than twenty minutes, he lay like a statue. With strong sal volatile and water, he gradually and calmly awoke, and when asked to describe what he had felt, thus replied: 'I never knew any thing more (after his being mesmerized) and never felt any pain at all; I once felt as if I heard a kind of crouching.' We asked if that was painful? he replied, 'No pain at all. I never had any; and knew nothing, till I was awakened by that strong stuff.' The 'crouching' was the sawing of his own thigh bone. The first dressing was performed in mesmeric sleep, with similar success and absence of all pain. This case is so important that I have condensed its principal features, and when I consider the gravity with which the operation was surrounded, the numbers who were present, the unquestionable rank and respectability of the professional gentleman and the utter absence of all affectation, I must candidly admit that scepticism is staggered, and we are no longer in a position to deride or despise influences so extraordinary, important and practical.

GUIDE TO UNIVERSALISM, FIFTH EDITION. For sale at the Trumpet Office, No. 37 Cornhill, 'THE PLAIN GUIDE TO UNIVERSALISM—designed to lead inquirers to the belief of that doctrine, and believers to the practice of it.' By THOMAS WHITTEMORE. This work consists of 408 pages, handsomely bound; and will be sold at the low price of ONE DOLLAR a copy.

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This work is bound firm and strong, because we wish Universalists to lend it freely among their opponents.

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II. A Sermon on the scriptural sense of the phrase 'END OF THE WORLD,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

The End of the World.

A SERMON,

Delivered in Cambridgeport, on Sunday, Jan. 26, 1840.

BY THE EDITOR.

'Take heed that no man deceive you.'—Matt. xxiv. 4.

It will be remembered by a large part of this numerous congregation, that I gave public notice a few days since, that, at this time, I would deliver a discourse on the meaning of the scriptural expression, the 'END OF THE WORLD.' It may be thought strange by some, that I should select, as my text, the words which I have read. 'What have they to do with the end of the world?' it might be asked. '*Take heed that no man deceive you!*' What connexion has this with the subject which the speaker proposed to discuss?' I reply, that it has a very direct connexion. It is an admonition which the Lord Jesus gave his apostles, at the same time when they inquired of him, 'What shall be the sign of thy coming, and of the end of the world?' Observe, *the end of the world*. That was the point on which they desired information; and the Saviour immediately replied, 'Take heed that no man deceive you.'

The *same* language I now address, my hearers, to you. Take heed that no man deceive *you*. 'Deceive us on what subject?' saith the hearer. I reply, Take heed that no man deceive you, on the very subject about which Christ was speaking; take heed that no man deceive you, in regard to the coming of Christ and the end of the world. The admonition was important then, while the event was yet future, but not far distant; it is important now, for, although the event to which the Saviour referred, has long since passed, yet there are those who misapply the language he used, and who would have us believe, that he predicted the destruction of the material universe, which they say is very shortly to come to pass. In this way they fill the hearts of many with injurious anxiety and dread. I say, therefore, my hearers, unto you, '*Take heed that no man deceive you.*'

But the hearer will inquire, 'Do you think anybody wishes to deceive us?' I reply, I know not. I would fain indulge the hope, that no one has such a design. I do not desire to judge rashly. You are all aware, that it has been proclaimed, with a great deal of confidence, that the material universe is to be destroyed in the year of our Lord 1843.—Some people have, perhaps, sincerely believed this, and to them it has been a subject of the most thrilling anxiety; many others, it may be, have professed to believe it, for purposes which it is not expedient here to name. It has been publicly proclaimed in our peaceful village, by a person who is an utter stranger to almost the whole of us,* and who has availed himself of the opportunity, to speak in terms of high reproach of a portion of our fellow-citizens, who, we trust, are not less disciples of the Saviour than himself. As the multitude have always been accustomed to run greedily after any wonderful and strange thing, however improbable in itself, so it is not surprising that large numbers have attended the Lectures of the individual referred to.

But the hearer will still be disposed to ask the speaker, 'Do you not think the man is *sincere?*' I reply again, I do not know. A man may be in a very great error, and yet be very sincere. A man may be much deceived himself. You are in danger of being deceived by two classes of persons. First, by those who are dishonest, and who intentionally deceive the community; and, secondly, by those who are credulous, who are readily deceived themselves, and who, of course, very honestly deceive others. Now it makes no difference to which of these classes the man may belong, who has recently addressed the citizens of this village. It does not mitigate the deception at all, because the man who has deceived you is himself in an error. What advantage is it to you, if you are in error, that the individual who led you into it was as honest in the deception as yourself? Are you any the less deceived on that account? You are not. I say then unto you again, 'Take heed that no man deceive you.'

Some persons take the ground, that altho' they do not themselves believe that the material earth will be dissolved, in 1843, yet it will do no hurt for people in general to believe it; because, if the end of the world should take place at that time, people will be prepared, having believed it beforehand; and if it should not take place in the specified time, no harm will ensue from their having believed it, as they ought to be prepared at all times. But is this sound reasoning? Are you satisfied with it yourselves?

Let us try this kind of apology for deception. You tell your neighbor, that within three years his house will be burned, and that perhaps his wife and children, and it may be even himself, will be destroyed in the flames. You see that it distresses him, that it gives him many sleepless nights and anxious days. When you are asked, 'Why do you torment your poor credulous neighbor in this cruel manner?' you reply, 'O, it is best for him to be prepared; his house may be burned down; who can say it will not be? and if he believes it, he will certainly be prepared; and then if it is not burned down in that time, he suffers no injury, because he comes off so much better, than he expected to.' Would you be satisfied with such a miserable apology for deceiving and tormenting the credulous?

Suppose you should go to a happy, affectionate, confiding family of children, and make them believe that within three years their parents would die, and they would be left orphans, and be thrown upon the stinted charities of this cold world for their subsistence. If you were the father, would you not demand an explanation of the man who should thus trifle with the happiness of your family, and sport with the fears of your credulous children? Suppose he should say, 'O, it is best for your children to be prepared. You may die, and they may be left orphans within three years. If they believe that this event shall happen, they will prepare themselves, and be always ready; and then, if the event should not happen, it will not injure them to have been prepared, and they will be very agreeably disappointed in the end.' Would you be satisfied with this lame justification of the deception? No, you would not. As the guardian of the best interests of your children, you would say to the deceiver (whether he were himself deceived, or whether he were intentionally deceiving others), 'Sir, you must not destroy the peace of my house, by these tales of horror. Sufficient unto the day is the evil thereof.'

But suppose it should be true, that interested sectarian leaders should tell these tales of terror merely to raise an excitement, of which they might avail themselves for their own sectarian advantage, and to spread their own peculiar views of religion, what would you say to them? Would you say, 'it is best to believe,'—'it is best to be prepared.' No, you would say, away with the deception, away with the deceivers.

Of one thing I am certain, and of this all of you must be equally certain, viz. there can be no case in which ERROR is better than TRUTH. Truth is the agent of God for the conversion of men; and nothing can compare with it. Error is always bad, always injurious, always deceptive; but truth is lovely, consistent, beneficial, and always leads the confiding soul aright. Take heed, therefore, that no man deceive you.

We proceed now to a more particular examination of the scriptural phrase, 'THE END OF THE WORLD.'

The questions put to our Lord by his disciples were these: 'When shall these things be, and what shall be the sign of thy coming, and of the end of the world?' Matt. xxiv. 3. To what things did they refer by *these things*. Let us go back to the closing part of the 23d chapter of Matthew, and we shall get a very satisfactory answer to our questions. The 23d chapter of Matthew contains the striking maledictions which the Saviour uttered against the Scribes and Pharisees, the ruling powers of the Jewish church. He was then *in the temple*. He concluded his addresses to the Jews by saying: 'Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.'—Matt. xxiii. 34, 35. He then gave the Pharisees the assurance which he afterwards gave his disciples [Matt. xxiv. 34], that these woes should surely come on that generation.—'Verily, I say unto you, all these things shall come on this generation.' v. 36. He then uttered that touching apostrophe to Jerusalem, which we hear so frequently quoted: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' ver. 37—39. Thus we see, although the Jews did not then believe on him, yet the time shall come, as the Saviour declares, when they shall say, 'Blessed is he that cometh in the name of the Lord.' v. 39. Jesus then left the temple, and of course he had concluded his discourse to the Pharisees. xxiv. 1. His disciples then came to him to show him the buildings of the temple; for they had inferred from the terrible malediction he had pronounced upon the Pharisees, that the city was to be destroyed. They seemed to think it almost impossible that the temple could be brought down. Somes of the stones of which it was built were of immense size, and others were very costly and beautiful. But the Saviour teaches them, that neither the labor nor expense which had been bestowed upon the temple could save it. 'Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.' ver. 2. This seems to have filled the disciples with astonishment, and to have created a very strong desire in them to know when these remarkable events would transpire. They therefore came to Jesus privately, as he sat upon the Mount of Olives (from which they had a full view of the city), and said, 'When shall these things be? and what shall be the sign of thy coming, and of the end of the world?' ver. 3. When shall these woes come, which you have denounced upon the Jews? Such is evidently the intent of the question.

Now look at another thing. It seems perfectly evident, that the questions of the disciples had reference to events that were to take place at the same time. Those things of which they inquired, viz. the dreadful judgments which Christ had denounced upon the nation, were to transpire at the same time with Christ's coming, and the end of the *aion*, world, or age. Some suppose that the disciples inquired, 1st, about the destruction of the Jews,—'when shall these things be?' and 2d, about the destruction of the material universe,—'what shall be the sign of thy coming, and the end of the world?' But this supposition is clearly shown to be wrong in two ways; 1st, the other evangelists [viz. Mark and Luke] in giving the questions, put them in such a form as to show, most evidently, that the disciples referred in their questions to things that were *simultaneous*. See Mark xiii. 4, and Luke xxi. 27; and 2d, the Saviour, in answering these questions, shows that he supposed that the events were to take place at the same time. The judgments of the Jews, the coming of the Son of man, and the end of the *aion*, age, or world, were all to transpire at the same time. But once more, in regard to the questions. The disciples had evidently two objects in view, for they put two distinct questions, 1st, as to *the time*, and 2d, as to *the signs*. 'WHEN shall these things be? and what shall be THE SIGN of thy coming, and of the end of the *aion*,' world, or age. All these things were to happen at the same time; and the disciples wished to know when they should come, and by what signs they should be certain of their approach.

But it may be asked, what should have led the disciples to connect the *coming* of Christ with the *destruction* of Jerusalem, since Jesus had not connected the two events. This question is founded on a mistake; for Jesus had repeatedly connected his *coming* with the *destruction* of the Jews. See Matt. xvi. 27, 28. 'For the Son of man shall *come* in the glory of his Father, with his angels, and then he shall reward every man according to his works.' Here the coming of Christ is closely connected with the impending judgment; and that that judgment was then near at hand, and was to happen during the lifetime of some who heard the Saviour speak, is evident from ver. 28: 'Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.' Here remark first, the coming of Christ is inseparably connected with the retribution that was coming upon the Jews; and 2d, we are expressly told, it should happen during the natural lives of some of those persons to whom the Saviour then spoke. See also Mark viii. 38; ix. 1; Luke ix. 26, 27, and John xxi. 22, 23. Let it be remembered, then, that the judgments of God upon the Jews, the coming of the Son of man, and the end of the *aion*, world, or age, were events that would all transpire at the same time.

We shall proceed then to notice the Saviour's answer to the two questions of his disciples, viz. in regard to *the time*, and *the signs;* and we shall see that he, *throughout the whole answer*, shows that his coming to take vengeance on the Jews, and the end of the *aion*, would surely take place in that generation, and were events for which that generation ought to watch closely.*

Jesus said, in reply to the questions of his disciples, 'Take heed that no man deceive you. For, many shall come in my name, saying, I am Christ, and shall deceive many. And when ye shall hear of wars, and rumors of wars,† see that ye be not troubled; for all these things must come to pass, but THE END is not yet.' What end? Answer: the end of the *aion*, or Jewish world, or age. Let the reader peruse carefully from the 7th to the 13th verse, and then he will find the Saviour says again, 'But *he that shall endure* unto THE END, the same shall be saved.' Here we inquire again, what *end?* And the same answer must be returned; the end of the Jewish world, or age, of which the disciples spake in their questions to the Saviour.—Now, see the 14th verse: 'And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall THE END come.' What end? The end of the Jewish world, or age. Hence, it is true, that the gospel was preached in almost every part of the habitable world, before the end of the Jewish age. There certainly was a very general preaching of the gospel before that time. Paul, speaking of the success of the first preachers of the gospel, said, 'Their sound went into *all the earth*, and their words unto the ends of the world.' Rom. x. 1. See also Rom i. 8. And again, in Col. i. 23, Paul says, the gospel 'was preached to every creature which is under heaven.' This very general preaching of the gospel took place before the destruction of the Jews; and fully verified the prophetic declaration of the Saviour. Let us proceed with the account in the 24th of Matthew: 'When ye shall see the abomination of desolation, spoken of by Daniel the prophet, [see Dan. xii. 11,] stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be.' vs. 15—21. All these warnings clearly have reference to the destruction of Jerusalem, which took place shortly after Christ spake, and not to any event, which is now future. They refer evidently to some calamity, that then was about to fall on Judea. 'Let them which be in Judea flee into the mountains.' Why was that province particularly referred to, if Christ was teaching the destruction of the whole world? and why flee to the *mountains?* Would the disciples be any safer in the mountains, than in the city, if the whole world was to be destroyed? The man in the field was directed not to return to the city of Jerusalem,—Would he be any safer in the field, than in Jerusalem, if the destruction of the whole world was referred to? Females, in the situation referred to by the Saviour, suffered greatly during the seige of Jerusalem; but if the whole world were to be burned up, we know not why they would suffer more than others. The disciples were to pray that their flight be not in the winter, neither on the Sabbath day,—an admonition we can clearly understand, as applicable to the destruction of Jerusalem, as their flight in the winter would be much more difficult, and a Sabbath day's journey being a short distance, they could not reach a place of safety, without violating the holy day. And verse 21, surely, has exclusive reference to the destruction of Jerusalem, at which there was a TRIBULATION greater than any that *ever had been*, or shall be. See these words: 'For then shall be *great tribulation*, such as was not since the beginning of the world TO THIS TIME, NO, NOR EVER SHALL BE.' A clear proof, that the Saviour was not speaking of things to take place at the end of time, because he takes a prospective as well as a retrospective glance. The tribulation was greater than any that ever HAD BEEN, or SHOULD BE.* If it be said, this has reference to the end of time, then let the clergy be careful not to declare a greater tribulation in eternity.—It makes the common error of future and endless wrath but the more apparent, if the words we are considering be applied to the end of time. Daniel applies the same words to the destruction of Jerusalem, xii. 1. The Saviour still continued to speak of those days of *tribulation, from* verse 21—29; and in ver. 28, the Roman armies are compared to eagles, on account of the strength and greediness, with which they would go to the slaughter, and because they always carried the figure of the eagle on their standards.

In verse 29, Jesus says, 'IMMEDIATELY after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.' Here the same *tribulation* is referred to, mentioned in verse 21, which was greater than any that ever had been, or ever should be. Now mark: 'IMMEDIATELY after the tribulation of those days, shall the sun be darkened,' &c. Whatever this language was employed to signify, the events were to take place 'IMMEDIATELY after the tribulation' mentioned, verse 21; and that tribulation the Jews endured, during the Roman war.—What, then, took place *immediately* after that tribulation, to which these metaphors may be applied? I answer, the overthrow of the whole Jewish polity; and for this purpose the Son of man came. Archbishop Newcome says, ''And† SOON after the tribulation of those days, there shall be signs in the sun, which shall be darkened, and in the *moon*, which shall fall from heaven; and upon the land distress of nations and perplexity, the sea and the waves roaring; men's hearts failing them for fear, and expectation of the things which shall come upon the land; for the powers of the heavens shall be shaken.''

'The style is here very Eastern, and imports that the Jewish rulers, and their church and nation, should be involved in ruin; and that this should be effected SOON after the commencement of the troubles alluded to; or in a time, which, considering the difficulties of the undertaking, might properly be called SHORT. It is the language of prophecy, to which the Jews were accustomed. The fall of Babylon is thus foretold by Isaiah: ‡'The stars of heaven and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' And he speaks thus of Idumea: 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold it shall come down on Idumea,' &c. Isa. xxxiv. 4, 5. Ezekiel thus expresses the destruction of Egypt: 'When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee.' (Ezek. xxxii. 7, 8. See also xxiv. 23.) Joel uses this language of the same event which our Lord predicts. 'I will show wonders in the heavens, and in the earth; blood and fire and pillars of smoke.—The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come.' And God says in Haggai: 'I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen.' (Hagg. ii. 21, 22. See also Isa. li. 16; Dan. viii. 10.) Our Lord adds, that there should be straitness of calamity among those nations (Matt. xxiv. 7) which rose against each other, with inextricable necessity, every object of terror striking them, every element seeming armed against them; men nearly *expiring through fearful* expectation of what impended over their country: for the whole frame of the Jewish constitution, both civil and religious, should totter to its foundation.' ('Observations,' pp. 273—275.) Bishop Lowth says: The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendor, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented sevenfold (see Isa. xxx. 26); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms, is represented by opposite images; the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble, and all things seem tending to their original chaos.' *Note on Isaiah* xiii. 10. Let it be remembered, then, that the *falling* and dissolution of the heavenly bodies are used by the sacred writers as emblems of the overthrow and destruction of rulers and kingdoms.

When the Jewish nation and church were overthrown, as foretold in the above strong metaphorical language, then the coming of the Son of man took place. See verse 30:—'THEN,' [that is, *immediately* after the tribulation of those days,] 'shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.'—Hence we see, that *the coming of Christ* took place at the same time with the destruction of Jerusalem; hence we shall perceive, if we continue to follow the train of the Saviour's prophecy, that he still continues to speak of the destruction of Jerusalem. But of this in another place.

What was meant by the coming of Christ? Not a personal appearance of the Saviour, for no such appearance took place at that time. It was a coming of Christ *in the glory of his Father;* a coming in the display of divine power, that was then seen; a coming in the judgments that were then sent upon the earth. Any remarkable interposition of divine Providence, or display of divine power, in the punishment of any people, was called by the Old Testament writers, the coming of God. The New Testament writers borrow the same phraseology; and hence, they call the manifestation of divine power and the visitations of the judgments of God upon the Jews, the coming of the Son of man. It was language perfectly well understood. Archbishop Newcome says: 'I think that any signal interposition in behalf of his church, or in the destruction of his enemies, may be metaphorically called, a COMING and a *parousia* of Christ.'* We see, then, that the coming of Christ, his SECOND coming, certainly took place, at the time of the destruction of the Jewish state.

Hence our Saviour proceeds to say concerning his coming, at the destruction of the Jews, in order to show the certainty of its *near approach*, 'Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.' And then, precisely as he had told the Pharisees, Matt. xxiii. 36, so he tells his disciples, XXIV. 34, 'Verily, I say unto you, *This generation shall not pass*, till all these things be fulfilled.' Now, what can be plainer than this? That generation, then on the earth, should not pass away, until the coming of Christ took place, and all the things of which he had prophesied in the 24th of Matthew, were fulfilled. Mr. Miller was obliged to avoid the true and natural sense of these words, for they stood forth as a *direct contradiction* of his theory. He, therefore, states, that Christ was not speaking of the generation then on the earth, but of the generation of his elect, believers; and he meant, that they should never pass away from the earth, until his coming took place. But this *cannot* be the meaning of the passage. Jesus meant, the *generation on the earth during his personal ministry*; and he intended to declare, that that generation should still survive until his coming took place. How can anybody deny this? Did he not say, in another place, 'There be some *standing here*, that shall not taste of death, till they see the Son of man coming in his kingdom,' Matt. xvi. 28. How will Mr. Miller get along with this? *Some standing here!* To whom was he then talking, who should not die before the coming of Christ took place? Here there can be no mistake, or evasion. He was speaking of the generation then living, and his coming took place before they died. Again; in Matt. x. 23, he tells his disciples, (to comfort them in their persecutions,) 'When they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.' What will Mr. Miller do with this? The disciples, fleeing before their bloodly persecutors from city to city, should not have gone over the cities of Israel, before the coming of the Son of man took place.—Here it is plain as the sun at noonday, that the second coming of Christ took place many years ago, at the destruction of Jerusalem.—This overthrows completely Mr. Miller's whole theory, for he contends that the second coming of Christ is yet future. It is hardly necessary to confirm any thing by additional testimony, which is already made so plain;—but we can show, that Commentators of the very highest character agree with us in this view of the matter. Dr. Whitby says,—'These words, *this age* or *generation shall not pass away*, afford a full demonstration, that all which Christ had mentioned hitherto, was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for the phrase never bears any other sense in the New Testament, than the men of this age.' (*Paraphrase and Annot. on Matt.* xxiv. 34.) Hear what Lightfoot says on this matter.—After quoting the words, *This generation shall not pass*, &c., he adds, 'Hence it appears plain enough, that the foregoing verses are not to be understood of the last judgment, but as we have said, of the destruction of Jerusalem. There were some among the disciples, (particularly John,) who lived to see these things come to pass. With Matt. xvi. 28, compare John xxi. 22. And there were some Rabbins alive at the time when Christ spoke these things, that lived till the city was destroyed, viz. Rabbau Simeon, who perished with the city; R. Jochanan ben Zaccai, who outlived it; R. Zadock, R. Ismael, and others.' (*See 'Exercitations' upon Matt.* xxiv. 34.) With this, Hammond, and all the best Commentators, we have seen, agree. It cannot, therefore, be doubted, that the second coming of Christ took place in that age; before the generation wholly passed away, which was on the earth at the time of our Saviour's personal ministry. It is impossible to prove any thing more clearly than we have proved this fact, from the sacred Scriptures.

Although the Saviour knew, that his coming would take place in that generation, still the precise *day* and *hour* he did not know;—and hence he exhorted his followers to constant watchfulness. See verses 36—39. At verse 41, he says, 'Two women shall be grinding at the mill; the one shall be taken, and the other left.' Here is a clear reference to ancient Jewish customs. The women, in the days of Christ, were obliged to perform many menial services, and among others, that of grinding grain. They had little portable mills, which were turned by two persons.—But we have no such things now. The improved state of society has relieved female hands of this service, and men employ the wind, the water, the fire, for such purposes. Mr. Miller regards the introduction of steam into general use, as a proof, that the end of the world is near; and yet he applies the coming of Christ to this age in which we live; whereas, that coming took place at a time when women were obliged to do the grinding of the grain. There can be no question, that *the coming of Christ* mentioned in Matt. xxiv. took place at the destruction of Jerusalem.—As Mr. Miller's theory assigns that coming of Christ to the year 1843, it is evident, that his theory is *utterly exploded*.

But let us advert to the phrase, END OF THE WORLD, as it is used in some other parts of the Bible; and see, if its use there will agree with the sense which we have seen it evidently should bear in Matt. xxiv. Turn to Matt. xiii. 39—42: 'The harvest is the END OF THE WORLD, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a *furnace of fire;* there shall be wailing and gnashing of teeth.' And verses 49, 50, as follows: 'So shall it be at THE END OF THE WORLD; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the *furnace of fire;* there shall be *wailing and gnashing* of teeth.' Here we have a furnace of fire! and a furnace of fire at the end of the world! Now, the objector will say, this end of the world could not have happened at the destruction of Jerusalem, because the wicked were to be cast into a *furnace of fire*, at the end of the world, and nobody was cast into a furnace of fire at the destruction of Jerusalem. We agree with the objector, that the end of the world, and the casting of the wicked into a furnace of fire, were simultaneous events;—they both transpired at the same time; and the one subject will assist in explaining the other. Where, then, was this FURNACE OF FIRE? We shall appeal to the Scriptures for an answer to this question; and we think the reader will confess, that what is said in the Bible in regard to the FURNACE OF FIRE, will confirm the opinion we have expressed, in regard to the end of the Jewish *aion*, world, or age.

First, we will show, that it was the custom of the sacred writers to speak of any place of affliction and suffering as a FURNACE. Thus Egypt was called a FURNACE, because the Jews suffered great afflictions there. 'But the Lord hath taken you, and brought you forth out of the IRON FURNACE, even out of Egypt.' Deut. iv. 28. Let the reader also consult 1 Kings viii. 51; Isa. xlviii. 10; Jer. xi. 4. So *the great afflictions and tribulations* suffered by the Jews in Jerusalem, caused the sacred writers to represent that city as a furnace; and it was a common practice to represent the divine judgments under the figure of *fire*, so the city of Jerusalem, at the time of its destruction, at the end of the world, and the coming of Christ, was called a furnace of FIRE. We beg the reader's attention to a few passages of Scripture. We rely solely upon the testimony of God's word; we know nothing about this subject, except so far as we gain instruction from the sacred oracles. We read as follows: 'Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the FIRE.' Isa. ix. 10. Again: 'But if ye will not hearken *unto me*, to hallow the Sabbath day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle *a fire in the gates thereof*, and it shall devour the palaces of Jerusalem, and it shall not be quenched.' Jer. xvii. 27. Here it is evident beyond a doubt, that FIRE is employed as a metaphor to represent the divine judgments which God threatened to send upon the house of Israel for their sins.

But is Jerusalem ever called a *furnace of fire?* See Isa. xxxi. 9: 'The Lord's *fire* is in Zion, and his furnace in Jerusalem.' Here a furnace of fire is the metaphor; and we are told that it signifies the city of Jerusalem.—See also Ezek. xxii. 18—22, where it is expressly asserted that Jerusalem is a furnace, and that the people were blown upon with fire, and melted there. 'And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead in the midst of *the furnace:* they are even the dross of silver. Therefore, thus saith the Lord God, because ye are all become *dross*, behold therefore I will gather you *into the midst of Jerusalem*, as they gather silver, and brass, and iron, and lead, and tin, *into* the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will leave you *there* and MELT YOU [that is, *in the midst of Jerusalem*]. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof (that is, in the midst of Jerusalem]. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, the Lord *have poured out my fury upon you.*'—Does not this passage assist us remarkably in coming to a correct conclusion concerning the

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*Miller, the author of the absurd theory of the end of the material universe in 1843, was invited into Cambridgeport by certain persons connected with the Baptist Society. The Baptist Meeting-House was opened to him, and the Baptist clergyman took a seat with him regularly in the pulpit, and took part in the services.—So far as we know, no other clergyman in the town of Cambridge gave the slightest countenance to Miller's vagaries.

*We are sometimes told, that it avails nothing to show that Matt. xxiv refers to the destruction of Jerusalem; and that in order to overthrow Miller's theory, we must show that his calculations, in regard to the prophecy of Daniel, are erroneous. To this we reply, that it is necessary, of course, to show that his calculations on that prophet are erroneous, and this has been completely done, by Mr. Skinner, in his *third* Lecture. But still, it should be remembered, that one of Mr. Miller's principal positions is, that the coming of Christ, mentioned in Matt. xxiv, is yet future; and that the end of the *aion*, age or world, there mentioned, is the end of the material universe, which, in his opinion, is to transpire in the year 1843. This is, in fact, THE PRINCIPAL position he has taken. See his Lectures, ed. of 1840, pp. 13—16. He maintains, that the second coming of Christ is yet future, and not to transpire until the year 1843. Now, if we show, that the second coming of Christ took place at the destruction of Jerusalem, we overturn his whole theory. He allows that it is the second coming of Christ which is mentioned in Matt. xxiv. If then, we show, that the coming of Christ, mentioned in that chapter, took place at the destruction of Jerusalem, we overturn his whole theory. For nothing can be more certain than this, that if the second coming of Christ took place at the destruction of Jerusalem, nearly 1800 years ago, it is not still future, and therefore WILL NOT HAPPEN IN 1843. And, as he allows, that the end of the *aion*, world or age, mentioned in Matt. xxiv, took place at the second coming of Christ, then, if we prove that the end of the *aion*, world or age, took place at the destruction of Jerusalem, we do fully and utterly explode his system. That this is done in these pages, no man of sense, after a candid reading, can for a moment doubt.

†Mr. Miller judges this to be a proof, that the end of the world or age, did not transpire at the destruction of Jerusalem, because there were no wars or rumors of wars after the death of Christ before the destruction of that city. He says, Jerusalem was destroyed in the first war of any note after Christ's prophecy. We reply, that his assertion is notoriously untrue. There were continual wars and rumors of wars for several years previous to the overthrow of the Jews. Let any man consult the commonest authorities on this subject, and he will be satisfied of the truth of our declaration beyond a doubt. See Newcome's 'Observations,' Charlestown, 1810, pp. 212—238. The whole space here referred to in that valuable work, was taken up by its author in giving an account of the wars and rumors of wars, that took place between Christ's prophecy and the destruction of Jerusalem. See also my 'Illustrations of the Parables,' pp. 328—350, where several other authorities are referred to. So much for Mr. Miller's *ignorance* of history.

*Mr. Miller must be careful, in preaching the end of the world, that he does not threaten a greater tribulation, than that which befell the Jews at the destruction of their city, and thus contradict the declaration of Christ.

†Matt. xxiv. 29.—Mark's expression is, 'but IN THOSE DAYS, after that tribulation,' &c. Hence it follows, that the words cannot be applied to the day of judgment in the future state.

‡Isa. xiii. 10, where see Bishop Lowth.

*Although this may at first strike the mind of the reader as a strange figure, yet it is one frequently used at the present time. How common it is to say of a great bereavement, which a family has been called to meet, it is a very afflicting *visitation* of Providence,—God has *visited* them with afflictions:—He has laid his hand heavily upon them. See Isa. xxiii. 17; xxvi. 21; Jer. v. 9; vi. 15; xxvii. 22; xxix. 10; Micah i. 3; Acts xv. 14; 1 Peter ii. 12.

subject of *the furnace of fire*? The furnace of fire was the city of Jerusalem, at the time of its destruction. The whole nation of the Jews was gathered there at that time, and melted as the metal is melted in the midst of the furnace. At least, so saith the prophet Ezekiel, or God through that prophet.

As we have already seen, we read in the thirteenth chapter of Matthew, that the END OF THE WORLD, or age, and the casting of the wicked into the furnace of fire, are simultaneous events. 'So shall it be *at the end of the world*,' said the Saviour. 'The angels shall come forth, and sever the wicked from among the just, and shall *cast them into the furnace of fire*.' This was to happen at the end of the world, or age; and as it did happen at the destruction of Jerusalem, the proof is conclusive, that the end of the world or age, and the coming of Christ, took place at that time.

But perhaps the candid inquirer will ask, why the period at which Jerusalem was destroyed was called the *end of the world*? We answer, the Jews were accustomed to divide time into two great eras, viz. the age under the law, and the age under the gospel. The Jewish age or world closed when the city and nation were destroyed; at which time the gospel age or world began. The ministry of Christ took place towards the end of the first age; hence we read, 'Now once in the end of the world hath he appeared to put away sin, by the *sacrifice of himself*.' He appeared near the close of the Jewish world, or age; and his second coming was precisely at the close of that age. This fact, which we have here disclosed, explains many passages of Scripture, in which we read of the last times, last days, &c., meaning the last days of the Jewish age, or world. So John says, 'Little children, IT IS THE LAST TIME: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby WE KNOW THAT IS THE LAST TIME.' 1 John ii. 18. It is indisputable that John, the beloved disciple, lived in the last times. Paul says, 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath, *in these last days*, spoken unto us by his Son.' Heb. i. 1, 2. The second coming of Christ took place at the same time. Indeed, some of the Christians, remembering what Christ had said, became impatient for his coming, and thought he delayed it. St. James addresses such, when he says, 'Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, for the coming of the Lord draweth nigh.' Jas. v. 7, 8. Here the Christians are addressed precisely as though the coming of Christ was at hand, and they expected to see it, and had grown *impatient* in waiting for it. Did James tell them they were in great error, for that the second coming of Christ would not take place for almost eighteen hundred years? No; he said, '*the coming of the Lord draweth nigh*.' This must have meant his second coming, for his first coming took place before that time. Here, then, we have the plainest proof,—proof that no man can put aside,—that *the second coming* of Christ took place nearly eighteen hundred years ago.—Now as Mr. Miller pretends, that the second coming of Christ is to happen in A. D. 1843, we have fully, completely, and utterly exploded his system; and that is what we proposed to do.

The Trumpet and Magazine.

BOSTON, SATURDAY, FEB. 4, 1843.

A Universalist Converted.

We find the following article in the columns of the last week's 'Puritan,' the *illustrious* journal conducted by Rev. Parsons Cooke & Co.,—the same Rev. divine who went into a discussion with the editor of the 'Trumpet,' and who backed out for want of argument before the number of letters which he had pledged himself to afford were furnished. As we are desirous that our readers should see the nature of the arguments with which our Partialist friends are satisfied, we give the article entire:

'I HAVE THROWN IT AWAY.'—Mr. H. was wasting away with consumption, when the writer called to see him. How do you feel, sir, respecting death? 'I think it will be well with me; I am a Universalist. It is now more than twenty years since I adopted this belief, I should like to have you explain to me some texts.' Well, I replied, I shall be happy to hear them. They were read by the sick man, and I gave what I supposed to be the correct interpretation. We conversed together freely, but kindly. On taking my leave, I remarked to him that I hoped he would examine well the foundation on which he was resting, and left with him a tract adapted to his condition. A week passed, and I called again. How do you feel *now*, Mr. H.? 'Very differently. I've thrown away Universalism, and am determined to seek something more substantial.' My visits were repeated from time to time, and often did he allude with contempt to that system of belief, while tears of penitence flowed from his eyes: 'I've thrown away that good-for-nothing' —— but in vain did he seek to find expressions to convey his utter abhorrence of the delusion, which had well-nigh ruined him forever. This man confessed that, though he had been a Universalist for more than twenty years, he never felt satisfied. There was, he said, always a *hollow* place. It is hoped that he not only abandoned a false belief, but embraced the doctrines of the cross. T. Y.

This is the kind of chaff with which the Partialists catch unwary birds—such are the traps with which they catch converts. Let us inquire,

1st. *What proof is there that this story is true?* None at all. We have good reason to believe, that our Partialist friends often feign stories that have no foundation in fact. They feel themselves justified in doing it, because, as they say, they do it to save souls. How are we to know, then, what stories are true, and what are false? We must judge from the reasonableness and probability of the account. Then look at the story before us. Does it bear a single mark of truth? What was the Universalist's name?—Where did he reside? When did these alleged facts transpire? We are permitted to know none of those things—every possible circumstance that would lead to a detection, if it be a falsehood, is kept from sight. Who was the writer of the story? Why did he not give his name? Was he afraid of being called on for the name of his convert?

But surmounting all these obstacles, and supposing the story to be true, what does it amount to? Should it constrain any Universalist to renounce his opinions? Is there a single *scriptural* argument in it? Does it contain an argument from any source whatsoever? Not at all. But there is evidence to show that the convert was *not* changed by the reading of the word of God. When he called the clergyman to converse with him, did the clergyman say to him,—'Read the Bible,—search the Scriptures,—govern your faith by the word of God?' O no; but, forgetting the Bible altogether, he put into his hands an *Orthodoz tract*—a little futile publication, entirely antipodal (we have no doubt,) to the truths revealed in the good Book. Thus we see this convert was not made by reading the word of God. His faith was not founded in the wisdom of God, but in the wisdom of man. Now is it our duty to follow such an example? Shall all Universalists turn to reading Partialist tracts?

But again, the above account represents the convert to be destitute of good sense. He says, while he professed to believe in Universalism he was never happy. Did he really believe it? or did he profess to believe while he had no faith in it? If the former, he *must* have been happy; and if the latter, all his uneasiness is easily accounted for. In the latter alternative, he was never a Universalist; but a mere Partialist hypocrite, pretending to believe what he did not,—like the jackdaw, that arrayed himself in peacock's feathers, and sought to get into better company than he had been accustomed to. But the convert says that all the while he *professed* Universalism, he always felt a *hollow place*.—Yes, we have no doubt of it; and we are quite sure that hollow place was just under his hat. And having come to such a conclusion, we shall leave the 'Puritan' to enjoy its convert, and as many more of the same kind as it can obtain. We are perfectly willing to do all in our power to bring men to the knowledge of the truth; but argument cannot reach such men as the editors of the Puritan, and the convert whom they have gained.

Meetings on Capital Punishment.

The friends of the abolition of capital punishment have just reason to be pleased at the very rapid prevalence of just views on this subject in community. The Message of Gov. Morton, an extract from which we gave last week, is but a reiteration of the sentiment of a *majority* of the citizens of the old Bay State.

A meeting to take this subject into consideration was holden at the Meeting-House of the Second Universalist Society in School Street, on Wednesday of last week. The following named gentlemen were chosen as officers:—Hon. Robert Rantoul, of Beverly, President; Dea. Jas. Dennison and Nahum Capen, Esq., of Boston, Vice Presidents; Rev. John G. Adams, of Malden, and Rev. F. F. Thayer, of Gloucester, Secretaries;—Sam'l E. Cones, Esq. of Portsmouth, N. H. Rev. Messrs. S. Cobb, of Boston, E. G. Brooks, of East Cambridge, E. H. Chapin, of Charlestown, and Hon. F. B. Fay, of Chelsea, Business Committee.

After prayer by Rev. Mr. Chapin, of Charlestown, the meeting proceeded to the consideration of several very important resolutions. We have not room for sketches of the debates; but the following are the resolutions:

Resolved, That the efficacy of criminal law depends less upon the *severity* of punishment than the *certainty* of infliction.

Resolved, That capital punishment by cheapening human life, and training the feelings of the heart to the infliction of violent death on a fellow being, fosters the very disposition which acts in the commission of capital crime, and thus promotes the evils which it is designed to prevent.

Resolved, That the excessive severity of the law operates to the total impunity of a great proportion of offenders by deterring humane persons from prosecuting, and by holding out a temptation to Jurors to disregard their oath rather than be accessary to Judicial murder.

Resolved, That one great and important objection to capital punishment is the chance of its infliction upon those who are innocent, and who by the imperfection of human tribunals, and an unfortunate combination of circumstances, may be condemned.

The sentiments of the above resolutions are sound; we give them our approbation.

A meeting was holden on Friday evening in the Hall of the House of Representatives. Mr. White, of Taunton, was called to the Chair, and Mr. Prince, of Essex, (both members of the House) was elected Secretary. The meeting was addressed by several individuals, who spoke with great power and effect on this interesting topic. Among others who defended the entire abolition of capital punishment, we may mention the Hon. Isaac H. Wright, of the Senate, Rev. Mr. Chapin of Charlestown, Nahum Capen, Esq. of this city, George Bradburn, Esq. of Nantucket, Mr. Peirce, formerly teacher of the Normal School at Lexington, and others.

After a very interesting and profitable discussion, the meeting was adjourned to be holden in the same place on the following Wednesday.—There is not a more appropriate place in the city for a discussion of this important matter than the Hall of the House of Representatives. It is not only a convenient Hall in a central location, but many members of the Legislature listen to the arguments here who might not hear them if the meetings were holden in another place.

We have but little doubt, that some very essential modification of the laws in regard to capital punishment will be made at the present session of the Legislature.

Insanity in Massachusetts.

We have received a Memorial in behalf of the insane, from the pen of Miss M. L. Dix, No. 85 Mount Vernon Street, Boston, addressed to the Legislature of Massachusetts. This lady has taken great pains to visit the insane, in the prisons, houses of Correction and Alms-houses, thro'out the State. She is moved with a strong benevolence, equalling almost that of John Howard, or that of Mrs. Fry, of London. She asks no praise for her exertions,—she wishes to be forgotten in some great public sympathy for the insane. No one who reads the Memorial can doubt, that the insane suffer much in the various towns. It is true, that our Lunatic Hospital at Worcester, is a fine Institution,—an honor to the State; but it does not more than half supply the public necessities. There should be a suitable retreat for insane paupers in each County, under the charge of some judicious, humane person, that these poor creatures may no longer suffer in prisons, or under the charge of inexperienced persons in the poor-houses of the towns. Insanity is increasing in this State. Intemperance, it is true, does not supply so many subjects as formerly; but Millerism and the doctrine of endless misery, more than make up the compliment. O how many poor creatures have been deprived of their reason, through the influence of false theology. Our fair authoress speaks of one ruined being in Newburyport, confined in a dungeon, whose mind runs on hell, and the wrath of God—poor thing, he has had his head turned by the force of human creeds. While she was present, he exclaimed, 'Why am I consigned to hell? dark—dark—I used to pray, I used to read my Bible—I have done no crime in my heart. I had friends; why have all forsaken me? My God! my God! why hast *thou* forsaken me?'

Dr. Watts doubted Endless Misery.

Dr. Watts; his high credit; doubted endless misery; extracts from his 'World to Come'; examination, &c. &c. &c.

There is no English divine whose memory is cherished through England and America with more affection than that of Dr. Isaac Watts. He was a sweet poet. His psalms and hymns yet hold as high a place in the church as they ever did; they form an essential part of divine worship; nor is there any prospect that they will be wholly superseded at present, if ever, by the labors of any other man.

But there are great blemishes in Watts' hymns. They were written, many of them, in the early part of his life, before he had reflected on some subjects so fully as he did in subsequent years.—We have no doubt, had Watts written his Psalms and Hymns during the last *five* years of his life, they would have been free from many blemishes which now appear. We refer, among others, to such passages as these.

'On wings of vengeance flies our God,
To pay the long arrears of blood.'

* * * * * *

'What! to be banish'd from my life,
And yet forbid to die!
To linger in *eternal* pain,
Yet death forever fly.'

* * * * * *

'They shall be taken from my sight,
Bound fast in iron chains,
And headlong pleng'd into the lake
Where fire and darkness reigns.'

* * * * * *

'Far in the deep where darkness dwells,
That land of horror and despair,
Justice has built a dismal hell,
And laid her stores of vengeance there.
Eternal plagues and heavy chains,
Tormenting racks and fiery coals
And darts t'inflict immoral pains,
Dipp'd in the blood of damned souls.'

Let the above suffice. It seems, at times, that Watts' genius luxuriated in the terrors of hell.—No man could set them forth with more power. And at times he seemed desirous to get sinners into endless fire, rather than have them converted.

'May I with these forever dwell,
Who here were my delight,
While sinners banish'd down to hell,
No more offend my sight.'

Notwithstanding this apparent malevolence, yet when Watts was on a theme of mercy and love, his strains were inimitable. None can excel him.

But at the time he wrote his book, entitled the 'World to Come,' his mind had undergone an essential change. The subject is brought up to our mind at the present time, by the recent republication of that work in Dayton, Ohio, a notice of which we have seen in the 'Star in the West,' from the columns of which the following extracts are made. We give the American editor praise for publishing the work without expunging the passages referred to. He had more independence than the Andover publishers, for they do not hesitate to cut and clip to answer their own purposes, and that too sometimes without giving the American public the slightest notice of what they have done.

We maintain that when Watts wrote his 'World to Come,' he had reflected more fully on the subject of endless misery; and although he had not been brought fully to disbelieve that doctrine, yet he had doubts of the strict eternity of misery—he could not believe it would continue as long as God exists. Here what he says:—

'The last discourses of this book, especially the 'eternity of the punishments of hell,' have been in later and former years a matter of dispute; and were I to pursue my inquiries into this doctrine, only by the aids of the light of nature and reason, I fear my natural tenderness might warp me aside from the rules and demands of strict justice, and the wise and holy government of the great God. But as I confine myself almost entirely to the revelation of Scripture in all my searches into the things of revealed religion and Christianity, I am constrained to forget or to lay aside that softness and tenderness of animal nature which might lead me astray, and to follow the unerring dictates of the word of God.'

'I must confess here, if it were possible for the great and blessed God any other way to vindicate his own eternal and unchangeable hatred of sin, the inflexible justice of his government, the wisdom of his severe threatenings, and the veracity of his predictions; if it were also possible for him, without this terrible execution, to vindicate the veracity, sincerity, and wisdom of the Prophets and Apostles, and Jesus Christ his Son, the greatest and chiefest of his divine messengers; and then, if the blessed God should at any time, in a consistence with his glorious and incomprehensible perfections, release those wretched creatures from their acute pains and long imprisonment in hell, either with a design of the utter destruction of their beings by annihilation, or to put them into some unknown world, upon a new foot of trial, I think I ought cheerfully and joyfully to accept this appointment of God, for the good of millions of my fellow-creatures, and add my joys and praises to all the *songs and triumphs* of the heavenly world in the day of such a *divine* and *glorious* release of these prisoners.

But I feel myself under a necessity of confessing, that I am utterly unable to solve these difficulties according to the discoveries of the New Testament, which must be my constant rule of faith, and hope, and expectation, with regard to myself and others. I have read the strongest and best writers on the other side, yet after all my studies I have not been able to find any way how these difficulties may be removed, and how the divine perfections, and the conduct of God in his word, may be fairly vindicated without the establishment of this doctrine, as awful and formidable as it is.

'The ways, indeed, of the great God and his 'thoughts are above our thoughts and our ways, as the heavens are above the earth'; yet I must rest and acquiesce where our Lord Jesus Christ, the Father's chief Minister, both of his wrath and of his love, has left me in the divine revelations of Scripture; and I am constrained therefore to leave these unhappy creatures under the chains of everlasting darkness, into which they have cast themselves by their wilful iniquities, till the blessed God shall see fit to release them.

This would be indeed such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill heaven, earth, and hell, with hallelujahs and joy. In the mean time it is my ardent wish, that this awful sense of the terrors of the Almighty, and *his everlasting anger*, which the word of the great God denounces, may awaken some souls timely to bethink themselves of the dreadful danger into which they are running, before these terrors seize them at death, and begin to be executed upon them without release and without hope.'

Here Dr. Watts confessed that the doctrine of endless misery was opposed to the 'softness and tenderness' of his nature. And who gave him that 'softness and tenderness?' It was the great God. And did God give his creatures a tenderness he does not possess himself? No. And could God do that which is opposed to his own tenderness? No. Then the doctrine of endless misery must be false.

Dr. Watts did look forward with some hope to the termination of the torments of the wicked.—To him endless torture was 'awful and formidable.' He thought he was unable to disprove it from the Scriptures, but his heart found it very difficult to acquiesc. But the result of all his reasoning concerning the wicked was this: 'I am constrained to leave these unhappy creatures under the chains of everlasting darkness, into which they have cast themselves by their wilful iniquities, *'till the blessed God shall see fit to release them.*' 'This,' he says, 'would indeed be such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill heaven, earth and hell, with hallelujahs and joy.'—Did he not then hope for it?

Hear him again:

'I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and so incomprehensible that in my most mature thoughts I do not choose to enter into those infinite abysses; *nor do I think we ought usually, when we speak concerning creatures, to* AFFIRM POSITIVELY, that their existence shall be equal to that of the blessed God, especially with regard to the duration of their punishment. Perhaps this sort of language may carry in it something beyond what we are called to discourse about, at least in this mortal state, and therefore such comparisons are more safely omitted.' See also Modern History of Universalism, p. 115.

It will be seen from the above, that Dr. Watts did *not* believe that the wicked would be punished as long as God shall exist. He did not know that men will exist at all as long as God shall exist, but especially would he not affirm, that their punishment shall continue as long.

Again he says,—

'But I would remark here still, that these ages, both of reward and punishment, which are pronounced concerning saints or sinners, do but begin in their perfection at the end of this world; and thence it follows, that they must enter far away into the eternity of God's existence yet to come. And the saints will be made happy, and the sinners will be punished, for long ages after the end of this world, and all the ages of it.

And though God, by his Spirit, has not been pleased to make this comparison expressly, nor assert our duration commensurate with his own, yet he is pleased to express the duration of the punishment of sinners in the same common language and phrases, whereby he expresses his own duration, and the happiness of the saints: and hereby he encourages us to express these punishments by the same common words in our language too, rather than venture to cut them short by a Greek or Hebrew criticism, without any divine warrant or necessity.

Now are there any sinners so void of understanding, of so daring and desperate a mind, as to venture their 'eternal all' upon such a poor criticism of words? Even upon supposition that these terms in the Greek and Hebrew might signify any long duration short of eternity: yet there is a terrible hazard in confining them to this sense, since they do not denote a proper eternity, when they describe the duration of the blessed God; and I think we may add also, the duration of the happiness of the saints.'

We think it is fully proved by the above extracts, that Dr. Watts had strong doubts on the absolutely endless existence of punishment.—Had he enjoyed the light we now enjoy, he would have been an unwavering Universalist. It was a mistake in him to suppose the sacred writers use the same terms to signify the duration of punishment, that they employ to describe the endlessness of God's existence and goverment. It is not the case. The truth is, the Jews had no proper terms by which to signify absolutely endless duration. And when they spake of the endlessness of God's nature and government, they used means to magnify and strengthen the force of words, which they never employed when they spake of sin and punishment. But this fact, Dr. Watts knew not. The flood of light which has of late been poured on this this subject, he had not seen. He was in comparitive darkness: but he could not but hope that the miseries of the wicked will come to an end.

Norwich, Conn.

A letter from a correspondent in Norwich, gives a very favorable account of the state of our cause in that place. Our readers are aware that a Universalist Church was recently erected in Norwich; since which, Br. R. O. Williams was settled as pastor. Our correspondent remarks, 'The Society is in a very prosperous condition. The pews let the first day of the present month for $175 more than they brought last year, and every slip is let in the house. At present there is an increased interest felt in our Society. We have Conference Meetings *twice* a week, and the brethren and sisters sing and pray together, and exhort one another to love and good works.' The Conference meetings we have no doubt have an excellent effect. Nothing has a better influence to keep a Society and Church in a state of spiritual life. Let all our Societies, even the smallest and weakest, have their Conferences, whether they have a clergyman with them, or whether they have not. The testimony from every quarter is, that the Conference meetings do great good.

Our friend at Norwich states, that the Society has had some opposition to contend with, but on the whole, it will result in good. We have no doubt such will be the effect. The labors of Br. Williams are well directed, and he is esteemed as a faithful shepherd in the service of Christ.—May God bless him and his people.

Meeting-Houses! Meeting-Houses!

In another article will be found an account of the commencement of the new Universalist Meeting-House in Worcester, Mass. Besides that, we may also name

A new Universalist Meeting-House in Saco, Me. Br. Quinby states in the 'Palladium,' that the Society in that town has purchased a lot at the corner of Main and Storer Streets, a very central place. They have commenced erecting the house, which is to be 73 by 43 feet, with large basement rooms. The house will contain 80 pews, with a handsome steeple, and the whole is designed to be finished by the middle of June. Br. Quinby says: 'What is better than all, the Society is united, zealous, attentive to the preached word, and, in short, is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

Br. Drew, of the 'Banner,' states, that the Universalists of Hallowell, Me. have resolved on the immediate erection of a house of worship.—They have purchased a lot on the corner of Central and Second Streets, the best in the whole village, for which they paid $600. The Building Committee has been appointed, who intend to go forward with the work speedily. Br. D. says,—'The elegant site demands an elegant house.'

There will be a splendid Concert at the Universalist Church in Charlestown, tomorrow (Sunday) evening, for the benefit of Mr. Bartlett, the leader of the Choir. It will be a splendid affair. Br. Chapin will deliver an Address on the occasion. See advertisement.

Br. John B. Dods, formerly of Fall River, now resides in this city; all letters and communications intended for him must be directed to Boston.

Accession to the Ministry.

Valuable accession to the ministry; Hon. John Burnham, formerly a Calvinistic Baptist preacher, a convert to Universalism.

The following article was crowded from our columns last week, by a press of matter. The account given of Dr. B. is of itself so full, that nothing is needed from our pen by way of explanation. We copy from the 'Gospel Banner':

ANOTHER UNIVERSALIST MINISTER.—This whole State has long heard of, and been familiar with, the name of the Hon. John Burnham, of Maine. For the last twenty years, he has been concerned in the Government, in one capacity or another—as a Representative, a Senator, an Executive Councillor, &c.; and being an active and influential man, in whatever office he has sustained, he has acquired a popularity which has made him extensively known and beloved. The last three years of his political life, have been spent at the Executive board, as one of the Governor's Council. The duties of this office he closed the present week.

Dr. Burnham was formerly a Calvinistic Baptist preacher—greatly respected. Some years ago, he began to entertain doubts as to the truth of that doctrine, and suspended his clerical labors. The people took him up, and bore him upon their favor into various public offices. During the sessions of 1836 and 1837, he used to assist in the Baptist meetings in this place. Within the past two years, his views of Universalism have been clear and joyous. He thanks God with all his heart, for leading him to hope strongly in the salvation of all mankind; and we bless God for the same thing. Whilst attending to his duties as Executive Councillor in this place, last spring, he met in our social meetings, and there drank from the deepest fountains of God's love, till his soul became baptized with the spirit of our faith. Since that time, as often as the Governor and Council have been in session, he has not failed to be with us at every meeting, and to improve his gifts for the instruction and edification of our Church and Society. We have been grateful to him for his assistance. He feels as if he was called to speak in God's behalf, as a minister of the New Testament. At his suggestion, on Sabbath evening last, we made an appointment for him to preach a lecture in our Church—as a commencement of his ministry with the Universalists. The meeting was large, and he preached to great acceptance. He has now returned to Orland, henceforth to be a preacher of the glorious gospel of universal grace and salvation. He wishes to discontinue his professional labors as a medical practitioner; but we know he cannot do this and remain in Orland, for the people *will have* his services. We therefore recommend that he remove from that town, and enter some new field as a *preacher*, and not as a physician. He is a gentleman of acknowledged talents, of good education, of great experience, of christian deportment, and of excellent gifts as a public speaker. May the good Lord bless this venerable man, and make his last days the most useful and happy of his whole honorable and valuable life.

Elder Thurston's Case.

Rev. P. R. Russell speaks of Elder Thurston's case as follows. It seems that one of the tall men of the Free-Will Baptist denomination has fallen.

'Elder Thurston's case, of Lowell, has passed through the ordeal of an ecclesiastical examination, and I learn from our exchange papers, he has been suspended from the ministry. Let him that thinketh he standeth take heed lest he fall. No man in the Free-Will Baptist denomination stood higher perhaps for piety than he. No man can serve God and mammon at the same time.'

1843.

False interpretations of Scripture the only ground of Millerism.

There is nothing which troubles the Millerites more than the words of our Saviour concerning his second coming and the attendant events, as we find his language in Matt. xxiv. 34: '*This generation shall not pass till all these things be fulfilled*,' showing most clearly that the events of which he spake were then very near at hand, and should transpire during that generation. Now, if the words of Christ be true, Millerism is false.—What then will the Millerites do? They can do nothing except they pervert the words of Christ. And this is done in the following extract, which we copy from an article in a late 'Christian Herald.'

Br. Carter,—I propose in this communication to give a brief exposition of two passages of scripture, recorded in Matt. xxiv. 29, 34. Because our Saviour said, ver. 34. '*This generation shall not pass till all these things be fulfilled*,' many suppose that all foretold in this chapter, antecedent to this expression, transpired at, or before the destruction of Jerusalem. Now it appears that all the difficulties in the above passage of scripture, arise from the ambiguity of the word GENERATION. The Greek word *genea*, translated *generation*, signifies not only *Ætas*, *age*, but also, gens, natio or progenies; as if Christ had said, 'Gens Judaeorum non interibil, usque dum omnia hoec implentur,' that is, *the nation of the Jews should not perish until all these things were fulfilled*. Not the *age*, or Jews then living, but the Jewish race, or their descendants should not become extinct, or pass from the earth, until all that Christ had said, should be accomplished and He appear in the clouds of heaven.

Here the defender of Millerism contends, that the declaration 'this generation shall not pass,' means that the nation of the Jews should not perish before the coming of Christ. That *is*, not that Christ was to appear during the lives of the particular generation on the earth at the time he spake, but the Jewish race or their descendants should not become extinct until the coming of the Son of man should take place. Now it happens that Christ said nothing of this kind. He said nothing about 'the Jewish race or their descendents'. He said, 'this generation (viz. the generation *then on the earth*) shall not pass till all these things be fulfilled,' and he had been speaking of his second advent. And his second advent did take place, in that generation, nearly 1800 years ago. And yet some are so unwise as to be even now looking for it.

Let Christ explain his own words. Did he mean that his second advent was to take place during the natural lives of some of those who were on the earth at the time he lived? He did, and it is wrong to deny it. See Matt xvi. 27, 28, 'For the Son of man shall come in the glory of his Father with the angels, and then he shall reward every man according to his works.' This referred to his *second* coming, because his *first* coming had previously taken place. And when was it to transpire? See the very next words, 'Verily I say unto you, there be some standing here, which shall not *taste of death*, until they see the Son of man coming in his kingdom.' Let the reader carefully peruse Matt. xvi. 27, 28. Here then is direct proof, that the second advent took place during the natural lives of some of those who were on the earth at the time the Saviour lived. His second coming did then take place. It was not a personal appearance, but a great display of the divine spirit and power which were then seen. Let the abettors of Millerism refute this, if they can.

Br. C. W. Mellen having removed from South Orange to Foxboro', Mass. requests that all letters and papers intended for him, be directed to the latter place.

End of the World in New Haven.

They had a great excitement in New Haven, Conn., not long since, in the belief that the end of the world was really at hand. Taking up an Ohio paper, we found the following article, which was probably published at first in New England. It is said the people at the time ran through the streets of New Haven, crying '*the end of the world has come*,' '*the end of the world has come*.'

'On Thursday morning, Dec. 29th, Bunce's old paper mill in Westville took fire and was entirely consumed. The New Haven Herald, of Friday, says, a singular phenomena attended the conflagration, which had a powerful effect upon the community. A driving snow storm was prevailing at the time, and the sudden illumination from the flames gave the whole atmosphere the appearance of a magnificent exhibition of the Aurora Borealis. The situation of the burning edifice is near the base of West Rock, a bold eminence of some three or four hundred feet. The snow acted as a mirror, and threw a reflected light over the whole hemisphere, the cause of which not being known, threw the metropolis of New Haven, into a great commotion. At this particular moment a mounted horseman dashed through Chapel Street, at a furious rate, exclaiming, 'The end of the world is at hand!' and for a short time all the Millerites enjoyed the glorious anticipation of the fulfilment of their prophecies. The 'midnight cry' was raised, the bells sounded the alarm, the engines were parading the streets to find where their services were required, and 'quite athwart went all decorum.' Several religious assemblies being met, the congregations rushed into the street, when the sudden and all-pervading light struck them with instant terror, and many scenes were exhibited typical of the final conflagration. A venerable minister of the church gravely assured one of the fire companies that it was no artificial combustion, but the actual 'coming of the Lord in great glory'—and many persons remained under this remarkable but very natural delusion during the whole night. All the world was greatly rejoiced the next morning to find it was only the burning of BUNCE'S OLD PAPER MILL!

Meeting-House in Worcester.

We stated a year ago that preparations were being made for the erection of a Universalist Meeting-House in that beautiful town,—Worcester, Mass. The land was at the time purchased,—a central and eligible site, at a cost of $5,500. It is on the main Street, directly in front of the Railroad depot, and certainly is as valuable a location as that of any public edifice in the place. The hard times came on, and building was suspended. The brethren have since been waiting for better times, until they have got weary of waiting, and now they are determined to go forward, let the times be as they may. The house will be 75 by 50 feet, with four stores in the front basement.

We are happy to hear of the prosperity of the Society, as we do from various sources. May God bless both pastor and people.

The Tables Turned.

We find the following in last week's 'Zion's Herald':

UNIVERSALISM.—The editor of the Concord 'Journal' says: 'It may pain our Universalist friends, but we can't help it, to be informed, that to our certain knowledge, a number of respectable men in different towns in this vicinity, who have heretofore been the strenuous advocates of Universalism, have recently renounced it, as a system altogether unsatisfactory and false, and *now* are building up the faith they *once* labored to destroy.'

Why did not the editor of the 'Herald' give our reply, viz. 'It may pain our Partialist friends, but we can't help it, to be informed, that to our certain knowledge, a number of respectable men in different towns in this vicinity, who have heretofore been the strenuous advocates of Partialism, have recently renounced it, as a system altogether unsatisfactory and false, and now are building up the faith they once labored to destroy.'

The article from the pen of Br. S. R. Smith, published in the 'Trumpet' last week, is one of the Sketches prepared by him of the early history of Universalism in the State of New York, a work which we are very earnest to see, and which we have no doubt will be read with great interest by a large body of our brethren.

Probation.

An incident,—no evidence of the common doctrine of probation in the Scriptures.

Right glad are we to receive a letter from a correspondent of former years, from whom we had not received a communication for a long time. We thank him for reviving old recollections. As to the common doctrine of probation, we are quite sure it is not taught in the Scriptures. The word *probation* is no where found in the Bible; nor is there any doctrine inculcated in the divine word which justifies the popular divinity upon this subject.

Proctorsville, Vt., Jan. 21, 1843.

Br. WHITTEMORE,—Your remarks on the subject of probation, in the Trumpet of this date, reminded me of a circumstance which recently took place up here in Vermont. In September last I held a discussion, for two days, at Bethel, with a Mr. Hubbard, Congregationalist minister of Stockbridge. During the discussion, Mr. H. had much to say on the subject of *probation*; insisting, with much earnestness, that the Bible, every where, represents the present life as man's only state of trial for eternity; and that it gives no intimation that any other state of probation will be allowed to man. Becoming somewhat tired of his frequent repetitions of that sentiment, I, at length, requested him to bring forward one passage of Scripture which *asserts* that the present life is a state of probation to mankind, or any portion of them. I told him I would not require a passage containing the word *probation*, as I knew, and he knew, the word was not in the Bible; I would be satisfied with a single passage which asserts that the present life is a state of *trial* or *preparation*, or that here mankind are, in any manner, '*forming* characters for eternity.' After thanking me for my liberality and fairness, in not confining him to any particular word, or form of expression, and in promising to be satisfied with only one passage, he said he would give me *one* of the *many* passages in which that principle is asserted. And now, Br. W., what do you *guess* (as you are a Yankee) was the passage he brought forward? You may as well prepare your mind for something that will, at once, remove all your scepticism on this hitherto doubtful principle of Christian doctrine. After reading his proof text you will probably think, as I told him, that he richly deserves a diploma from all the learned institutions in Christendom, for the wonderful discovery he has made. The passage he introduced was, Rom. viii. 24, 25, 'For we are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.'

I advise you now, Br. W., never again to oppose, or even to *doubt*, the popular doctrine of probation. The question is settled forever. If you can make any thing out of the foregoing, which you think will instruct or amuse your readers, or cause one unbeliever in orthodox dogmas to cast his doubts to 'the moles and the bats,' it is at your service.

Fraternally yours, &c.,
WARREN SKINNER.

A word for ourselves.

O that we could utter some word that would induce our subscribers to pay for their papers? There never has been a year in which we have suffered half as much by the failure of subscribers to pay, as we have the past year. We tender thanks to those who have paid, first of all. How could we have gone on without them? But what shall we say to those who have not? Brethren, we need your assistance; we pray you to send us the amount you owe. We ask no more than is honestly our due; and have we not a right to ask that? We speak once more,—do send us what is due. And remember, kind reader, if these duns are unpleasant, that it is in the power of our subscribers to put an end to them at once. We do not love to write these notices. It is very disagreeable; but necessity is laid upon us.

Lamentable Clerical Defection.

We find in the 'Nazarene' of Jan. 21st, a melancholy account of the fall of the celebrated revivalist, who has been figuring largely in the State of New York, which place he left a few months since, and went to Monroeton, Penn., where he was the instrument of raising a great excitement, miscalled a 'revival of religion. He was particularly active in abusing Universalists. As a writer says, 'we were treated with the utmost contempt; the most severe revilings and epithets too vulgar to appear in the public prints were bestowed upon us; and I am sorry to say, that the Baptists in a body, and most of the Presbyterians sanctioned the course which he pursued, and aided him in his inglorious work.' At last the man left the place, and the excitement died away. For the present we withhold the name. The following paragraph from the 'Nazarene' gives the denoument of the scene.

A few weeks subsequent to his departure, the District Attorney of this county was waited upon by Deputy Sheriff, Everts, of Weedsport, N. Y., and solicited to render some aid in securing the person of Rev. ———, for an offence which would blacken and disgrace the character of a fiend. Yes: this *Reverend!* gentleman 'labored in Weedsport for the good of souls,' and while prosecuting the work, under the garb of religion, he plotted and accomplished the ruin of a female member of the church! A warrant was issued for his arrest, while he was engaged in a 'protracted effort,' at Danville, and probably having notice of the event, he left the place and at Williamsport mailed a letter to his victim inquiring why she had exposed him! It was not enough that the lady should be bereft of all which could secure her a place of respectability in virtuous society! It was not enough, that a stain should be placed upon her character which no tears can wash away, and the grave only efface! It was not enough, that the hearts of her friends should be bedecked with sorrow and sunk deep in distress! No! This was not considered; but the seducer was laboring under the supposition, that she would cloak his iniquity, and suffer him still to labor on: with one hand 'converting souls to God,' and with the other perhaps plotting and accomplishing the destruction of female innocence! Such was the man, who was aided and abetted by the Baptists and a part of the Presbyterians, in heaping contumely, abuse, and slander upon the Universalists of Monroeton, and upon all those who dared to speak in opposition to the measures which he pursued! And can they now look their neighbors in the face?—Those who are, and ever have been, as respectable members of society as any among their own class—we say, will there not a change pass over the countenance, when they look upon the past and reflect; that with such a man as the Rev. ——— for their leader and their guide, they stepped so far from the path of rectitude—so entirely lost sight of the spirit of the Prince of peace, as to pour out the most bitter reproach upon those who, as well as themselves, look toward the everlasting throne as the dwelling place of a Parent, and the final, happy home of man!

Dowling's Reply to Miller.

We have received from Jordan & Co., 121 Washington Street, Boston, 'Dowling's Reply to Miller, being a review of Mr. Miller's theory on the end of the world in 1843.' Mr. Dowling refutes Miller's delusion; but he is in a like condemnation himself. He believes that the second coming of Christ has not yet taken place; and he undertakes to frighten his readers by telling them they *may* die within the time pointed out by Mr. Miller. The truth is, about half the Baptists have run into Millerism, and the rest have run into other doctrines just about as unreasonable. Mr. Dowling is a Baptist clergyman in Providence, R. I. Let him come to Massachusetts, and lift up his voice against those Baptist clergymen who are endeavoring to make capital out of the Miller delusion. Let him begin at Watertown, and thunder in the ears of the Baptist minister there, and then come down to Cambridgeport and do a like work. There is enough for him to do. Let him begin immediately.

A Falsehood somewhere.

Matthew H. Smith said, in 1842, in the course of a phillipic against Universalists,

'When I was a Universalist, I should as soon thought of turning my parlor into a Mahometan mosque, and teach from the Koran, as to call my family together, read a chapter from the Bible, and pray with them.'

In 1833, in answer to Mr. Robert Smith, who wrote against prayer, Matthew said,—

'I will show my opinion of the utility of public and private prayer; in submitting to this duty I do not glide down the current of popular prejudice, nor tamely follow the multitude to the violation of my own consciousness of duty, nor in the performance of it, have I yeilded to the custom rather than follow the dictates of my own conscience—*I have yielded to it because I have the example of Christ and his apostles, and because I believe it both a duty and a privilege.*'

Now which of these statements is true? That they cannot both be true is quite apparent. The public cannot have any very great confidence in what such a man says.

Clerical Refinement.

A certain Rev. Mr. Avery, a Presbyterian divine, of Ohio, recently made use of the following language, in one of his discourses against Universalism:—'Universalists (he said) would make kindling wood for the fire of hell, and delicate ladies' fingers would crackle like fagots round a boiling pot.' This is a horrid picture! It shows the tendency of Partialist doctrines to brutalize human feelings, and make men more savage than wild beasts. Thank God, we are not to be judged by such men; but by a God who is 'good to all, and whose tender mercies are over all his works.'

Several articles crowded out by a press of matter. An additional notice of the Middlesex Conference shared that fate. We regret it; but we cannot get everything into one paper.

Giving up False Doctrines.

The following letter was addressed by an intelligent member of the Baptist Church in Cabotville, Mass. to her clergyman. She had, by prayerful study, been brought to believe in the final salvation of all men; and felt it her duty to let her light shine as an example to others.

Cabotville, Jan. 21, 1843.

Rev. Mr. Warren,—Sir:—After diligent and prayerful examination of the Scriptures, I have come to the conclusion that the doctrine of endless misery is not taught therein, but, on the contrary, that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began.

Having, therefore, embraced the doctrine of Universal Salvation, I feel it my duty to apprise the Baptist Church with which I am now connected of the fact, and at the same time request, that I may no longer be considered a member of that communion.

By laying this letter before said Church, over which you are pastor, as soon as convenient, you will greatly oblige,

Your unfeigned friend, C. A. Abbe.

Periodicals.

'The Health Journal and Independent Magazine.' This is a new publication, issued by Joseph Whitmarsh, 14 Devonshire Street. Price $2 in advance. It makes no promises; it merely tells us its name, and what it is about *to do*, and then begins its work. Let the work speak for itself: 'The regenerating power of Love, the Pharisaism of the Age, the Tyranny of Public Opinion, the right of every Human Being of Freedom of Thought and Action, the Divine Nature of Marriage, the right of Human Beings to take the life of Men or Animals, the Laws of Health, the Re-organization of Society, or the doctrine of Association and the restoration of all things to the divine order,—these will be amongst the subjects discussed in the pages of this Journal.'

Thanks to Jenks and Palmer for a copy of the Farmer's Almanack, interleaved and in stiff covers. It is a very useful work—the old favorite of all New England.

The Pioneer, a Literary and Critical Magazine. J. R. Lowell and R. Carter, editors and publishers. We did not see the first number; the second is before us. This is a work of high character. The mechanical execution is worthy of all praise. It does not come within the province of our paper to write long notices of works like this. It is designed to furnish a substitute for the light and miserable trash that has filled too many of the Magazines and other periodicals. The first number was greeted with a hearty welcome by many of our soundest editors, who have pronounced it one of the best Magazines our country affords.

The Boys' and Girls' Magazine, by Mrs. S. Coleman. The author of the Rollo books, and besides him, T. S. Arthur, and several ladies who have peculiar talent to write for children, are engaged as regular contributors. T. H. Carter & Co. 118 1-2 Washington Street, are the publishers. Mrs. Coleman with such assistants must make a good work.

The Election Sermon, delivered before the Executive and the Legislature, on Saturday, Jan. 7th, by Rev. Samuel C. Jackson, pastor of the West Church, Andover. Subject — 'Religious Principle a source of Public Prosperity.' Text—'Fear God, honor the King.' This sermon certainly contains some good things; but whether it is obnoxious to the charges which have been brought against it, we will not say without a careful reading. Albeit, we have no idea it is as good as the sermon will be next year.

A Christmas Sermon, delivered in the Universalist Church in Hartford, Conn. on the evening of Dec. 25, 1842, by Rev. John Moore. Good, of course. The man, the occasion, the subject, all conspired to make it so.

Conference Meetings.

'Let us not forsake the assembling of ourselves together as the manner of some is.'

Br. Whittemore,—I have been much pleased of late, to notice in your valuable paper, so many able articles in praise of Conference Meetings. I sincerely believe those social gatherings are productive of much good when they are carried on in love & good fellowship, for I think they have a strong tendency to strengthen our hearts in the bonds of christian unity and love. Who I ask, can sit and hear some of those short but soul-stirring speeches on the love of our Heavenly Father and not be moved?

We have had several of those social meetings on Dorchester Little Neck, and I hope by the blessing of God they will be continued every Wednesday evening weather permitting.

Br. B. Whittemore's evening meetings at So. Boston have been much crowded of late, in which I believe many have enjoyed a 'feast of reason and flow of soul.'

May those social gatherings go on and may they bring in many who are out of the fold of God's universal love, and establish them in that faith which works by love, is the sincere prayer of

E. K. A.

Strafford Quarterly Conference.

The next session of this body will be holden on the first Wednesday and following Thursday (1st and 2d) of March, at the new Meeting-House on Lee Parade, N. H.

At the request of the brethren, there will be religious services at the above place, the evening previous, (Tuesday,) at 6 o'clock.

Friends from abroad will call on Br. Nicholas D. Meserve, on Lee Parade,—Josiah Bartlett, Esq., at the Hook,—or, Gardner Towle, Esq., Wadley's Falls, for directions.

A general invitation is extended to all of like precious faith, and others, to come up and sit with us 'in heavenly places.' To the ministering brethren, a particular request is made.

The friends in Lee are very desirous of greeting a large number of the good and true. What say! shall we have a real gospel season of refreshing? Come one—come all who can. E. Francis, *Clerk.*

Three Lectures on Millerism.

Br. Otis A. Skinner will deliver three Lectures on Millerism in Wrentham Centre, on the evenings of Monday, Tuesday and Wednesday, of next week.—Services to commence at half past 6 o'clock.

Notice.

A public meeting of the American Peace Society will be held in the Representatives Chamber of the State House, on Wednesday next, Feb. 8th, at 7 o'clock, P. M. when resolutions will be offered, and the meeting addressed by gentlemen interested in the cause. The friends of Peace, of both sexes, and citizens generally, from the city or country, are respectfully invited to attend.

Letters containing cash rec'd since our last

P. M. South Wilbraham, $2—W. H. D. New-York, $2, pays to Sept. 3, '43—P. M. Beverly, $2,50—P. M. Perkinsville, $2—P. M. Little Compton, $2—P. M. Westminster, $2—P. M. Randolph, $2—P. M. Penfield, $2—P. M. Georgetown ✕ Roads, $2—M. K. Winchester, $4—W. C. P. Norwich, $2—P. M. Rockville, $4—P. M. Dublin, $1—C. F. Westerterly, $2—P. M. Wendell, $2,50.

General Intelligence.

Melancholy Accident at Cambridgeport.

On Saturday last Mr. Freeman Hovey started with a full load of cured hams for Boston. In passing through the lane that opens out from the smoke houses, his leaders turned too suddenly down the Main street towards the city and in his effort to force the fill horse from the corner of the building, his feet slipped and he fell in such a posture as to bring his neck directly in front of the wheel. His neck thus was broken, and he died instantly. He has left a young and deeply afflicted family. This great sorrow, added to sickness in other branches of the family, has made the house the seat of great grief, and has excited a wide sympathy in the village. Mr. H. was an exemplary man, kind and obliging, and his loss will be much felt. 'Thus in the midst of life we are in death.'

Election. February 13th has been fixed on by the Governor and Council for the election of members to Congress in the Districts that failed of making a choice at the election in November last.

Hon. John P. Bigelow, late Secretary of State, has received the appointment of Notary Public. He has taken an office in State street for the transaction of business in that capacity as well as that of Public Administrator.

Soup and Bread Society. At a meeting of a number of gentlemen, held at the Ward room in Common street last week, it was voted, unanimously, that whereas there are a large number of inhabitants of the city who are unable to find employment, and are in consequence thereof unable to purchase food for themselves and families and as various cases of absolute suffering for the want thereof, have come to our knowledge; therefore, it was resolved to form an association under the name of the Soup and Bread Society, for the purpose of furnishing gratuitously to the poor during the winter months soup and bread.

The following gentlemen were chosen officers of the Society, viz;

John Ball, President;
R. W. Holman, Treasurer;
E. Copeland Jr., Secretary.

Directors: Rev. J. T. Sargent, Francis Jackson, F. D. Stedman, Rev. Samuel McBurney, Thomas J. Lobdell, Rev. Otis A. Skinner, Nathaniel Jewett, W. E. Blanchard, Wm. Willet, John Ball, R. W. Holman, E. Copeland Jr. A committee to receive subscriptions, was appointed and also an executive committee to carry the plan into immediate operation. In the mean time those disposed to favor the project will find a subscription paper at the druggist store of Wm. Brown, corner of Elliot and Washington streets.

Commander McKenzie. The Philadelphia Gazette says:—it affords us much pleasure to be enabled to state that Capt. Mackenzie has been unanimously and triumphantly justified from all blame, by the Court of Enquiry. This result must have been anticipated by every one who has given a candid attention to the testimony. The New York Courier and Enquirer also says:—It is confidently stated by some of the Naval Officers in this city, that the Court of Enquiry for the trial of Commander Mackenzie, have unanimously acquitted him, and that a Court Martial in the case is deemed entirely unnecessary.

Washingtonians. It is not three years since six drunken, impoverished mechanics, a tailor, blacksmith and the like, says the New York Washingtonian Daily News, in the midst of their drunken orgies in a bar-room in Baltimore were smitten with the bright idea (so successfully since carried like a whirlwind over the earth) of forming among themselves a total abstinence from intoxicating liquor society.

Yes, this affair, now called the great temperance reformation, embracing millions scattered in these United States, commenced in April, 1840, in the following apparently accidental and trifling manner:—

'Let us form a temperance society among ourselves,' said George Steers, a wheelwright. Those words, at that moment, commenced a great era in the annals of the world. 'Suppose we do,' added David Anderson, the blacksmith, 'and make Bill Mitchell president.'

All six then united in agreeing to the arrangement; Wm. K. Mitchell, the tailor, drafted the celebrated pledge. David Anderson enjoyed the immortal honor of signing his name at the very head of the millions of subsequent signers, and Mitchell was elected President, proposed the name of Washingtonians, experience telling, each man bringing his man, the two shilling initiation fees, and one shilling a month dues, and a variety of other regulations which have not been changed, as if wisdom had descended from heaven upon Mitchell to enable him to benefit human nature, and establish rules not susceptible of human improvement.

Such is the wonderful origin of the Washingtonians, a class probably destined to embrace all nations of the world, for it is only a name for persons who have adopted a new and improved state of social existence, congenial to the moral, religious, and physical state of every human being, to be possessed universally and without a single exception.

The Affair of the Bibles. It is stated in the Plattsburg papers, that the clergymen of that village have taken measures to secure an investigation of the affair of burning the Bibles in Champlain. It is to be done in accordance with the suggestion of Bishop Hughes, and as soon as one of the Protestant gentleman selected can attend to the duty.

Trouble with Mexico. Late Mexican papers received at New Orleans, state other grounds of complaint, the Mexicans have against us, besides the recent taking of Monterey by Com. Jones.—From the statement given, it appears that during the month of November, a party of men entered the port of San Diego, and spiked eight cannon belonging to the fortification. The officers of the brig Alert are charged with the perpetration of this offence, as she was seen off the port some days before, and several boats filled with men, were seen passing between the vessel and shore about the time of the alleged offence.

Pins. The factory for the manufacture of pins at Stratford, Conn., is said to be the only one of the kind in this country or in Europe. The machine takes the wire, cuts it off the right length, puts on the head, point, &c., completely finished before it leaves the machine; one machine makes about 36,000 a day; there is also a machine connected with it, for sticking them into the papers—the pins are put into a hopper, that drops them down to the paper, which is carried around a cylinder; it sticks on four dozen at a hitch, and makes about fifty hitches a minute. It was invented by Mr H. Waters of Stamford.

The Black Tongue is the name of a disease now prevailing in the neighborhood of Ballston, N. Y. It commences with a swelling of the glands of the throat, and proves very fatal.

Accident from Fire. On Monday morning, while a little girl named Davis, was standing by the stove in H. D. Varnum's grocery store in Hanover street, her apron caught fire, and before the flames could be extinguished she was so badly burnt that her life is despaired of.

Fare Reduced. The fare from Boston to Liverpool, per Royal Mail Steamers, has been reduced to one hundred and twenty dollars. The fare to Halifax remains the same as heretofore.

Counterfeits. A gang of counterfeiters, (male and female) has just been apprehended in New York, who were doing a large business with counterfeit threes of the Exchange Bank, Mass. The following is a description of them—letter B., pay to E. Thomas, date April 1st, 1841, J. Chadwick, Cashier, and John Rayhold, President.—Vignette in the centre, a locomotive and train of cars; purports to be engraved by Rawdon, Wright & Hatch, N. Y.; paper light and oily, engraving bad, especially on the end pieces.

Eruption of Mount Etna. Two hours after the Oriental steam-ship left Malta, on the 28th of November, about half past 5 o'clock, when getting dusk, the passengers and crew most clearly saw Mount Etna in eruption. the Oriental at the time bearing N. E. 105 miles. This beautiful sight was kept in view for five hours. The captain states that such an occurrence has not been witnessed for twenty years. A letter from Palermo, of the 1st ult. says—'The present great eruption of Etna (it is at this moment flaming away with undiminished brilliancy any grandeur) is the first that has been visible at Palermo since 1832. Intelligence travels slowly in Sicily, and we have not yet authentic advances from the scene of action. Etna is 10,874 English feet in height. In the day the smoke represents a silvery feathery white tree, of the cypress form; at night the flame is red, and of the shape and size of an ordinary haycock; that is as seen from Palermo.'

The Caledonia brought in her mail for this city 27,000 letters and 25 bushels of papers. The post bill for New York city delivery alone, was nearly $3000—that for Philadelphia $500, and that for New Orleans over $600.

Store Breaking. The store of Mr. N. Davis Cotton, No. 13 Tremont Row, was entered on Monday night by false keys, and goods to the amount of about $300 taken from it. The goods consisted of gold rings, card cases, pocket knives pencil cases, &c. No clue has been found to the robbers as yet.—*Atlas.*

Escape of a San Antonio Prisoner. We learn from the New Orleans Picayune, that Col. A. Neil, a gentleman well known in Texas, and who was captured at San Antonio in September last, made his escape from the guard some forty miles this side the city of Mexico on the night of the 14th ult, and has succeeded in reaching this country after running many risks. He effected his escape early in the evening, and after walking all night reached the city of Mexico about 8 o'clock in the morning. There he rested at a Mexican *fonda* or Tavern for two days, during which time he shaved off a large pair of whiskers and otherwise disguised himself. After spending one or two more days in the city he finally started for the coast, reached it in safety, made his way to Havana, and at last reached New Orleans by way of Key West or some other of the Florida ports. Col. N. is a lawyer by profession, and returns immediately to Texas.

Four Children shot. We learn from the New York papers of last week, concerning a most disgraceful affair, of which the following is an account: Last evening about 7 o'clock, four children who were supposed to be stealing wood from a wharf at the foot of Oliver street, on the East River, were fired at with a gun loaded with shot and all wounded—two of them dangerously. One was a boy about 14 years of age, named Vail, residing at No. 95 Cherry street. He received several shot in the groin and abdomen, and was taken to Dr. Hulsey's, No 86 Cherry street, who rendered him such assistance as the case required. He was then taken to the Hospital. Another was a boy of thirteen, severely wounded in the abdomen, who lived at No. 8 Jacob street. Having been seen by Dr. Ritter, of No. 194 Cherry street, he was also conveyed to the Hospital. A younger boy was shot in the side, and a little girl in both legs.

A man named Bostwick has been arrested on suspicion of having shot at the poor children and taken to the Police office.

Cathedral. The Philadelphia North American says, 'it was rumored yesterday, that some members of the Roman Catholic Church were preparing to negociate for the purchase of the U. S. Bank in this city, to convert it into a Cathedral. We learn that the probable difficulty in raising the adequate funds will prevent it being done for the present.'

Loss of Life. Since 1833, eighty vessels and one hundred and eighteen lives have been lost on Lake Michigan. Value of the lost property, $1,052,450.

A Mr. Osborne was robbed in New Orleans on the 15th ult., of between six and seven hundred dollars in specie, by a countryman, who being suddenly seized with a fit of sickness, was taken into Mr. Osborne's room in order to be more at ease. While there he contrived to break open three or four trunks, and then make off, but the police got on his track and succeeded the same evening in lodging him in prison.

Accident. About 5 o'clock on Wednesday morning, a scow containing three men filled and sunk opposite Long wharf. Fortunately Mr. Andrew Manning, boatman, saw their peril, and succeeded in taking all the men into his boat, and landing them at the wharf—one, however, so much exhausted that his recovery is doubtful. William a year Mr. Manning has rescued 6 persons from a watery grave.—*Post.*

A Deer captured from two Wolves! On Thursday last, Mr. Mack of Lincoln, was going up the Pemobscot river, above Watawamkeag Point with a load of hay, when there came out of the woods upon the smooth ice a deer, pursued by two fierce wolves. Upon reaching the ice the deer could make no headway, on account of his constant slipping, and the wolves voraciously seized his hind quarters, tearing off the hair, and then seizing the flesh and devouring it. The deer struggled in vain to escape, and rent the air with its mournful bleat. Mr. Mack jumped from his load, pulled off his boots that he might not slip upon the ice, seized his hatchet and hastened to the scene of action. As he approached the wolves growled their dissatisfaction, but left their prey, which though about six pounds of flesh had been torn from it, was not yet prostrate. The deer was seized, slain, dressed, suspended to the load and the team started for the lumbering camp.—*Bangor Whig.*

A murder Exposed. Yesterday morning a man made the following statement before Recorder Baldwin: but as no prosecution has been regularly commenced, we will suppress names, and only speak of the affair as we heard it. Some time in last July a certain ship left this port for Great Britain. Previous to her sailing, a young English lad, while in a state of intoxication, was shipped on board this vessel, when in fact he should only have been rated as a raw hand. The second mate finding the lad not to answer his expectations, beat him in a most unmerciful manner, and when scarcely able to crawl about from the treatment he had received, he was made one day to go aloft in order to grease and scrape the masts. While in this situation he accidentally let fall a copper pot full of filthy slush upon the deck, and he was actually commanded to come down and lick up what he had spilt! From this and other brutal usage he fell sick and died.—While on his death bed he called our informant to him; desired him to write to his father, and to say he had been killed by the manner in which he had been used. The person to whom this desire was made known, immediately called three of the ship's crew to the side of the dying boy, in order that they might hear and testify to his last words. As soon as they arrived in London, our informant proceeded to the house of the American Consul, who took down the depositions of the witnesses, and promised to send the captain and second mate home in irons; but some how or other he failed to do so, and it is stated that the two accused are now in this port, one in command of a vessel, and the other promoted to the station of chief mate. The boy died on the 4th of August, 1841, and was buried in the Gulf of Mexico. The Recorder sent the narrator of this shameful transaction before Fane Peyton, Esq., U. S. District Attorney, and in a few days the whole affair will be developed to the public.—*N. O. Tropic, 14 h.*

Dreadful The following instance of premature interment is given by the Debats; 'A woman of the commune of Pauhan had apparently died, and her body, after the twenty-four hours customary delay, was placed in the coffin, and the funeral procession proceeded to the place of interment. During the way the bearers felt something stirring in the coffin, and, in alarm, determined on seeing what could have occurred. They found the woman alive, having only been in a lethargy. She was carried back to her residence, but the agitation she suffered caused her death a few days after.—*English paper.*

Fires. The dwelling house of Henry H. Cook in Lenox, Mass., together with the principal part of its furniture, and the wood and carriage-house adjoining, with two waggons, were entirely consumed by fire on Sunday afternoon last. Loss $1,500 to $2,000. No insurance.

The dwelling house owned by L. Dwight, in Stockbridge, Mass., was destroyed by fire on Sunday afternoon. Loss $600 or $700.

Important Decision. The New York Court of Errors has just determined, in opposition to a decision of the Supreme Court, that where there are two executors of a will, one of them without the action, consent or knowledge of the other, may legally sell and assign a bond and mortgage belonging to the estate. This is a strong decision, and involves many serious consequences.

An ancient Relic. As the sons of Messrs. Daniel Woodman and Daniel Gould, were digging clams, on Monday, in the Back Cove, (near the channel) they discovered the rim of what they thought was a large iron jug. After digging round and tugging at it for some time; they were obliged to get some tackle before it could be taken from its bed. It proved to be a bomb shell, with the powder yet in it, which was thrown from Mowatt's fleet, on the memmorable 15th of Oct., 1775—(67 years ago)—the day when this town was burned by the British! It measures 38 inches in circumference, and weighs 150 pounds. Capt. Lemuel Moody, and Mr. William Tukey, well recollect seeing it pass over the town, and sink into the waters of the Cove. It was the only one that passed over during the day. The others all fell among the devoted houses, and exploded.—*Eastern Argus.*

BRIGHTON MARKET—Jan. 30, 1843.

From the Daily Advertiser.

At Market—620 Beef Cattle, 1200 Sheep, 70 Swine. 100 Beef Cattle unsold.

Prices—Beef Cattle—Last week's prices not sustained, and we reduce our quotations. A few extra at $4,50. First quality, $4,00 a 4,25; second quality, $3,50 a 3,75; third quality, $3,25 a 3,50.

Sheep—Sales from $1 to $1,50. Weathers from 2,50 to 3,75.

Swine—No lots were sold to peddle. A few were retailed from 3 1-2 to 5c.

RELIGIOUS NOTICES.

Br. C. W. Melles will preach in Foxborough, next Sunday.

Br. E. Thompson will preach in Weare, N. H. the 1st, 2d and 3d Sundays in February.

MARRIED:

In this city, by Rev. S. Streeter, Mr. William G. Holmes to Miss Susan F. Turner.

By Rev. H. Bacon, Mr. John P. Cotton to Miss Sarah Kent. Mr. Asahel B. Shaw to Miss Nancy Ann Adams, both of Medford.

In Watertown, by Rev. E. Partridge, Mr. Chas. D. Sanger to Miss Maria Stearns, of Newton.

In Salem, by Rev. L. S. Everett, Mr. Nathaniel A. Wardwell, of Lynn, to Miss Margaret Tenn.

In Concord, by Rev. A. G. Eby, Mr. Josiah Smith to Miss Salome Simonds, both of Lowell. Mr. Samuel H. Cranmell, of Maryland, to Miss Susan Wheeler.

DIED:

In this city, Mr. Nathaniel P. Ames, 48. Mr. Thos. Freeman, 35. Mr. Samuel Hodgman, 43. Mr. John Bartlett, 25.

In Winchester, N. H. Jan. 21, Gertrude Elizabeth, only child of Rev. Thompson Barron, aged 2 years.

Sacred Concert.

The Singing Choir attached to Rev. E. H. Chapin's Church, in Charlestown, would respectfully inform their friends and the public that they will give a Concert of Sacred Music, on Sunday evening next, Feb. 5th, for the benefit of their Leader, Mr. John Bartlett. They are happy to inform the public that they will be assisted by the following distinguished Vocalists who have kindly volunteered their services: Mrs. Powers, Miss Kimball, Miss Wheelock, Mr. Woodward, Mr. Glover, Mr. Littlefield and Mr. W. White. Mr. F. Rogers will preside at the Organ.

☞ Between the 1st and 2d parts, the Rev. E. H. Chapin will deliver an ADDRESS on the subject of Music.

☞ Concert to commence at half past 6 o'clock.

☞ Tickets 25 cents each, to be had of E. Craft, jr. Main-Street, and at the door.

BY OTIS H. WEED,

AUCTIONEER AND COMMISSION MERCHANT.

Office No. 28 Exchange-street.

Large Sale of Rich Cabinet Furniture.

On Tuesday next, Feb. 7th, at 10 o'clk. at the spacious Hall over the Worcester Depot, opposite the U. States' Hotel, will be sold an extensive assortment of splendid Mahogany, Black Walnut, Rosewood and bird's eye Maple CABINET FURNITURE, made by the most celebrated workmen in Boston and Manchester, and of the most choice materials.

Also, 1000 cane and wood seat Chairs, of different descriptions.

Also, an invoice of rich China, Crockery and Glass Ware. Also, at 1 o'clock,

Several superior toned Piano Fortes, made by the most celebrated manufacturers.

The Hall will be open for contributors to the above, one week previous to the sale.

☞ For particulars—see daily papers.

Bells, Clocks, Organs. George H. Holbrook, East Medway, Mass. manufactures Church Bells, Church Clocks and Church Organs.

Holbrook's Bells are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and resonancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's foundry.

Mr. Holbrook's Clocks are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great manner he has sold.

His Organs may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 27 Cornhill, Boston. Jan. 20.

Doctors Smith & Abbot, wholesale and retail Botanic and Thomsonian Medicine Store, No. 149 Hanover-Street, Boston, ☞ Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

Removal. John Kimball has removed from No. 16 Hanover-street to No. 126 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the Lowest Prices. 3m Jan. 20.

Universalist Books. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 27, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

Register & Companion, for 1843. Just received, the Register and Companion for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the cash prices—$1,00 per dozen—6,50 per hundred. A. TOMPKINS, Sept. 15. 38 Cornhill.

Confectionary. Levi Bradshaw, No. 149 Court-street, Boston, would respectfully inform his friends and the public, that he keeps the best of CONFECTIONARY, and will supply parties with ICE CREAMS, CAKE, &c. at the shortest notice.

Furniture & Feather Store. MacFarlane & Silver, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *Furniture, Feathers, Carpeting, Beds, Mattrasses, &c. &c.* which they will sell at the lowest cash prices.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞ Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

Weekly Bay State Democrat. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at one dollar per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of the leading political matters of the times, stories, miscellany, news of the day, &c. printed on fine paper and good type—forming one of the cheapest papers, as it regards price, ever published.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Jan. 20. 3t

Communion Service. The subscriber keeps constantly on hand, an assortment of *Communion Wares* of every variety, comprising Plated Flaggons of three sizes; Cups of different patterns; Baptismal Fonts, Plates, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.

1st LOWS, BALL & CO.

Illustration of the Parables. Tenth Edition. For sale at this Office, the work entitled *'Notes and Illustrations of the Parables of the New-Testament,* arranged according to the time in which they were spoken. By Thomas Whittemore.' 252 pages large 12mo at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred Scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from Orthodox Commentators, of great respectability, to show that they have explained them as Universalists now do.

Musical Notice. B. A. Burdett (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 158 Cambridge-street, Boston.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

Universalist S. S. Depository. The Subscriber has just received his Spring assortment of *Juvenile Books,* comprising one of the most extensive assortments that can be found in the city.

☞ Sabbath Schools wishing to purchase or replenish Libraries, will please call and examine this collection.

CONSTANTLY ON HAND

All the *Instruction Books* used in our denomination. Also, Class Papers—Rewards of Merit—Record Books, and every thing pertaining to the complete organization of a Sabbath School. Address A. TOMPKINS, 38, Cornhill, Boston.

April 28.

Davis' Improved Oxygenated Soap. The Oxygenated Soap, as a Cosmetic and for Shaving, stands unrivalled. It is a composition in which pure Caustic Alkali is exhibited in its mildest form, without a large portion of oxygen—a substance so well known to be essential to life, that it has obtained, in its gaseous form, the name of Vital Air.

In external applications, especially when aided by the cleansing virtues of soap, it has a beneficial effect. It renders the skin soft and pliable, and preserves it in a healthy state: it gives it the bloom and purity of youth, and by its invigorating and strengthening qualities, enables the skin to perform its functions, known to be so necessary in the economy of nature for the preservation of beauty and the enjoyment of health. It removes all cutaneous eruptions, *and is recommended as the best* remedy for roughness of hands, Freckles, &c. that has ever been offered to the public.

This celebrated article is for sale in any quantity, on reasonable terms, at Messrs. Thomas Whittemore, 27 Cornhill; W. C. Stimson & Co's. south side Faneuil Hall; J. P. Hall Union street; Brewster, Stephens & Cushing, Washington st; A. G. Peck & Co, cor. of Kilby and Water sts; Lowe & Read, Merchants-Row; J. Kidder, Court st; Lewis & Co Trott & Bigelow, State street. Also, retailed by Druggists generally in this city and throughout the United States.

Eagles Questions. Fifth Edition. For sale at the Trumpet Office, No. 37 Cornhill, 'Questions on Select Portions of the Gospels; designed for the use of Sabbath Schools and Bible Classes. By Lucius R. Paige, pastor of the First Universalist Society in Cambridge.' Price 25 cents single; $2,50 per dozen.

Register, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the Trumpet Office. Price, $1 a doz.—12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and postoffice address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

Boston Almanac, 1843. For sale at the Trumpet Office, 27 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

Rose of Sharon. The Rose of Sharon for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

Sunday School Library Books. An assortment of *Sunday School Library Books,* is kept constantly for sale at the Trumpet Office, 27 Cornhill. All the *Class Books* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select he Books, and forward them by the safest and earliest conveyance.

Thayer's Bible Class Assistant. Third Edition. For sale at the Trumpet Office, 37 Cornhill, 'The Bible Class Assistant, or Scriptural Guide for Sunday Schools, being sketches of the Antiquities, Customs and Manners of the Jews, in illustration of Scripture, designed for the use of Teachers, Bible Classes and the Higher Classes in Sunday Schools.' By Rev. Thomas B. Thayer, pastor of the First Universalist Society in Lowell, Mass. This book is on a new plan, suggested to its author by his experience in conducting Sunday Schools and Bible Classes. It is not a book of questions merely; but each chapter consists of two parts.—1st. The history to which the questions refer is succinctly given, which is to be faithfully studied, and 2d. The Questions. We have examined this work and commend it; but any formal commendation is rendered quite unnecessary by the well known reputation of its author.

Price 25 cents single, $2,50 per dozen.

Practical and Experimental Religion. For sale at the Trumpet Office, 27 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Contender.' By Henry Bacon.' Read this book and learn the moral power of Universalism. 'It is good to live by, and it is good to die by.' Price 50 cents.

Waterman's Kitchen Furnishing Ware

Poetry.

(ORIGINAL.)

'Weep with those that weep.'

Let me weep with those who weep,
Let me for their sufferings feel;
Let my tears sincerely flow,
Let me share, or let me heal;
This feeling heart,
Shall bear her part,
In all the woes of earthly root
By grace divine,
Its love shall shine,
Thro' tears of grief, on all who taste pale sorrow's fruit.

Grief and anguish are the lot,
In a high or low degree,
From the palace to the cot,
None on earth are wholly free,
Nor will I scorn
To weep and mourn,
O'er grief that comes in imagery,
Apace on those,
Who real woes
Know not—but yet to misery are a willing prey.

Earnest of inheritance,
Though the time may yet be far,
Gives to life its richest zest,
Is of hope the guiding star—
And may we not,
Affliction's lot
Thus antedate, and thus survey,
If it prepare
The heart to bear
A real woe more firm, 'tis time not thrown away.

Sympathy, thou dearest friend,
If I have a real joy,
'Tis thine influence doth lend,
All the gold—but no alloy;
'Tis thine to share,
The grief-worn care,
Of all within thy sacred power,
And thus 'to bless,
Is to be blessed,'
Be blessed indeed in life—blessed thro' its latest hour.

Norwich, Conn. H. O. P.

Miscellany.

Procrastination.

Tomorrow is the excuse of the sluggard, and procastinator for putting off the duties of to-day; and however satisfactory the immediate results of the bargain, the final consequences are too often fatal to the hopes and happiness of those who indulge in them. No dependence can be placed on the flattering promises of to-morrow, for it may appear to offer shelter and clothing to the needy, food to the hungry, and consolation to the troubled mind, but there is little probability of its being fraught with these good things. Experience tells us that it will probably be as blank and hopeless as to-day is, or yesterday was.

To-morrow always *promises*—so did to-day, and so did yesterday—and so has it always been. If we place too much dependence on the morrow, without working hard now for its accomplishment, we but hope in vain. If we neglect to-day's duties, we may not count upon to-morrow for their fulfilment. Where is to-morrow? Aye, where is this fair promiser—this convenient shield? Heaven only knows—man cannot. All we can say with certainty is, that it is in another world; and ere it come and be 'to-day,' we may be there also.

Judging by the past, the future may not be depended upon—and what better teacher is there than experience? Thousands and thousands of times, it has frustrated the hopes, and blighted the fair expectations of those, who, forgetting that the present is the only time we may call our own, have leaned upon futurity for all their support, and have found it but a broken reed.

Dr. Blair wisely remarks, that 'procrastination has throughout every age been the ruin of mankind. Dwelling amid endless projects of what they are hereafter to do, they cannot so properly be said to live, as to be always about to live, and the future has ever been the gulf in which the present is swallowed up and lost.'

Defer not then till to-morrow, the duties of to-day, lest that morrow be so clogged with its own burdens and those of its predecessors, that their accomplishment shall be irksome and tedious, if not impossible.—*Bulletin.*

To a Christian who has availed himself of the Bankrupt Act.

Dear Brother,—I have sympathized with you in your misfortunes, and prayed they might be sanctified to you for your spiritual improvement. After our late interview, the thought occurred to me that perhaps I ought to sympathize, to some extent at least, with your creditors. Permit me to inquire (and I would do it kindly) what *sacrifice* you have made of personal comfort and luxuries, to meet your honest liabilities. This question is not in the least affected by the manner in which *your* debtors have served you. If they are unjust and dishonest, it is no justification for you if you are. If called upon to help sustain the institutions of the church, I understand you plead *poverty*, and yet no one is able to perceive any material difference in your style of living. ou wear as fine cloth, have as many luxuries, carry as high a head (except when asked for an alms,) dress your children as finely, indulge them in superfluities, nay, you wear the same gold chain yourself you did last year! Your house is still elegantly furnished, with fine carpets, splendid mirrors and piano, and with no apparent business or means of meeting your expenses; you are not at a loss to provide for your table the best the market affords, and that in abundance. In addition, you indulge in your old hapit of smoking cigars, and that too at camp-meetings. And yet you make a high profession of piety, and have been licensed to preach the gospel! Now, brother, you need some one to deal faithfully and pointedly with you. I can but fear that the god of this world has blinded your mind. You can but recollect the remarks made about our brother F., at the time he went into bankruptcy.—'Ay,' said some of the unconverted, 'there's another of your CHRISTIANS; he borrowed $100, a short time ago, and this is the way he is paying it! He is the one that talked so much about sanctification, and now he is a believer in Millerism. I guess he has some *interest* in lecturing on the end of the world in '43! And he is the one to talk to people about paying their honest debts, and being prepared to meet Christ next year; and yet while living in the same style of extravagance as ever did, he goes into bankruptcy* under pretence of doing justice more equally to his creditors! If such a man can go to heaven, I have no fears.' These, brother, are in substance the remarks now made about you. I admit they are unjust, but it becomes you seriously to inquire whether you have not given some occasion for these dreadful stabs on the body of our Saviour.—*Zion's Herald.*

*It is reported of a believer in the peculiar doctrines of Mr. Miller, who is deeply involved in debt, that he has been heard to say, 'The Lord will pay off all my debts next year.

Errors.

It would be well if we could all correct the errors of life as easily as we can the errors of the press. Provoking and ludicrous blunders frequently happen in a daily journal, but these can be corrected to-morrow. But the error which man commits to-day, he cannot always erase or correct on the morrow. The sin of the present moment fastens upon us, and its ill effect remains and festers for years, and perhaps is never wholly eradicated. How careful then ought we to be of the little moment that is flying onward, if it carries under its wing such an important record of our actions.—*Bulletin.*

Free Agency.

[Republished by request.]

There is an absurdity in the common view of this subject, not fully or often considered by its advocates and friends. God has designed the salvation of all. He has given ability to each one to frustrate his design, by making mankind free agents. He knows perfectly and infallibly how each one will use this agency—who will be saved and who will be damned. He is constantly desiring, and as constantly striving to save those that he knows will be lost, as he is those that will be saved. Now look at the character which this ascribes to 'the only wise God!'

If a man deliberately plans a work, and as deliberately institutes means to frustrate that plan, and then knowing that these means will defeat his purpose, continues to labor with all his might to accomplish that purpose—what would you call him?

A father gives his children poison and bread, knowing that several of them will eat the poison instead of the bread in despite of all his warnings, entreaties and remonstrances—and then, when they have eaten the poison, he labors to nourish them into life by presenting them with an antidote he knows they will reject, and knowing that they will die. Wherein is the excellency of the wisdom and the goodness of this parent?

If men would reason and feel on religious subjects as they do about the every day affairs of life, the doctrine that endless sin and misery will be perpetuated by a God of infinite wisdom, power and love, would not have a place among christians for another year.

Young Spencer, the Mutineer.

Impelled, by reading an account in Saturday evening's paper, of the awful events that lately transpired on board the U. S. Brig Somers, and the dreadful death of young Spencer and the other two ringleaders of that mutiny and conspiracy, which if it had been successful, would have been succeeded by the most horrid and revolting crimes that have ever blackened the pages of the too many already blood-stained records of piracy, has induced me to give a short history of this Spencer, the son of the Hon. J. C. Spencer, Secretary of War. So much of the life of the late, midshipman Philip Spencer, as I propose giving you, was repeated to me from his own lips; and I suppose coming from such a source, and not second handed to the writer of this article, (who was once his friend and messmate, and who continued and cherished the former term, until ingratitude marked by ferociousness of feeling and heartless depravity of character, burst asunder the chords of amity which in the beginning of his naval career had every seeming of being lasting,) it cannot be doubted.

Philip Spencer was born in Canandaigua, N. Y. and at the time of his awful death, was about 19 years of age—but in strength of mind, intelligence, literary attainments, and bold daring, was far beyond his years. Nothing in his history of much interest is the writer aware of, until his College career. He was sent the Union College, Schenectady, but he did not graduate, as his conduct there became so notorious that he was expelled or had leave to absent himself. He returned to his friends, where he remained some time.—Being of a wandering turn of mind, and fond of any thing bordering on the dangerous and marvellous, he eloped from his home and went to New York; concealing his parentage he shipped for a whaler fitting out at Nantucket, and (along with many others of kindred feeling, but not of that daring reckless spirit, fearless alike of life or death) was sent to the latter place in a small schooner.

The ship that he was to embark in not being ready he remained some time on the island. During this time and previous to the gale of Oct. 1841, he volunteered to go out on the banks in a small vessel for what the whalemen denominate Black Fish, and in that gale came near being lost, as many were at that time; as it was, they got back to Nantucket quite a wreck. Here I told him I was surprised that he should ever think of adopting that hazardous life, sought only by those whom friends and fortune had discarded, and whose last lingering star had sunk beneath the horizon, perhaps never to re-appear. He smiled at my astonishment at his deserting his happy, luxurious and delightful home; and now as I look back, as I have often since, I think of the smile of Spencer—yes, as I now write, I can see him as distinct as the words I am penning—that smile was not human! The wild rolling of his eyes told plainly enough to any one at all discerning, that something was working in that heart that could not submit to the dull monotony of this peaceful, every day life. His reply was that he should like to harpoon the whale and see the blood spilt, that he was not afraid of danger and liked an adventurous life.

The ship being ready to receive her casks, he was compelled, with many others, to work from morning till late at night in getting them and the stores on board, being allowed only 30 minutes for their meals, which were of the coarsest kind and only five hours rest at night in a miserable forecastle, in close communion with the dregs of New York streets. I told him I thought this servile labor and hard living, would have satisfied his curiosity to see the world but no—the exitement was to come. In confirmation of his assertion, he showed me his hands, and they from their horny, hardened appearance corroborated his statement of what he had undergone at Nantucket.

Having disposed of his wardrobe and replaced them by the coarse and homely garb of the whaler, he was ready, as was also the ship in two days to sail for their crusing grounds in the South Sea.

In the interval of time from his disappearance from home to the time of our narrative, his friends had by dilligent enquiries found his whereabouts, and knowing his uncontrollable disposition and his determination at all hazards to go to sea, their influence and his father's position as one of the Cabinet at Wasington, procured for him a midshipman's appointment, which was sent with all despatch to Nantucket, with a description of his person, &c. to the care of the owner of the ship.—This and a letter from his father was placed in his hands. The prospect of a change from drudgery to a comparative easy life had not such an effect on him as it would have had on most young men; but by the earnest persuasions of the owner and captain, after learning who he was, he was induced by them to give a volunteer $80 to take his place. He came on to New York and was there fitted out by his uncle, Captain Spencer of the Navy, and by him introduced on board of the guard ship North Carolina.

His sojourn on board of that ship, (about 4 months) was passed, as is much of the time of some other young men in like circumstances, in occasional, and I am sorry to say frequent dissipation, principally at night, but not unfrequently in the face of day. Here he committed an aggravated and unprovoked assault upon his superior officer, which was investigated by the commodore, in the cabin of that ship, in the presence of the uncle, Capt. Spencer, and a commander of the Navy. The written report made by the insulted officer to the Secretary of the Navy, though from the commandant of the station, was unheeded, supposed from family influence; and Spencer was ordered to the brig Somers.—The officer thus treated resigned from the service.

The writer does not charge the excellent commander of the North Carolina with a knowledge of the dissipation amongst some of the young men of that ship; he believes it was entirely beyond his knowledge. The horrid death of young Spencer must be most fearfully distressing to the feelings of his family, and the writer would not add another pang to their already broken hearts; but he trusts it may be a warning to many youths who wish to leave the happy fireside of the homes and the kind influences of a mother's and a father's dearest hope, to seek abroad on the tempestuous sea a home surrounded by dangers and temptutions. I have digressed somewhat from my first undertaking, namely, a concise statement of young Spencer's career which was ended ignominiously at the yard arm of a man of war within one year from the commencement of his naval career. —*N. H. Palladium.*

The Widow and her Son.

The sunset hour! how many hail
Rejoicing at its glow,
Bordering with golden hues the veil
That twilight spreads below.

Gladly the peasant sees its fire
Tinging the old tree stems,
Turning church window, roof, and spire,
In gold and living gems.

The lover hails its reign on earth,
For then he knows full soon,
The loved one from her home comes forth,
To wander 'neath the moon;

But never may its fleeting waves
So fittingly be shed,
As on the hallowed place of graves,
The city of the dead!

So thinks the pale and silent one
Who seeks her husband's tomb;
With him went down her cheering sun,
And all around was gloom.

Yet, in darker skies there are
Some little streaks of light,
Still shines for her one lonely star,
When all besides is night.

She brings that living treasure here,
With awed and reverend tread,
Yet, with the love that casts out fear,
She stands beside the dead.

Her home hath grown a lonely place,
Though friends may gather there—
Without the one beloved face,
What pleasure can she share?

Her *home!*—no more her *house* may claim
A word so very dear,
The only spot that hath that name
For her on earth is *here!*

Now hath it grown a daily joy,
To steal from friends and Kin,
And by this tomb, with that fair boy,
To talk of him within.

Each day she lists with ear intent,
To all he can impart,
She builds her husband's monument
Within that orphan's heart.

And who can tell but after years
May witness to the power
A mother's words and prayers and tears,
Can have at sunset's hour?

When dark temptations shall be his,
Perhaps this thought shall save;
'My mother warned me once of this,
Beside my father's grave!'

Well, painter, didst thou choose the hour
To paint the widowed one,
Beneath the magic and the power
Of that declining sun.

This is the spot her heart holds dear—
This is her happiest time—
Her gentle spirit rises here
To something of sublime.

If 'midst her sorrow, hope, or pride,
Her heart may overspread;
'Tis when these twain are by her side—
The living and the dead.

The Portraits.

Did you ever hear the story of the two Portraits? Come, I will tell it to you; for it is a striking one.

A painter who wanted a picture of innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheeks spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. This portrait of young Rubert was highly prized by the painter; for he had bestowed on it great pains: he hung it up in his study, and called it innocence.

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served.—He had sought for a striking model of guilt, but had failed to find one. At last, he affected his purpose by paying a visit to a neighboring jail.

On the damp floor of his dungeon, lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all; vice was vissible in his face, guilt was branded as with a hot iron on his brow, and horrid imprecations burst from his blaspheming tongue.—The painter executed the task to the life, and bore away the successful effort of his pencil. The portrait of young Rubert and old Randal were hung, side by side in his study; the one representing Innocence the other Guilt.

But who was young Rubert who kneeled in prayer by the side of his mother in meek devotion? And who was old Randal, who lay concealed on the dungeon floor, cursing and blaspheming? Alas! the two were one! —Young Rubert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rubert found bitterness and sorrow. The brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart which was once the abode of happiness, afterwards became the habitation of anguish. Fathers tell the tale to your children! Mothers whisper it in the ears of your lisping ones, that they may know betimes the exceeding sinfulness of sin, and the exceeding deceitfulness of the human heart. Well may youth and age walk humbly before God, putting up the prayer, 'Keep me as the apple of the eye, hide me under the shadow of thy wings.' Psalms xvii. 8.—*Thoughts for the Thoughtful.*

Sabbath School Influence.

Two little children in Washington city were out to gather such fuel as they could pick up. Passing by a fence where a plank had fallen, one said to the other 'Take that.' I cant was the reply. 'O take it along—it is worth more than all you have gotten,' was the unjust rejoinder. 'I tell you I can't,' said the other.—'Why can't you?' was the question asked.—'Because I go to the Sunday School and it is wicked to steal,' said the other. So the plank remained undisturbed. Sunday Schools are cheaper than dogs, or watchmen or jails.

The Miller Theory.

CALCULATIONS OF PROPHETIC TIME.

The whole history and consequent excitement in relation to the burning up this material world 1843, rests on *assumptions* of dates, periods and events—assumptions as contradictory to and destructive of each other, when carefully and candidly examined, as they are unfounded in Scripture rightly interpreted. Among these, the assumptions in relation to what is called prophetic time stands forth most prominently. These are,

1st, That the '70 weeks' named in Daniel's prophecies are weeks of seven days each, instead of being weeks of years—and that these days are prophetic time in which, (it is asserted,) each day means one year of Jewish time, or ecclesiastical time as reckoned under the Law, namely, of twelve months of 30 days each, or of 360 days.

2d. That a day in prophesy, (and consequently every day named by Daniel and the Revelator in their terms of 2300 days, 1260 days of 42 months, 1290 days, and 1335 days,) means a year of Jewish time, as aforesaid.

3d. That our years, (this is to say, the years of common Christian era,) are, in calculations to be counted the same as the Jewish sacred years, though one is but 360 days long, and the other is 365 days and 6 hours nearly, in length.

4th. That a 'time' measures a year; 'times,' two years; and 'dividing of the times,' (or half a time) means half a year each, of which years (and as proportion for their parts includes 360 days, each of which days to be computed as a year of Jewish time, as before named.

I might proceed to state several other glaring and untenable assumptions—for 'their name is legion'—but these are probably as many as, if not more than, I can dispose of in the present article.

1st. By turning to Daniel ix. 24—27, the reader can see his prophecy of the 70 weeks. Daniel had been considering the 70 years of captivity prophesied by Jeremiah, (verse 2,) and had been led to pray for knowledge concerning the judgment denounced upon the Jews in the law of Moses, and forgiveness of his people—verse 11, 19. In answer to his prayer, Gabriel was sent to inform him how long it would be before the Messiah, 'the prophet' promised by Moses, (in Deut. xviii. 15,) would appear to do what is stated in verse 24 and onward. Now let us consider what kind of *time* was in Daniel's mind.—He was thinking of *years*. The Jews reckoned time by sevens. They had weeks of days, and weeks of years.

See Leviticus xxv. 'seven years' and 'Sabbaths of years.' Weeks of years and Sabbaths of years were as common phraseology among them, as weeks of days. How natural, then, that the prophet should be informed and understand and use the term *weeks* in relation to *years*, when years were in his mind, and when the events predicted would most probably require at least many years instead of days, for their accomplishment. It is therefore, a mere assumption—an assumption that cannot be sustained—to say that the 70 weeks of Daniel are weeks of *days*, each of which days means a year of Jewish time. Of this, more as we proceed.

2d. The term 'day' in prophecy does *not* mean a year in *any* case, unless where that definition is specially stated. Mr. Miller and his friends rely for proof on Genesis xxix. 27; Numbers xiv. 34, and Ezekiel iv. 5, 6. We will examine their proofs. Genesis xxix. 27 —'Fulfill her week, and I will give her this also, for the service which thou shalt serve with me yet seven other years.' This is the language of Laban to Jacob, after he fraudulently imposed Leah on him, when Jacob *had served* seven years for Rachel. Jacob demands Rachel. Laban tells him as in the text. What is his meaning? Mr. Miller understands it to mean that he shall fulfill *seven years*. But the allusion is to the marriage rites which continue *one week*, Judges xiv. 17. Jahn's Archeology, §154. Laban virtually said, 'Fulfill to Leah her week of festivity, and then you may commence another seven years' service for Rachel.' He could not mean, 'Fulfill seven years' service of Leah;' for Jacob had *already served* seven years for her. He could not mean fulfill Rachel's seven years;' for he afterwards mentions, the seven years' service for her, to begin only *after* the week shall have fulfilled. This proof fails, then, to support Mr. Miller's assumption.

Numbers xiv. 33, 34—'and your children shall wander in the wilderness *forty years*.—After the number of the days in which ye searched the land, even forty days, (each day for a year,) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise.' Any person of common discernment and unbiased mind can perceive this is not given as *a general rule*—the case is a special one—and even here Mr. Miller's assumptions is not sustained. The *past* forty days are a matter of mere history, and are referred to as being emblematical of the *coming* forty *years*, which are first, and expressly named in verse 33, as the *prophecy*. Forty years, then, is the prophecy, and *not* the forty days.

Taking Mr. Miller's rule, then, every day of those forty years, must mean a year of Jewish time; so that the Jews must have wandered in the wilderness 14,400 years!—When will they enter the promised land, under command of Joshua, the son of Nun?

Ezekiel iv. 5, 6. The reader may examine the passage. It is the direction of God to the prophet, to emblem the house of Israel, a predicted siege of Jerusalem, by lyng on his side before a tile and an iron pan, as many days as there were years in the seige of the city which was prophecied. God says in reference to this act of the prophet, 'I have appointed thee each day for a year.' Now in all this special case—for there is no intimation whatever, that this was to be a *general rule*—it is evident that the *years* are the *prophecy*, and the days but the emblem: for it is so stated. Consequently, the days were counted as days only; and the years as years only. We perceive, then, that *every one* of Mr. Miller's proofs for his general rule, utterly fail him—the first has no application to the subject; the other two are *special* cases, even if they did apply; but *they* do not apply. Now, if it was a settled and universal (or even only a general) rule to count every prophetic day for a year, why should God give such special directions in those two cases, and confine those directions to these special cases? Or, why were no such directions given to any other prophet—especially Daniel? The truth is, Mr. Miller has *assumed* it, not only without proof, but as will yet be shown, contrary to facts.

In Dan. x. 2, 3, three weeks are historically named: and in verse 13, in the vision, the historical part—the time during which the angel was prevented from coming to answer Daniel Cyrus is probably meant—he did not reign 21 years, consequently but three little weeks are meant in *both* cases. Jonah's prophecy is well known, that Nineveh should be overthrown in 40 days—did he mean forty years? In Genesis vii. 4, ect, 'seven days' and 'forty days and forty nights' are named prophetically—does it mean as many *years*? That would have been a long flood for Noah! Joshua i. 13, it is prophecied that in three days the Jews would pass over Jordan—if it meant three *years*, then they wandered in the wilderness 43 years instead of 40! Mr. Miller's wonderful rule for calculating prophetic time? Not in the Bible! But more anon.

3. Mr. Miller and his followers virtually admit that the prophetic year includes only 12 months of 30 days each; that is to say, only 360 days—for they make the 42 months of the Revelator equal to the 1260 days of Daniel—Thus 42×30=1260. 'A time times and dividing of time,' equals three and a half years (42 months) they admit to be years of only 360 days each. But when they come to calculate years, of 365 days, are counted by them as one year, only! thus putting down a year of *our* reconing, as if it was no longer than a year of Jewish time. These 5 days and six hours excess in our years over a Jewish year, would make about 26 years of error which taken from 1842, would bring the world to an end in 1817, by Mr. Miller's own calculations corrected! And this is not all. It is well known, and universally admitted, that our common chronology is not correct by four years—that in reality this present year called 1842, is A. D. 1846. Mr. Miller, in his edition of his Lectures published in 1835, when he yet had plenty of time to spare, cautiously alluded to this error in our common chronology, on page 40. 'All these things will take place in the commencing of the last day, which if I am right [mark his *ifs!*] in my calculations of the times, will come to pass in the year 1843; that is if [another *if*!] our chronology since the crucifixion [why not say *birth?**] of Jesus Christ is right; if not [another *if!*] then it will vary accordingly.—*Some* say [if he has at all examined the subject, he knows that all *agree*,] we have lost four years; if so, [another *if*, the old gentleman is full of them,] then we may look for the fulfilment in 1839—but I believe we may not expect it until 1843, which I have strong reason to believe is the true time, [why?] *from the events that happened in* 1798. He had fixed on the French Revolution as fulfilling a part of his calculations, 'and therefore in defiance of generally admitted facts, and without a scrap of Scripture, he must fix on 1843 as the time! Oh, what a blundering, force work, fact disregarding, and Bible denying system of calculations! Now take the four years of undeniable error in his result.—That deducted from 1843, by Mr. Miller's own rule, would prove that this material world had actually burned up in 1839!!!

4th. That the word time, when used to denote period, (or a term of duration,) means a year I do not deny, but contend that it does not mean 365 years—still less 365 and a fourth years. In order to multiply his seeming calculations, however, Mr. Miller presses this word into every possible shape. He even quotes Leviticus xxvi. 24, ('Then will I also walk contrary unto you, and will punish you yet seven times for your sins,) where it is very doubtful if the word is used at all to expres a period of time but only a numerical amount of the repetitions of punishments, as in the context. See Leviticus xxvi. 18, 21, 24 and 28. But to see how absurd it is to assume (as he does; for he offers no warrant of Scripture for it) that each of these years mean 360 of Jewish years or of our common years, turn to Jeremiah xxv. 11, 12, and 70 years of captivity for the Jews in Babylon, are predicted. Multiply these 70 phrophetic years by 360, (the days of the Jewish year) and it will give you 25,200 years of common time. By Mr. Miller's rule, the Jewish captivity in Babylon has yet a long time to run! Or turn to Daniel iv. 23–32, where 'seven times' are prophesied as the duration of Nebuchadnezzar's lunacy; and multiply those 7 years by 360, and you will find that by Mr. Miller's rule the poor monarch will continue to eat grass like an ox until sometime about 1950—more than a hundred years hence! So with his calculation of months. Turn to Ezekiel xxxiv. 13, and you will find a prophecy declaring that the burying the slain armies of Gog shall occupy 'seven months,' which by Miller's rule, it must have occupied 210 years —rather a long burial time!

I did not mean, when I began, to be very grave, in treating this subject, and to suppress every feeling of mirth and contempt which the blunders of these men might excite. But the plain truth of the matter is, that it is so full of the ludicrous, especially when you keep them to their own rules of calculation, that I could not even keep my pen from laughing—as the compositor will probably testify! Br. A. C. Thomas (to whom I am greatly indebted for what I have furnished in this article,) says, the Miller theory is constructed on the principle of the jointed snake—wherever it is touched it breaks! The saying is a true one, as any one may see, by taking up the subject at any part, and applying Mr. Miller's own rules to it, and to passages of Scripture similar to those he uses. But still, so long as men, women and children suffer themselves to be first frightened, they will be unable to detect the blunders, and believe it. Therefore, it is necessary that the cool, patient, rational portion of community should have some few facts, by the right use of which they may be able to soothe the fears of the excited portion. These materials will, I trust, be found in this article.—*Magazine & Advocate.*

*Mr. Miller's calculation of the 70 weeks is made with reference to the *crucifixion* of Christ but his calculation of 2300 days, and of the 'seven times, &c. take in the whole of our common chronology *before and after the birth of Christ*. Hence my question. A. B. G.

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Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

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AGENTS.

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Moral and Religious.

(ORIGINAL.)

Reasons for leaving the Episcopal Church.

BY REV. C. F. LEFEVRE.

Br. WHITTEMORE,—I have had it in my mind for some time past to write you a long letter and leave it with yourself after the perusal thereof, to give it publicity in the columns of your paper, or to lay it aside as most suitable for private consideration. To the exercise of that choice I still leave you.

You know, Br. Whittemore, that 'after the straitest sect,' I was educated a Churchman. My father is a clergyman of that Church in England, and I have uncles and cousins to any reasonable amount, and some of them occupying the 'high seats' in the *Establishment*. I was ordained by Dr. Howley, the present Archbishop of Canterbury, in the palace at Fulham, Dec. 21, 1821. The services were performed in the Bishop's private Chapel, and there were about a dozen of us ordained at the same time. I was sent out to this country in the capacity of Missionary, by the 'Society for propagating the gospel in Foreign parts.' On my arrival, I was appointed by the Bishop of Quebec, to the charge of the Church at Sherbrook, a new and small settlement on the river St. Francis, in the district of the same name, and about thirty miles from the line which separates the State of Vermont from Lower Canada.

I published in the 'Univeralist Union,' a year or two since, two articles entitled, 'A page from my Experience,' in which I gave a very succinct account of the steps by which I was brought to embrace my present views; it is therefore unnecessary that I should go over that ground again. Perhaps you may think well enough of those articles to insert them in some future paper,* for which purpose I have sent you a copy of them. I shall only now refer to three particulars. *First*, that my faith originated entirely in my own convictions, as deduced from a faithful examination of the Scriptures; and that it was not thrust upon my notice by hearing Universalist preachers, or by reading works on their form of doctrine. *Secondly*, I was confirmed in this faith from the fact, that when I made my sentiments publicly known, there was a very large proportion of my congregation who had long been believers in the same doctrine, though I never knew it, nor even suspected it; for the minister is about the last person who knows what heresies are rife in his Church. Those who thus believed were the best informed, the most exemplary and the sterling part of my Society. *Thirdly*, while I was assured from the above fact, that 'Universalism would do to live by,' I was permitted in the providence of God, before I left the Provinces, to see that 'it would do to die by.' I beheld its sustaining influences in the last hours of a venerable professor, who at the advanced age of ninety, went in triumph to the tomb, blessing God who had called him into 'the marvellous light of the gospel.' These two last facts, Br. Whittemore, were of great value to me, especially at that crisis. I was frequently 'twitted' with the remark, that none but the low and vile and vicious heeded the doctrine of 'Universal Salvation,' when I could turn upon the opposer and direct him to the most virtuous and respectable portion of the community, the very bone and sinew of my Church, as believers of that doctrine—people whom the voice of calumny had never assailed even with 'the appearance of evil.' As this was one of those arguments that could not be denied, it put to silence the gain-sayers. Then, again, when I was exhorted, which was not unfrequently the case, to renounce a faith which would desert me in the trying hour of death and leave me without a shelter, I could narrate to them my interview with the dying professor, and describe how calmly! how gloriously! how brightly! his last sun set, without one cloud to obscure the serenity of his mind, and again the mouth of the opposer was stopped.

When I was cited to appear at Quebec, to answer for my heresy, some circumstances took place which may not be uninteresting to your readers. After I had acknowledged the charge, brought forward my strong reasons and avowed my inflexible resolution to proclaim publicly the great salvation, the Bishop, Dr. Charles James Stewart, now deceased, closed the Conference in the following words:—'Mr. Lefevre, you are now leaving our Church and ministry. I am sorry for it. I am still more sorry for the reasons which have induced you to take this step. I indulge the hope that you will still see your error and return to the true fold. I look upon this to be an occasion calling for solemn fasting and prayer to God, that he may turn your feet from the error of your ways. I shall spend the day in this manner myself, and I hope that you, gentlemen, (addressing the arch-deacon and several other clergymen who had been present at my examination,) will feel it your duty to take part in the same humiliation. Mr. Lefevre, I wish you well, and may God bless you.' The good Bishop was very much moved, and it was with great difficulty that he could speak. I was not much less affected myself, for I had always largely shared in his affections, and I knew how painful the separation, and the cause of it, was to him. These are the last words that I ever heard him utter. He has corresponded with me since on business, but I never saw him afterwards in the flesh. He has long since gone to his rest. I look forward that he will yet see that I am a member of that great fold of which Jesus Christ is equally my shepherd and his shepherd.

I had now left the Church, its honors, patronage and emoluments, and was 'adrift in the world.' It was, I assure you, no enviable situation, and nothing but the conviction of having acted a conscientious part, could have rendered it supportable. I quitted Quebec in somewhat melancholy mood and reached Three Rivers. Here it was reserved for me to drink some of the dregs of the bitterness of *my cup*. The clergyman who for eight pleasant years had been to me as a brother, 'set his face against me,' and wrote me a letter informing me, 'that though he respected me as a man, yet that 'having denied the faith,' he no longer acknowledged me as a Christian or a brother.' I now understood what I had never before experienced, and that was, what was meant by 'suffering for Christ's sake and the gospel.' I replied to that gentleman's letter, but I did not preserve a copy. The tenor of it simply was, that 'if it was his pleasure to dissolve fellowship with me, it might have been as effectually accomplished without insulting me, and ungenerously wounding my feelings.' This closed all correspondence with that individual, and in all my experience it was 'the severest cut of all.' I committed his uncharitable letter to the flames, that I might never again come across it and feel 'that iron which enters the soul.' One other clergyman in Canada treated me with great unkindness, and he was one from whom I had claims for a very different treatment. With much trouble I succeeded in extricating that gentleman from a difficulty so serious that it well nigh cost him his situation. Since my residence in the United States I have been ill treated by two clergymen likewise. One Reverend Doctor openly insulted me in a public store in the city of New York. The day may yet come when he may repent his unchristian and ungentlemanly conduct. With these very few exceptions I have nothing to bring against my former brethren in the ministry; and as I know that wherever the creed of a Church is a *partialist* one, bigotry is one of its legitimate fruits. I have never laid up these things against the Church itself.

My next stage on my homeward journey brought me to Drummondville. I had received such a shock at Three Rivers, that I was somewhat chary of getting along side of another of these 'successors of the apostles.' I, therefore, put up at a little tavern, a miserable place of accommodation, but the only one the settlement afforded. My good brother here had not lost all sympathies for me, though I was tainted with heresy, but took me to his house to dinner. I met at his table a Roman Catholic clergyman, a very excellent and devoted man, with whom I had the pleasure of sailing to Europe some years since, and with whom I travelled on the Continent. I have just introduced him here for the purpose of mentioning a conversation that took place during dinner. While the Protestant clergyman expressed his unqualified astonishment at my 'strange vagary,' the Catholic contended that there was nothing strange in it. 'You allow (says he) the right of *private* interpretation of the Scriptures, and confess the Scriptures alone, without the authority of the Church in explaining them, to be a sufficient guide for faith and practice.—Mr. Lefevre has availed himself of this liberty, and now you thrust him from your bosom, for using the freedom which you have granted him. He sees no more reason for a *literal* construction of those passage which involve the doctrine of the Trinity, than you see in those plainer declarations in which are contained the doctrine of transubstantiation. Christ says, 'This is my body and this is my blood.' And again, 'Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.' Now there are no passages in the Scriptures in which the Trinity is taught half so plain as these in which transubstantiation is taught. You may explain them away and call the doctrine of the Catholic Church on this point, a foolish fantasy, or an absurdity, and Mr. Lefevre may with equal truth say the same of the Trinity. As for me, I take sides with Mr. Lefevre, and contend that his expulsion from the Church is as cruel as it is unjust.'

The Protestant clergyman reminded his Catholic brother in reply, that although *private* interpretation was allowed to *a certain extent*, yet that the Church had surrounded herself with THIRTY-NINE Articles, and that no private interpretation must interfere with them. Mr. Lefevre might have his peculiar views, if he pleased, so that they did not infringe upon the fundamentals as set forth in those Articles; and that these were as sacred as the Scriptures themselves, since they all might be proved by plain declarations of Holy Writ.'

This attempt to escape the argument of the Catholic, called up a smile on his countenance, and he quietly added in reply, 'I do not, I confess, see a very wide difference between your Church and ours in respect to Christian *liberty*. Our Church claims to be the interpreter of the Scriptures and demands of all in her communion an acquiescence in her decisions. Your Church gives the liberty of private interpretation, but if the individual in the exercise of this liberty arrives at an opposite conclusion from the Church, you thrust him out. We honestly tell a man that he is bound to listen to the voice of the Church; you treacherously tell him, he is free to read and expound for himself, and then you punish him for using his liberty. Which rope is the longest?'

I have given you this conversation to show that when Limitarian Churches deal harshly with heretics, they are but walking in the steps of that Church which they affect to despise. I took a friendly, I may say, an affectionate leave of my good brother at Drummondville, and reached my home without further adventure. As it was late in the week, and some time must elapse before I could remove my family, I passed my next Sabbath in my old Church—that Church which had entirely grown up under my supervision, and in which I had so many dear and attached friends. But I was only allowed to be 'a hearer of the word and not a doer of the work.' My pulpit was supplied by a minister bigotted, hot-headed and wrathy. For one hour did I sit under the peltings of a pitiless storm of envenomed arrows. He represented those who embraced this abominable heresy of God's infinite love and Christ's full salvation, as worse than Deists or Atheists; they were the most immoral, licentious, and dangerous of men. In this way did this crazy man rave, and that too before an audience and church the very pillars of which were believers in that sentiment. Did he advance Episcopacy, or injure Universalism, by such a rash proceeding? No, indeed. If he had only known what he was about, he would have seen that he was planting a dagger in the vitals of the cause he wished to promote, and nourishing that doctrine which he was laboring to uproot. I never saw an audience more disgusted, and I never heard disgust more openly and generally expressed. That violent man himself became a heretic, severed himself from the Episcopal Church, and has reaped in his own experience a harvest of that bitterness the seed of which he had so plentifully sown himself. 'Be not deceived; God is not mocked: what a man soweth that also shall he reap.'

I was not sorry that the regulations of the Church excluded me from the pulpit, even though it was to bid my dear people farewell. I do not think, Br. Whittemore, that I could have gone through that furnace unscathed. For eight years had we lived together in unbroken harmony and sweet communion. I had baptized the lambs of the flock, joined in connubial bands the young men and maidens, and accompanied to its final resting place the ancient and revered sire. That trial, however, the bidding adieu from my pulpit, was spared me.

It was a bright morning in the Autumn, when I collected my little family, a wife and three young children, the oldest in her seventh year, and turned my back upon my home and my Church. I shall never forget the moment when I gave the last fond look. The good people in my own village and through every other on my way to the Lines, of all denominations, would come out and greet myself and wife and wish us 'Godspeed.' Many thought I had acted a very wrong part, more that I had been hasty; but most that I had been impolitic. In one opinion, however, all concurred, which was that the move was at least a disinterested one. I was never accused even by the most virulent opponent of having betrayed the interests of the Church through a love, or for the sake of lucre.

Having left my Church, my home and my country, I directed my course towards the south. An effort was made to retain me in Canada, and the people would willingly have supported me. But I was unwilling to be a burden on them. I knew that the promises they might make under excited feelings, they might not afterwards have the ability to perform. Other considerations also came into the account. I had just built a spacious brick house and owed for it, and a favorable opportunity occurring to dispose of it, I considered it my duty to avail myself of it, that the honest mechanic might not suffer for his pay. I do not know, on consideration, that I need make any mystery of this business; so I will state in just so many words, that the Bishop offered to buy my house at the price of the contract, if I would not preach my doctrine in his Diocese. That offer I accepted. It was my only prospect of fulfilling the injunction 'owe no man any thing.' I paid all to the uttermost farthing, and taking the remnant with me, which was small enough, steered to the south. One remark, however, I must here make. 'Buying me off' did not buy off the doctrine in men's hearts, nor did it make Universalism look more like error. The *people* said, 'So, so, the Bishop answers Mr. Lefevre's arguments not by an appeal to the Scriptures, but by an appeal to his *necessities*. We are now more convinced than ever that Mr. Lefevre is right and the Church wrong.' You know, Br. Whittemore, how this measure has operated. When the voice of Universalism was never heard in public and when only here and there a scattering believer could be found, there are now through that section of country several large Societies and they enjoy stated preaching. But I will let this pass.

When I left my parish, my heart and my head were so full that I never thought of asking for my certificates and testimonial- stating the reasons for this unusual proceeding. Indeed, I never in my life, that I can remember, applied for such documents on any occasion. I always thought that a man's life and conversation were his better letters of recommendation, and if *they* did not answer, nothing could supply their place. But I could not but feel gratified when some weeks after my arrival in New York, a most friendly and affectionate letter was addressed to me by my parishioners, and signed by all the various denominations. A copy was also sent to the different newspaper offices in Canada and published in the secular journals. I never took any pains to make this public in this country. I have still, however, the copy. I was once advised in Troy to publish the same in the city papers, but I declined. If any one told me that it was reported about that I had left the Church from improper conduct, I used to say, let them go to Mr. Butler, the Episcopal clergyman, and he will tell them another story. I referred to Mr. Butler because he knew all the circumstances of the case. The clergyman who was stationed in the next parish to my own was married to a young lady from Mrs. Willard's Seminary, by Mr. Butler himself, and thus Mr. B. had a statement of the whole affair. I heard that Mr. Butler always did me *justice* in this particular, so that I was no more troubled with reports injurious to my moral character.

I had now fairly passed the Rubicon, and had got down into the State of New York.—My course from that hour to the present is pretty well known. I was received by the Universalists with open arms and I shall always owe them a debt of gratitude and love for their liberality. It is the only debt that I cannot discharge. I am pleased to feel in their debt. They have fed and clothed me and mine, and I can truly say that I have never lacked for any thing needful. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' If I forget them, 'may my right hand forget her cuming; yea, may my tongue cleave to the roof of my mouth, if I *prefer* not them.'

I wish now to talk a little about the Church which I have left, and I think that I can do so very *dispassionately*. If I know my own heart, (a difficult knowledge, I confess,) I have no *prejudices* against her, even if I have no *partialities* for her. I sit very quietly aside from her, neither courting her favor nor fearing her frown. We parted in friendship. She ever treated me well, and I would not speak against her uncharitably or unkindly. But it does not follow that I should be blind to her failings, or that I should be tongue-tied in speaking of them.

First, I come to notice the 'robing of the clergy.' I do not like, to speak nautically, of this rigging up.' I never did like it even when obliged myself to observe it. I attended one year, what is called a 'visitation of the Bishop,' which was held in the Parochial Church in Montreal. The clergy of both the Provinces were present, and the order of the day was, that all should come to Church in their robes. That day the street was full of black-robed gentry. I thought of the humble Jesus and the modest and simple disciples of Galilee, and compared it with this scene of ostentation, and blushed at the difference.—But the most striking case of offence to me, (perhaps because I got a rebuke,) occurred in my own parish. The Arch-deacon, Dr. Mountain, at present Bishop of Lower Canada, passed through my section of the country. He preached in my Church in the morning, and in the afternoon there was an appointment in a little log School-house, in a remote corner of the parish. The Doctor mounted his horse with a huge roll of cloth at the back of his saddle fastened by a strap. I accompanied on my own horse but took no extra garments with me. Having arrived in safety at the appointed place, the Doctor unstrapped his bundle, and it was carried into a house nearest to the school-room. Here commenced the work of 'rigging up.' The Doctor is an immense man, six feet two or three inches high, and broad in proportion. First the under garments were to be put on, then was to be thrown over all the vast and flowing robe, and then in quality of Master of Arts of the University of Cambridge, a broad scarf; and the bands under the chin completed the costume. Now as I had brought no dress with me, I got what people in office call 'a rap over the knuckles,' for my remissness.—It was in vain that I urged that the inconvenience of carrying such appendages was great and that the people were unused to such exhibitions; I was at once silenced by the remark, that it was neccessary to support the *dignity* of the Church. When the Doctor entered the school-room, where the people had for some time been assembled waiting our arrival and anxiously looking for the great man from Quebec, I had a fair opportunity of seeing the effect which his *dignity* produced. The men stared, the women looked amazed, and the children were scared.—They had never seen 'such a shew' before.—It was fortunate that I had not my robes on; as it was, the Doctor took up a good share of the school-room. This display so far from recommending the Church to notice, excited a universal feeling of disaffection. I was myself ashamed of it; and I am sure there was not a man or woman in that assembly that did not look upon it as a gross example of pomposity and pharisaism. It had an effect in confirming me in my opinion of the inexpediency of such performances, and I was willing rather to suffer rebuke for disobedience of orders, than subject myself to such remarks, as this appearance of the venerable Arch-deacon elicited from that community. With respect, then, to the robing of the priests, I can only say, that I think it better dispensed with. On the most favorable occasions, such as the regular services of the sanctuary on the Sabbath, it is at best but a *foolish* and *vain* appendage. It adds nothing to our devotion or enjoyment of the exercises, and on extra occasions, out of the Church, it is ridiculous.—I never see a clergyman of the Episcopal Church swimming along in his robes, but I think of those old Pharisees who 'made wide their phylactaries and loved greetings in the market places.' This may perhaps be considered as an unreasonable prejudice. It may be so; but it is notwithstanding my feeling.

I come next to speak of the 'liturgy of the Church,' and while I would touch this subject with a careful hand, I would not be restrained from the exercise of my freedom. There are portions of the Church service I highly approve, and others which I as strongly disapprove. Some Episcopalians are so wedded to their prayer-books, that to them the Liturgy is almost an object of idolatry. I never felt *that*. I look upon the prayers as chaste, simple, devotional, and as such I have derived much spiritual satisfaction in the use of them. But I am not prepared to say that they are, in any respect, *better* than the prayers offered by ministers in other denominations. By no means. I have felt my heart warmed, and my affections elevated in listening to the extemporaneous invocations of other clergymen, *quite as much* as they ever were by the regular services of the Church. It is, I conceive, a great mistake in the Church to *confine* her ministers to this book in the public services. How severely have I felt this! In remote places, in small congregations, in assemblies made up of different professions, perhaps where there are not half a dozen present who can follow the rubric, nothing can be more tiresome both for priest and people than the Church service. Let any one act the 'Missionary,' as I have done, and I am sure he will agree with me in the remarks which I have just made. What I now say, I have often said when a minister myself in that Church and I have heard similar observations from many of my brother clergymen. This restriction on the part of the Church gives to ministers dissenting from her communion a manifest advantage. It was so in Canada where I was settled, When an appointment was made for an evening service, on a week day, by a clergyman of the Church, it was a hard matter to get people to attend. A few Church-going people would be there, but the mass would stay away; they could not endure the tedious formality of the Church service. It was too high a price to pay even for a sermon which might follow. But if a Methodist, Presbyterian, or Baptist, made an appointment, the room was sure to be crowded. Some *high* Church folks, who had been instructed that it was a sin to encourage heretics, might have withheld the light of their countenance, but *the people* would go. On this subject I would close with this remark; in regular churches, with an *instructed* and *trained* congregation, the services may be profitably and pleasantly conducted according to the Liturgy, but I do not think that the 'Prayer Book' is adapted for extraordinary occasions. To this I may superadd the fact that the custom of continually praying from a book, renders it very difficult for ministers of the Episcopal order to lead in prayer when they may be *unexpectedly* called upon.

In reference to the doctrines contained in the prayer book, there are many which appear to me very objectionable. I consider the form of 'absolution' to be pronounced by the Priest alone standing, the people kneeling, as a relic of Popery. It matters little whether we go into a confession box, or kneel in a pew, to be 'shrived' by the priest. The doctrine of transubstantiation is taught very plainly in the words of the Catechism: 'What is the inward part or thing signified in the Lord's Supper?' Answer. 'The body and blood of Christ which are *verily* and *indeed* taken by the faithful in the Lord's Supper.' I do not say that these things may not be explained away (for what may not be explained away,) but I do say that *prima facia* they countenance a popish practice, and teach a Romish doctrine.

The 17th article of the Church (of which I quote only the former portion that I may not be tedious) is as purely Calvinistic as any doctrine that ever flowed from the lips of the *fierce* Genevan Reformer. 'Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels of honor,' &c. If this article teaches Calvinism, the 31st does not less clearly teach Universalism. 'The offering of Christ once made is that perfect redemption, propitiation and satisfaction for the sins of the whole world both original and actual,' &c. The articles of the Church are anything but a lucid, simple exposition of the Christian faith. They are written in an old, quaint style, and almost unintelligible, and often one article runs counter to another. I will here introduce an extract from the life of Jeremy Bentham, one of the most able jurists and legislators that England ever produced. 'On the 27th of June, 1760, Bentham's father set out with his son to place him at Oxford. He was called upon to subscribe to the thirty-nine articles of the Established Church, and the necessity threw him into the greatest distress. We cannot but regard it as a singular degree of conscientiousness in one so young, that he should object going through a process which ninety-nine persons out of a hundred look upon as a mere unmeaning form. But he viewed the matter in a higher and more serious light. Understanding that the sole object of such a signature was the declaring, after reflection, with solemnity and upon record, his concurrence in the truth of the propositions to which his name was attached, it seemed to him that he was bound to examine them in that aspect.—He accordingly did so, but with an unfortunate result. In some of their doctrines he could discover *no meaning at all*, and in others no meaning that he could reconcile either to *reason* or Scripture. He found that some of his fellow collegiates were sharers in his distress. On inquiry they learned that one of the Fellows of the College was set apart, by virtue of his office, to remove all scruples of the kind we are speaking of, and they immediately repaired to him. But his answers were cold and unsatisfactory, the substance of them being, that it was not for uninformed youths, such as they, to presume to place their *private* judgment against a public one, formed by some of the holiest as well as the best and wisest men that ever lived. Bentham reluctantly acquiesced in the decision, but through the whole of his after life, he regretted the hypocricy he was forced to practice, and protested vehemently against the despotism which thus applied the discipline of Procrastes to the dictates of the conscience.'

I think that any one who will sit down and carefully read over the thirty-nine articles, will find himself much in the situation of the candid Bentham. Indeed I have often heard clergymen of the Establishment regret that the Church had not a more Scriptural, simple, consistent, and less elaborate exposition of her faith and practice.

The most objectionable part of the whole book is found in the Liturgy. With my *present* views of the *Unity* and *supremacy* of Jehovah, it is little short of downright *heathenism*. 'O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.' Where does the Scriptures sanction such an invocation as that? Is there any affinity between such a prayer as that and the simple words in which the good Teacher taught men to pray? There is none. If it is not a prayer to a plurality of Gods, it is, at all events, to a plurality of PERSONS. THREE PERSONS are invoked.

The English Prayer Book contains the creed of St. Athanasius, than which nothing can be more absurd or uncharitable. I once gave offence to a brother clergyman who was a great 'stickler for the Trinity,' speaking of the Athanasian creed, he observed that Athanasius must have been a profound mathematician to write it, to which I replied that he must be still more profound who could understand it. This creed is read only on certain occasions in the Church, in England, and there are a great many Episcopalians who are unwilling to respond to it, on account of the *damnatory* clauses which it contains. They are themselves ashamed of it. A story is current among the English clergy that an eccentric old minister once introduced it in this wise: 'The creed as appointed for this festival by the rubric of the Church, is the creed of St. Athanasius, and I hope that it is *no other man's* creed.' The Episcopal Church in this country has shown great good sense in rejecting it from their ritual, and in several other instances she has made equally judicious alterations.

I am not careful to notice several other things which appear to me serious defects, for I have no unkind feelings to gratify. There is one expression however, in the burial service which is very exceptionable. 'O holy and most merciful Saviour, deliver us not into the bitter pains of *eternal death*.' Such an expression is wholly unauthorised in Scripture and if it teaches any thing, it is Atheism, or annihilation. I have now pointed out some of the most glaring defects (as they strike me) in the book of Common Prayer. They are few compared to the *excellencies* that may be found, but I cannot be so captivated by the latter as to be blind to the former.

The claims of the Church to 'Apostolic succession,' and in virtue of that claim to demand the exclusive privilege of conferring ordination and *denying* to all other ministers the right of preaching the gospel and administering the ordinances, are arrogant and presumptuous. The 'divine right of kings' to oppress their subjects, 'passive obedience' to endure tyranny without redress, or an effort to obtain it, and 'apostolic succession,' *denying* ministerial qualifications to all who have not submitted to the lordly Bishops, with their lawn sleeves and mitred brows, are all branches of the same stock. With us plain republicans, the 'divine right of kings' is no more than the right of any other rulers—to govern wisely and mercifully those over whom the laws of the country have constituted them magistrates. The obedience of the subject is not *passive*, but *actively* and *understandingly* manifested, acquiescing in and cheerfully maintaining what is right and wholesome, but resisting, in a lawful manner, what is wrong and of injurious tendency. We are not prepared to adopt the language of a haughty and arbitrary English Jurist: 'the *people* have no other *business* with the laws but to *obey* them.' The right of the Episcopal Church is to ordain whom she may see fit, but not to arrogate to herself, in view of her 'apostolic succession,' the exclusive right of ordination, and rob other churches of a power which is equally valid with her own. I had hoped that the good sense of the Church in this country would have kept silence, if even she had not openly disavowed this presumptuous picture, but I very much regret to see, by an occasional glimpse at some of her papers, that she makes now and then a puny effort to 'keep up the farce.' Happily we live in a country where we can smile at her impertinence, and her only offensive weapons are her 'empty boasts,' which hurt nobody.

I have now said what I had to say with respect to the Church and myself, as formerly a minister of that Church. It has long been on my mind to 'speak out' on this subject; for I have felt as if I had an unsettled account.—My mind has been more than usually exercised of late on this subject, from the following circumstance. My family received a visit last October from a very amiable and intelligent lady who was a member of my Church in Canada, but is now living in Boston. She attended the ministrations of the word in Grace Church. Her husband, who is a professional man, and her two sons, her only children, have left the Church (she told it me with *sorrow*) and are regular attendants at Br. Ballou's Church in School-street, (I heard it with *joy*). Now this lady informed me that she found it difficult to make the Episcopalians credit the account she gave them of my conversion, so monstrous did it appear in their eyes. She conversed with myself and family on points of faith, attended my Church, and left with the conviction, that, even if my doctrine was monstrous, I was not absolutely a monster myself. Since her return to Boston she has very faithfully sent me the 'The Christian Witness and Church Advocate,' published 362 Washington street. I have no idea, however, that she has any expectation to reconvert me by their perusal. Of that paper I have nothing particular to say. The articles generally are written in a quiet, kind, take-for-granted style; and the spirit of the paper, as far as I have seen, is good. If you think that the respectable editor would receive, in the same spirit in which I offer it, a copy of this communication, pray let him have one. I do not, however, desire or court any thing in the shape of a controversy. I have spoken frankly, openly, and I trust, charitably. I have shaken hands with the Church *forever*, not because she did not treat me well, for she was ever a kind parent to me; not because I disliked her, for I loved her, but simply because I loved the truth (as I understood it) better. No longer believing in some doctrines which she considered essential, I could not, as an honest man, feed in her pastures and clothe myself with the fleece of her flock. Believing doctrines which I conceived it a duty to proclaim, I did so openly, and so we separated. 'Why (said a gentleman of her communion once to me,) do you *preach* the doctrine of Universalism?—Cannot you enjoy your *private opinion*, without publishing it abroad and thus eject yourself from the Church?' I told him I could not. I was set to *preach* the gospel—the whole gospel, and I could not with a quiet conscience, keep back the most interesting portion. In concluding this long communication I can say of the Church, I love her for the piety and virtue, she may possess, but I cannot love her errors, as they appear to me; I respect her highly for her learning, for she is the parent of many most excellent men and scholars; I dislike her ostentation and arrogance. But as I have lived, so also do I hope to die, in perfect charity with all her members. That I have at times felt unpleasantly from having left her communion, I do not deny. When among my friends in Europe especially, it was unpleasant for me to see the pain which they experience, when to the inquiry of the stranger, who was ignorant of my heresy, 'Why don't he preach to us?' they had to give the very mortifying explanation, 'he has denied the faith.' Nor were the visible effects of this communication very flattering to my feelings. Shakings of the head and cold looks revealed to me but too plainly the truth, how greatly I had fallen in their estimation. But I can say truly 'that none of these things moved me.' When I left the Church, 'I counted the cost,' and I can say in the sincerity of my heart, and with a safe conscience, that since it pleased the Lord 'to deliver me from the house of bondage,' I have never—*no, not for one moment*, 'lusted after the flesh-pots of Egypt.'

C. F. LEFEVRE.

Hudson, N. Y. Jan. 24, 1843.

*The articles here referred to, we shall publish next week.

The Sabbath.

The recent general election in France was held, all over the kingdom, *on the Sabbath!* Are the French preparing for another Revolution? When they abrogated the fourth and seventh commandments a few years since, God stood aloof from them for a season, and a scene of carnage and blood ensued, unprecedented in the annals of the world! Are they willing to try the experiment again?

A New Sect.

A new religious sect, much more strict in discipline than the Methodists, has just been established at Geneva. They are said to be a sort of St. Simonians. They are obliged to hold their meetings outside the town, not being able to procure a place within the walls.

The Trumpet and Magazine.

BOSTON, SATURDAY, FEB. 11, 1843.

Conference at Danvers, Mass.

The storm, Conference at Danvers, great gathering of people, state of religion in Essex County, expected meeting at Lynn, &c. &c.

Last week we had the happiness of attending another spirit-stirring conference meeting in Essex County,—we refer to the conference at Danvers (South-Pasish) on Wednesday, 1st inst.—Our readers will remember that on the evening previous there was a heavy gale and hard rain; and on Wednesday morning came on a driving storm of snow. We never knew the fleece to come down more rapidly—it threatened for a time to render the roads impassable. For 15 miles we faced it, in an exposed situation, and arrived at Danvers, clothed in white. The meeting had just commenced; and shaking off the snow we went in at the commencement of the feast. Preparatory to the Conference, a sermon was delivered, in the forenoon, by Br. L. S. Everett, of Salem. It was on the importance of our conforming in all respects to the requirements of the Saviour, and on our obligations to consecrate all our powers, and all our possessions to the cause of truth and the good of our fellow men. Prayers were offered by Brs. A. A. Davis and Abraham Norwood.

The meeting in the afternoon was holden at 2 o'clock, and before that hour the house was perfectly full, nowithstanding the storm without continued in all its fury. Many of the congregation occupied the aisles, which were entirely blocked up with the multitude, and others stood upon the pulpit stairs, or any other place where there was a square-foot of surface to stand on. There was evidently a great expectation of a good meeting. After singing one of the Conference Hymns, prayer was offered by one of the lay brethren from Marblehead. And then came alternately singing and speaking until the hour for departure. The remarks of the brethren were generally on the power of religion to purify and exalt the perfections, and to give joy to the soul. And one very pleasing circumstance in regard to this meeting was, that the lay brethren were ready and willing, yea even anxious to speak. We do unfeignedly rejoice in the change which is going on in the country in this respect. Our laymen begin to feel a *greater interest* than ever they did before. Their faith is stronger, and it exerts a great power on their hearts. During public worship, we see it in the intense interest, the moistened eye, the ardent burst of praise, and in the addresses which their full hearts impel them to make.—They have more faith; or in the language of the scripture, they 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Their 'faith groweth exceedingly.' This increase of faith produces an *increase* of interest. They determine to live more devotedly,—to live religious lives, knowing that they shall then find, yea *they do find* great joy and peace. Such are the causes which are now bringing our laymen forward to a *more* active participation in the duties of believers. We are glad to see this state of things; it promises great good to our denomination; it is bringing on our bright days. From these remarks the character of the Conference at Danvers may be somewhat anticipated.

The meeting in the evening was appointed to commence at six o'clock,—too early as many thought. We went to the house a quarter of an hour before the time, and with much difficulty succeeded in forcing a passage through the aisle to the pulpit stairs. The pulpit itself was full of brethren, who had been compelled to resort there for a seat. Two other meetings were held by other sects at the same time; but many of their usual attendants were present at our Conference.

Services were commenced with singing and prayer, and then the brethren spake as they felt moved. We cannot attempt to give an account of each address—we cannot even give *the names of the speakers*. Some of them we knew not by name; but we recognized the spirit by which they were actuated. Of the clergy Brs. Austin, Everett, Norwood, Willis, Atkinson and Davis spoke. One of the lay brethren took occasion to say, that he thought it unwise for the laymen to wait for the clergy to speak. If they did wait, the thoughts they had in their minds were sure to be anticipated by the clergy, and they were left, either to say nothing, or to repeat what had been said before. Let the laymen, then, said he, 'take the lead.' This was heartily responded to by others. One remarked subsequently that 'the laymen had got the floor, and he hoped they would keep it.' It was inquired by some brother if there were none out by the door (for the aisles and entries ever filled even to the outer door) whose hearts vibrated to the emotions that had been expressed? Whereupon a brother in one of the front corners of the house, gave us an impressive address. It was then asked, if the hearts in the other front section did not also vibrate to the same emotions? An affirmative response was immediately given by a brother, who proceeded to address the congregation. From this the suggestion arose, that the gallery was the only part of the house that was backward. A brother then arose in the gallery, with a heart too full for utterance. He spoke of the prodigal son; and we could perceive by his utterance that his feelings would soon overpower him. The theme was one of powerful interest to him. While he spake, he uttered truth, profitable truth, and all gave heed.

The meeting was closed with prayer, and singing the closing verses of the hymn,

'When I can read my title clear,',

With the chorus,—

'We shall meet at Jesus' feet,
Shall meet to *part no more*.'

Notice was given that a similar Conference Meeting will be holden in Lynn, on Wednesday, the 15th inst.

Conference at Lynn.

There will be a Union Conference Meeting at Lynn, on Wednesday next, 15th inst. It is expected brethren and sisters will be present from Salem, Marblehead and Danvers. In the desire to accommodate all who will attend without dividing the audience, the meeting-houses will not be used, but public services will be holden in the new Lyceum Hall, which it is said, will seat conveniently 1000 persons. Persons arriving in town may stop at either of the depots; but we think the hall a little nearer the further one. It is expected that our ministering brethren from Boston and vicinity will go down; and we hope to see many of our lay brethren and sisters there from this region.

Rev. Wm. A. Drew *versus* J. B. Dods.

A long article has appeared in the last 'Gospel Banner,' the effect of which, wherever believed, must be detrimental to Br. Dods. Believing as we do, that he is an injured man, and believing that for at least the last fifteen years of his life, he has conducted with all uprightness and propriety, we are impelled to speak in his behalf.—What he was *before* this time, we do not absolutely know. We have never seen proof of the charges that are brought against his youth. We do not believe them. As to transactions nearly twenty years ago in Maine, Br. Drew has *once* exhonerated Br. Dods from all blame, as will be known by those who recollect an extract from one of Br. Drew's papers, published in the 'Trumpet' by Br. Henry Jewell. Br. Drew would fain have us believe that something transpired *afterwards* to change his mind. That his mind seems to be changed we doubt not; but we cannot say what has changed it. We know that Br. Cobb, of this city, and other good brethren who then lived in Maine have told us, that there was *no* blame to be attached to Br. Dods in the matters to which Br. Drew has referred, but not named. We believe this the more, because Br. Dods is now a welcome visitor among the Universalists in the very town where the things are said to have occurred, full as welcome we believe as Br. Drew would be. But letting all these things pass for just what they are worth, it is nearly FIFTEEN years since Br. Dods came to Massachusetts. This is a long and sufficient probation.—He has lived in Taunton, Provincetown and in Fall River Let Br. Drew inquire in either of those places as to his character; and if it does not stand as fair as Br. Drew's does in Augusta, (and this is saying nothing against Br. Drew,) then are we indeed deceived by scores of disinterested witnesses.

We believe that the charges brought against Br. Dods in M. H. Smith's pamphlet, (published by Tappan & Dennett,) were grossly false and libellous. Tappan & Dennett made diligent inquiry; spent much time and much money in sending for depositions; and they began to make serious efforts for a defence of themselves. But we judge they saw that they could not prove their *most material* charges, such as Br. Dods having been sent to Bridewell, in New York, &c. &c. charges as false as they are malicious. But after beating all over the country for evidence, they desired to avoid a trial. They made what we supposed was their first overture to us, in the 'Trumpet' office, an errand on which Mr. Tappan appeared in person. We treated him politely.—He insisted *we* had furnished the necessary means to carry on the trial. We told him we had not furnished one cent. He insisted then that we had signed a bond to that effect. We told him, at once, that we had furnished neither money nor credit; that Mr. Dods was able to take care of his own case; and that we had nothing to do with it. Mr. Tappan said he wished to have it settled; he did not want it to go to trial; that he was not in fault; that *Smith* was the real offender, but Smith was not worth a cent, and could not pay the damages; that he (Tappan) was not at home when the contract to publish the pamphlet was made, and that it was done by Dennett, the *younger* member of the firm; that he regretted it had been done; and that the damages must fall on him. We told him we had nothing to do with the case, and he left us. Thus *we know*, that the proposition to settle this case came from Tappan & Dennett. We have no absolute knowledge of the fact, but we have not the slightest doubt that between the Attorneys the proposition for a settlement came from Tappan & Dennett's lawyer. Now look at the proposition to which they assented. They consented to be defaulted, and to pay all the costs of Court, besides their own heavy bill to their lawyers and for other matters. This, with the exception of penal damages, is precisely the legal result to which they would have come, if Mr. Dods had triumphantly beaten them in the suit and got a verdict. If Mr. Dods, after such an offer from them, had persisted in having a trial, it would have appeared to the jury that *justice* was not his object; but that he either sought *litigation* or *cash*; and those who know Mr. Dods know that he does not covet either. We do not profess to be fully acquainted with the case; but from some things we do know, we declare solemnly our opinion, that if Tappan & Dennett had gone to trial, before an unbiased jury, they would have utterly lost the action. Mr. Dods did not seek the settlement; and when Tappan & Dennett offered every thing he asked, except *cash* and litigation, he assented. Is it not, then, exceedingly unchristian and cruel to endeavor to persuade the public, that Mr. Dods consented to a settlement because he was afraid of investigation?

But all these things, let it be remembered, have respect to actions committed by Mr. Dods, if committed at all, years and years ago. For our present convenience, we will suppose him to have been guilty in all things, although we *do not believe* he was. Shall he not have the privilege to return? Shall we continually harp upon transactions of former years? Does such conduct spring from *love*? Here we have known Mr. Dods in Massachusetts fifteen years. Can his enemies lay their finger on any fault since he has been among us? Shall a sinner never be received? Shall he be continually taunted about his former life? Br. Drew professes to be a great Washingtonian. Is it consistent with his Washingtonianism to be forever taunting a man with his past life? to be forever blazoning it forth in the public papers to his injury? Br. Drew thinks Br. Dods was once a bad man, and others say they doubt it. But Br. Drew says, 'gentlemen, gentlemen, that won't do. Mr. Dods *was* a bad man,—he *was*,—we insist upon it, gentlemen.'—And ever and anon, for former opinion's sake, or something else, this reiteration must be made.—It seems to us Br. Drew ought to say, 'well Mr. Dods has done well for TEN YEARS or more; and although I think he was once in the wrong, I will forget it; and if others say he never was a bad man, let it go so; he is upright now; and we will not always taunt him about his past life.'—But Br. Drew has *not* taken such a course. Whenever others have spoken a kind word, he has thrust himself into their faces, and insisted that there was *something very awful somewhere*.—Now, we will not undertake to say what such conduct proceeds from; but we are quite sure it does not proceed from *charity*.

What saith the word of God in regard to this principle? We read in Ezk. xviii. 21,—'If the wicked will turn from all his sins that he hath committed, and keep all my statues, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, *they shall not be mentioned unto him;* in his righteousness that he hath done, he shall live.' We would *that* passage of Scripture might be remembered by us all.

Br. Drew has endeavored to shield himself under the plea that he *never desired* to say anything against Mr. Dods; that it has been *peculiarly unpleasant* to him; and that he did it only because others represented certain *old matters* in which Br. Drew was concerned as a kind of ecclesiastical prosecutor, too favorably to Mr. Dods. We do not believe they did represent them too favorably; but supposing that they did, why should that disturb Br. Drew? Does it hurt his feelings to see the world lenient to one whom he once attempted to put down? We fear there is an old feeling alive yet. Br. Drew says, 'If he (Dods) behaves well now, that is enough for his present standing; and in a present character for goodness, he shall have our present respect and friendship.' *Such respect! Such friendship!*—Lord save us. Would he have us believe that he has never been in the habit of opposing Mr. Dods, except when those *old matters* were misrepresented by Mr. Dods' friends? We have heard what he has poured out into the ears of brethren. We know his assiduity in this matter. We know that he has let very few opportunities pass, without assaulting Mr. Dods, whether anything had been said about *old matters* or not. When Mr. Dods was appointed a delegate to the U. S. Convention, Br. Drew was *much disturbed* by that single circumstance; and it gave occasion to some publications from his pen at the time. We are very far from believing that he loves his neighbor Dods as he loves himself; and if he does, he has a very strange way of showing it.

Mr. Dods, as Br. Drew says, is not in fellowship with our denomination. We do not speak of him because there is any denominational responsibility, but because it pains us to see a man we believe to be honest, abused and injured. Br. Drew is welcome to all the glory he can make out of this matter. He seems determined to push it to the full gratification of his feelings. He has omitted no opportunity to prejudice the public against Mr. Dods. He has not only inflicted a wound on him, but he has driven many a dart through the bosoms of his amiable children; and if we are not misinformed, through the bosom of a fond wife also, (the sister of Br. F. A. Hodsdon,) who is now gone 'where the weary are at rest.' We most deeply regret the course Br. Drew has seen fit to pursue; and in our judgment it is no honor to him either as a man, or a Christian. O that he could see himself as others see him. We never heard a man in the world undertake to defend, or in any way apologize for the course of Br. Drew. It appears to us to have been a constant course of vindictiveness.

Br. Drew's course towards ourself has been far from pleasant to us. He has cut us off from that fraternal intercourse which we should have been glad to have enjoyed. But if we must purchase his regard by a sacrifice of honest convictions, we cannot have it; for though we would love our fellow men, yet we would love God and conscience more. We believe Mr. Dods to be an injured man; we believe the course of Br. Drew to have been vindictive and unjustifiable; we cannot approve it, brother though he be; and having the same right to the expression of our opinion that he has to the expression of his, we have written the above. We will endeavor to entertain no hard feelings towards Br. Drew; for the Saviour hath directed us to pray, 'forgive us our debts, as we forgive our debtors.'

Conversion of another Clergyman.

We learn from the 'Star in the West,' that Rev. Mr. Kelso, of the Methodist Episcopal Church, has embraced Universalism. Br. George Rogers states, that he recently fell in with this gentleman at Louisville, Ken., where Mr. Kelso had preached to the Universalist Society for two Sundays. On Sunday, the 8th ult., he was present at Br. Rogers' meeting at Louisville; and on an invitation being given to all who desired to come forward and become members of the Society, Mr. Kelso was the first to advance and affix his name to the Constitution. The following paragraph is from the pen of Br. Rogers:

Br. Kelso preached as a Methodist six years, how acceptably, as regards talent, may be inferred from the fact of his having been stationed one of those years, at Indianapolis: whilst there, however, he proved himself somewhat wanting in due respect to Methodist Orthodoxy, by avowing his disbelief in a local or material hell. This was highly presumptuous in a *young* preacher, and a dangerous indication, moreover, of a troublesome habit of thinking for himself, a thing never allowed in that church, except on condition of the thinkers thinking upon all points precisely as Wesley, Benson, Clarke, Watson and others, thought before him. Well, from the time of his broaching this article of unbelief, Br. Kelso continued to push his inquiries after truth, until he became fully satisfied, that both Scripture and common sense are utterly opposed to the dogma of endless misery, and unite their suffrages in favor of the ultimate salvation of the whole human family.

In my judgment Br. Kelso is a valuable accession to our ranks, and as such I welcome him, and wish him with all my heart, God speed.

Ignorance of Universalism.

A writer in 'Zion's Advocate' (the Baptist paper of Maine,) is furnishing a series of articles entitled 'Questions on Universalism,' to which he furnishes very copious answers. We care not how much our opponents write about Universalism. Let the subject be examined. But we suggest to the writer above mentioned to make himself a little better acquainted with the arguments of those whose opinions he endeavors to explode. As it respects the word Gehenna, let him prove if he can, that the word had ever been used before Christ to signify a place or state of punishment after death. That is the point for him to make out. Universalists do not deny that the Jews did, some centuries after the death of Christ, come to use the word *Gehenna* to signify punishment in the future state; but we call for proof that the word was ever so used in the days of the Old Testament writers, or in the days of Christ. And we would say to the writer in the 'Advocate,' that he must give us better authority than that of a Rev. Mr. Royce, who we believe resides somewhere up north, and who is certainly a man of very limited information. We call again for evidence, that the word *Gehenna* had ever been used to signify a place or state of punishment after death, as early as the days of Christ.

We have received *nine* copies of one number of a paper entitled the 'Bible Examiner,' published by Rev. George Storrs. That is enough; he need not send any more of that number.

New Universalist Papers.

We have received two new Universalist papers within a week. The first is

'The Primitive Expounder,' published at Ann Arbor, Michigan, by J. Billings and W. Chase.—It is in small octavo form, each number containing 16 pages. We sympathize deeply in the great object which our brethren have in view, although we might differ from them somewhat in regard to some minor points. The publishers speak of the objects they have in view, as follows:—

'The Primitive Expounder,' will be devoted to the illustration and defence of the gospel, as it was preached and practised by Christ and his successors. Sermons will be published as often as possible. The first principles of the *Living Oracles* of God, will be urged as binding and necessary upon all believers in Christ. To the unbeliever and thoughtless, *faith in the Messiah —repentance toward God, and baptism (by immersion) for the remission of sins*, will be advocated as things necessary, in order to enter the kingdom of Christ,—which is *righteousness and peace*.

BIBLE discipline in the Church, and a unity of action on the part of disciples will be considered requisite for its purity. The ordinances of the gospel set forth in the light that the founders of Christianity designed them. The Bereans of old, on all controverted points will be observed, for the purpose of learning *that 'truth,'* which will make *'free.'*

Hypocrisy—self-righteousness—Partialism and *immorality*, will be denounced and rebuked sharply. All error and delusion exposed to view, by the light of truth.

And we hope to be instrumental in some good degree in spreading the cause of God, and aid in promoting the *practice of pure religion*.

The other new paper to which we have referred is entitled the 'Messenger of Glad Tidings,' and is to be published at Wetumpka, Alabama, once in each week. This paper takes the place of the 'Southern Universalist,' so called, which of late years had been under the superintendence of Br. Philo Brownson. We were not sorry that the 'Southern Universalist' was obliged to stop. It was conducted with a very bad spirit, and we could not believe that the real Universalists of the Southern States would continue to patronize it. The course which it took in regard to Slavery was altogether hostile to the spirit of Universalism; and no man that really believed and *loved* Universalism could approve of that course. In Br. Brownson's valedictory, he confesses that he had done wrong. He says, 'Brethren and friends, in taking leave of you as editor, I wish to say a few words. In the few years we have been associated together, I may have committed many errors—'to err is man, but to forgive is divine.'' May we [illegible] the liberty to suggest to Br. McMorris, that we rejoice he has raised the standard of *liberty*. He says,

'We scarcely need add that the weapon on which we shall chiefly depend for success, is 'the sword of the spirit which is the word of God.'—This trusty weapon has already done us much good service, and we shall still rely upon it with the utmost confidence, especially in such a cause as the one in which we are engaged, for it is the cause of justice and of humanity—the cause of universal benevolence—the cause of the people, the cause of God. We have erected the standard of liberty—of freedom and independence of the mind, and we trust that the people will flock to this standard by thousands, as it is their interest to do, constituting as it does, their glory to be free and independent. To which end let them bear in mind the declaration of the Saviour that *whom the truth shall make free, shall be free indeed.*'

We rejoice that he will rely for success on that trusty weapon, 'the sword of the spirit;' we rejoice that he has resolved to engage in the cause of *universal* benevolence; we rejoice that he has 'erected the standard of LIBERTY;' we rejoice that he exhorts the people to be free and independent. Let him carry out these principles;—and if he does so faithfully, we shall see no more such advertisements in his columns as the one on his last page of Jan. 17th, signed B. F. Randall Sheriff.

In the good work of spreading Universalism, and of filling the hearts of the people with the spirit of the Lord Jesus Christ, we wish him abundant success.

Campbellite Preacher Converted.

We find in the 'Southern Universalist' an account of the conversion of Rev. C. F. R. Shehane, an eminent Campbellite preacher in the State of Georgia. We have often heard of this gentleman; and even while he was in the former connexion, he furnished articles for our columns on several interesting subjects. Though in the practice of law, we hope he will not altogether forget the duties he owes the gospel. He is capable of doing much good, being a gentleman of very respectable attainments.

Br. Breare's departure.

Br. R. Breare sailed for Halifax, in the British Steamer, on Thursday, the 2d inst. The steamer loosed from the wharf just as we crossed the ferry on our way home from Danvers, and we stood upon the wharf, in the cold wind, and gazed at her until she got below the castle. Br. Breare won golden opinions every where in this region. His preaching has been listened to by crowds with great interest; and he bears away with him the ardent prayers of thousands of hearts for his welfare and prosperity. He came among us to solicit donations for the purpose of assisting the Universalists in Halifax, few and feeble, to erect a meeting-house; and we are happy to add that he bears home with him nearly nine hundred dollars for that purpose. May the Lord bless him, and the society to which he ministers.

Second Church in Lowell, Mass.

On Sunday, Jan. 29th, the Second Universalist Church in Lowell, was recognized as a branch of our spiritual Zion. The Church consisted at its formation of 180 members. The services commenced at 6 o'clock and closed a few minutes before 9. A great crowd filled the church, which was patient to the last, and manifested a deep and solemn interest in the scene from first to last.—The sermon by Br. Miner, the pastor, was an excellent and appropriate production. Upwards of three hundred believers participated in the Lord's Supper. Br. Thayer, from whose communication in the 'Star and Palladium,' we gather the above facts, speaks in conclusion as follows:

The occasion was one of great joy to all our friends; and many hearts even of those who did not partake, beat with warm gratitude to God and the Saviour. May the blessing of heaven rest upon both churches, and may those who have hitherto neglected this rite, be ready soon to avail themselves of this means of spiritual strength and encouragement. And now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father—to him be glory and dominion for ever and ever. Amen.

Rev. C. F. LeFevre.

We give, on our first page to-day, an account of the conversion of this gentleman, from the doctrines of the Episcopal Church. It will be seen he was a gentleman of high standing in that Church; and although it is some years since his secession took place, he felt that he had not discharged his whole duty, until he had given to the world his reasons for that course. Every one of our readers will admire the firm, manly, honest, decided stand which he took; every one of them will regard him as having given some of the highest proofs that he is a christian in his soul. May the Lord reward him abundantly for his sacrifices, and more than repay him in the joys of true faith, and in finding friends for him wherever he may be, among those who trust in God as 'the Saviour of all men.'

Let not the length of the article prevent its being read. It is full of christian meekness, as well as another excellent quality which we call sound sense. The incident related of Dr. Mountain in the little school house, will be very interesting. It shows off the pomposity of some of the Episcopal clergy to the life. There are many Dr. Mountains among the clergy, some in robes, and some not in robes. As a whole, we regard the article as one of the most valuable and interesting we have published for a long time. Let all read it, and then lend it to their Episcopalian neighbors.

Br. Drew says that the churches in Middlesex Co. (Mass.) 'are not so large according to population, by nearly one half, as the Universalist churches of Maine.' And then he inquires, 'What are we to infer from these facts, Br. Whittemore?' Infer, Br. Drew, that the Universalists of Maine are more devoted to gospel ordinances than the Universalists of Massachusetts.

The new Universalist church edifice at Cincinnati, Ohio, is going forward with rapidity. The vestry will be finished and opened for use on the second Sabbath in February. Success to Cincinnati. How well should we be pleased to spend a week in that *city*.

From our Maine Correspondent.

General state of the cause in Maine—Preachers wanted—Missionary projects.

Br. WHITTEMORE,—In a recent letter to you, I glanced at the state of the cause of Universalism in Maine—particularly, in the eastern section of the State. But I did not say so much upon it as might have been said, and perhaps ought to have been said. The truth is,—and it gives me pleasure to state it,—there is a good degree of interest felt, so far as I am able to learn, in all the region east of us, in favor of our common cause, and movements are being made, in many places, to give it an organized and efficient support. Old Societies are becoming more active, and new ones are springing up into existence, and a determination seems to be everywhere manifested, to move onward vigorously the present year. And here—on the banks of the Kennebec—the cause is still advancing, and becoming, every day, stronger and stronger. Our friends in Hallowell, with whom Br. Gunnison now labors, have recently resolved upon building for themselves a Church, which they have long needed, and have already strong and flattering indications of success. We hope to see, the coming season, a Temple of praise and prayer reared there, and dedicated to the service of the Most High God. Then, in every principal town upon our river, we shall have our chosen and cherished faith, as we trust, firmly and securely established, and shall be enabled, (God giving us strength,) to hold a successful warfare with error, under whatsoever form it may appear. And, west of us—in Oxford, Cumberland and York counties—we hear a good report from *that* quarter, and are well satisfied, that the Redeemer's kingdom is there moving forward, with very encouraging prospects, and taking a deep hold upon the hearts and affections of the people. It is sustained by good men, and true ones, —where united and vigorous exertions cannot fail to advance its best interests, and build it up rapidly and permenantly. And, in fact, all over the State, a good spirit is prevailing, and working out good results, and giving us bright and cheering omens of long-continued prosperity. From present appearances and prospects, we have reason to 'thank God, and take courage.'

But our prosperity brings with it a want, which we hardly know how to supply. Preachers, it is true, are springing up, in the good providence of God, in every direction around us; and we have reason to congratulate ourself, also, that several worthy and well qualified ones have lately come among us, from other States, and are now laboring successfully in their several fields of effort;—but still, there is need of more. There are yet many places unoccupied, where good and faithful laborers are needed, and where they would find a ready reception, and warm hearts. But let me not hold out encouragements to any to come among us, which may not be realized. Far be it from me to present a flattering prospect of our cause here, so as induce preachers to turn their faces hitherward, merely for the sake of obtaining a settlement. To be sure, we want good ones—such as are well qualified for the labors of the ministry, such as can preach by example as well as by precept, such as are willing to enter the field and labor where the Master calls them, such as can accommodate themselves to the circumstances in which Providence may place them, and such moreover, as can go forth in confidence, depending upon themselves, and the grace of God, 'which is sufficient for them.' Such preachers as these can find employment in this State—several of them, at least,—and with such Societies, too, I doubt not, as would make their situation pleasant, and their labors useful. And we pray to the 'Lord of the harvest' that he may send them forth into the vineyard, and crown their labors with success.

This desirable result may be attained. What can be done, then, to remedy the evil? It would be desirable, if practicable or possible, to have a stated pastor placed over every religious Society which may be organized; but if this cannot be done, it seems to me that much good may be done, not only to such Societies, but in those places where Societies are not organized, by the labors of a Missionary, or a preacher at large.—Accordingly, our brethren in the western part of the State are now making an effort to do something through the medium of Missionary labors. How far they have succeeded in their efforts, or what is now the character of their organization, I am not able to say; but I have no hesitancy in affirming, that a well-conducted Missionary enterprize, in this State, is an object of paramount importance. We have here a large territory, even though our neighbors, 'by hook and crook' —for *that* is diplomacy—have got a liberal part of it from us. And in every part of it, there are more or less of the faithful to be found. But, in many places, they are so scattered, and so few in number, that they are unable to organize themselves into Societies, or to keep up a regular organization, should they attempt it. Yet these men should not be forgotten; nor should those Societies be forgotten, who, perhaps from unavoidable causes, are destitute of the regular ministrations of the word. They should be watched, and nourished, and then, in process of time, they may be able to move along, and do much for the cause of truth. And here is the proper and appropriate field for Missionary effort. Let that field be cultivated, and let all hearts and all hands be united in the good work. We wish our brethren, not only here in Maine, but in New Hampshire and Connecticut, all the success they anticipate, and more too. The cause is a good cause; the effort is a worthy effort; and we ask for both, the blessing of Heaven.

Yours, &c. C. G.

Waterville, Jan. 7, 1843.

Dedication in Gardiner, Me.

We copy the following from the 'Banner' of last Saturday. It is cheering to see temples going up on every hand, in which God will be worshipped as the Father of all flesh.

The new Universalist Church building in Gardiner—a beautiful house, that cost in these cheap times, about six thousand dollars,—was solemnly dedicated to the service of Almighty God, the Saviour of all men, agreeably to appointment on Wednesday forenoon last. Our paper goes to press Wednesday afternoon, so that we are not able to furnish a very full account of particulars this week. The weather was very inclement and the travelling bad, still great numbers were present,—not only from Gardiner, but from Pittston, Hallowell, Augusta, and many from other more distant towns. The house, though it has eighty pews and spacious aisles could hardly contain the people. It was half full of ladies. The Gardiner choir, assisted by performers from the Universalist choirs of Hallowell and Augusta,—(these three towns are, and always must be, the very best of neighbors,) performed most admirably.

The pulpit services were as follows: Introductory remarks and prayer by W. A. Drew of Augusta; Reading selections of Scripture and Dedicatory prayer by Br. N. Gunnison of Hallowell; Sermon by Br. L. L. Sadler of Portland, from Prov. ix. 1, 2, Concluding prayer by Br. H. Jewell of Exeter, N. H.

Br. Sadler's sermon was designed to show how Wisdom has builded the Christian Temple of truth and holiness, and hewn out the seven pillars which, founded on many pedestalic attributes of God, support the whole building and give assurance of the final ingathering of all, as spiritual worshippers. It was an excellent discourse.

Progress of Universalism in Rochester, N.Y.

The good cause is progressing in that place with good success, under the labors of Br. Jacob Chase. Three-fifths of the debt on the meeting house is paid off; two thousand dollars only remaining, and that will soon be settled. Formerly, the different sects in the place opposed Universalism with great bitterness, and did all in their power to break up the Universalist Sunday School, supposing it both wicked and dangerous to permit children to be brought up in the principles of Universalism. But it is a remarkable fact, that at a Sunday School Convention, consisting of the opponents of Universalism, the following resolution was passed, viz. 'That no efforts should be made by them in future to induce children who are attending the Universalist Sunday School, to attend any other Sunday School in the city.'—This is a new thing among the signs of the times. The 'Western Luminary' is published in Rochester, devoted to the spead of Universalism, and to the sustaining of the ordinances of the gospel.—We are happy to see such indications of increased prosperity at western New York.

Temperance.

FRIEND WHITTEMORE,—Knowing you to be decidedly a Temperance man, I mean a Total Abstinence man from all alcoholic drinks, I was quite surprised to find copied into the Trumpet of the last month, an article from one of our city papers. It was not so much that you copied said article, but the remarks that followed, 'That the Temperance movement was rather inclined to retrograde.'

This opinion from you friend W., is rather to be wondered at, as you are one that observes the movements of the times. Now if this is your opinion, I beg leave to differ, and express a contrary opinion, and must say, that the Temperance cause throughout this county was never in a more *healthy* and *prosperous* condition than at the present time,—particularly in our Country towns and villages.

I should like to instance a few places and will first name the town of Lynn: if you have not already—allow me to call your attention to the heart cheering yearly report that has just been issued. Next the town of Gloucester where you are well acquainted, which has been one of the strong holds where this curse of humanity has been an article of much traffic, they have there very recently, had several very spirited meetings and are resolved to use every honorable exertion to exterminate that baneful drug from that beautiful town; 14 out of 16 dealers have agreed to give up the traffic in alcoholic drinks,—and there is no doubt but that the remaining two will agree with the others.

I name only these two places as they are prominent towns, but there are many others that can be named, and there are also many of our public houses that have very recently become Temperance houses. I have quite recently friend W. attended several conventions in the county of Norfolk, and the reports and remarks of our Temperance friends have been of the most encouraging character, and that the cause 'was onward.'

Our cities and commercial towns are the strong holds of this monster vice, and will be among the last to succumb, but they ultimately, will be compelled to 'strike their *colors*' to the cause of Temperance. I have made a much longer communication than I intended, but when I get on my Temperance hobby, I know not when to get off—but if I do not tire him, I may you, and in conclusion allow me to say, that your remarks caused several of the friends of the cause some unhappiness, which I feel assured you did not intend. I am however for one, not sorry that you have expressed your opinions; it has proved in several instances, a spur to renewed and greater exertion in the glorious Temperance cause.

Yours in this good work. L.

In regard to the article to which our correspondent refers, we take this opportunity to say, that it was written under the impressions made by reading the article to which we replied, and also by the movements in certain quarters touching the present laws. It seemed to us at the time that in some places, at least, the cause was on the retrograde. Perhaps there was no sufficient ground for our despondency. At any rate we concluded that the remarks we made would not dishearten the friends of temperance, but rather incite them to more watchfulness and vigor. If they should any where have a contrary effect, we should deeply regret it.

Well done Baltimore.

The Universalist Society, in that city, which a short time ago was very feeble, raised a collection of $145,25 to assist in erecting a church in Iowa City, the capital of Iowa Territory. It is a noble contribution, and does them much honor.

Br. Chapin's Lectures.

We have the happiness to state to our readers, that we shall commence next week the publication of the series of lectures now being delivered by Br. E. H. Chapin, in favor of the abolition of Capital Punishment. These sermons have excited a deep interest, and drawn immense audiences.

'THE CAMBRIDGE PALLADIUM,' published weekly at Cambridgeport, by Leonard Cox, jr. & Co. It will be an interesting miscellany of news and science, and will be neutral in matters of religion and politics. These young men are worthy of patronage, and we hope the inhabitants of Cambridge and vicinity will see that they have it.

Thanks to Br. G. W. Quimby for his letter.—Look for it next week.

Millerism doing its work.

Several cases of insanity; a young man crazy; a young woman a corpse; strange fanaticism, struggling, rolling, kicking, &c. &c.

We find in the 'Watchman' the following account of the effects of Millerism in Lower Canada. It is copied from the 'Sherbrook Gazette.' Reader, are those *men* harmless and innocent who persist in thus ruining men, women and children?

MILLERISM. We lately mentioned several instances of insanity in Stanstead County, arising from excitement consequent upon a belief that the world is soon to be destroyed. We have now to add to the list a young man in Brownington, who has been entirely bereft of his reason from the same cause; also a young lady of Barton, who having heard a Millerite preach, became excessively frighted, and in the enjoyment of otherwise good health, retired to bed, and was found a corpse next morning.

Query. Has God revealed any thing in the Bible, the belief of which is liable to make people crazy, or to frighten them to death? We think not.

A singular developement of the excesses to which the Miller delusion leads its victims, has recently occurred at Stanstead. We learn by a gentleman from that township, as well as from letters, that about ten days since, Rev. Mr. Swasey, a leading preacher of the Miller doctrine, in that vicinity, was brought before Messrs. Pomroy, Steele, Hoyle and Brown, Magistrates, charged with assault and battery upon a man named Sawyer. It appeared in evidence, that one of their practices, at their meetings, is to 'struggle,' or roll and kick upon the floor. During one of these struggles by Swazey, Sawyer, from curiosity, or some other motive, took hold of Swazey's leg, and in the 'struggle,' got down between the benches, when the latter stamped several times upon his breast and injured him so severely that his life was despaired of for several days. Swazey's defence was that he was under the influence of God's Spirit, and could not control his actions,—that the injury inflicted upon Sawyer was the manifestation of God's displeasure against sin. It however appeared that he and some of his co-workers can go into a 'struggle' when they choose, as a witness testified that he heard Swazey and another preacher arranging which of them should do the 'struggling,' previous to the commencement of a meeting. The result of the trial was that Swazey was fined 12s 6d and costs, amounting in all to about £5 10s.—Swazey, as might be expected, claims that he is persecuted for righteousness sake.

It is of course quite useless to reason with people who believe in and adopt such Tomfooleries. No belief or practices, however absurd, can be put forth, but what they find converts among the weak and credulous, and persons who will quote scripture to defend their absurdities. Thus the Millerites justify their struggling and rolling by quoting the prophecy that 'ye shall see greater things than these.' The visions and revelations to which they lay claim, they say is a fulfilment of the promise, 'your young men shall see visions, and your old men shall dream dreams.'

Br. Rogers, of Cincinnati, has published a new Hymn Book, designed to supply the wants of our denomination in the Western States. We have not seen the work, but it is highly spoken of in the 'Star in the West,' the Universalist paper published at Cincinnati, Ohio. This book contains 668 hymns, on a great variety of subjects.

We have received several communications which must lay over until next week; and among others a letter from Miss Mary B. Woodman, who withdraws from the First Congregational Church, in Newbury, because she has been brought to the belief of Universalism. They are coming over fast.

Dr. C. H. Webster, who has of late resided in Clinton, N. Y. having removed to Salem, Mass. wishes all letters and papers directed accordingly.

Br. Josiah Marvin, of Paper Mill Village, N. H. has commenced laboring in the ministry of reconciliation to good acceptance. He bids fair for great usefulness in the work of furthering the cause of free grace and true piety.

Br. Drew gives the following article in his last paper.

We stand corrected.

Our good brother Whittemore of the Trumpet, says, to us, that he did not say Dr. Channing was destitute of 'moral greatness,' but only that 'there was no moral greatness in the manner in which he avowed Unitarianism twenty years ago.' We stand corrected. What we wrote was with the Gospel Messenger before us, from which we derived the idea that Br. W. denied the idea of Dr. C.'s moral greatness altogether. We take pleasure in informing our readers that Br. W. does not deny that Dr. Channing possessed 'moral *greatness*,' but that *he only asserts* that when he broke ground against orthodoxy and asserted Unitarianism, he did not *then* maifest 'moral greatness.'

Now, *that* puts the matter on the right ground.

Mr. William B. English, of this city, has given the public a new work of fiction, entitled 'Rosina Meadows, the Village Maid, or the Temptations Unveiled.' Our readers know that we are not in general very favorable to works of fiction. But our attention has been pointed to the fact, that the object of this work is to expose the power of tempation and the hiddeousness of vice—to show that those only are safe who walk in wisdom's ways. So far we certainly approve. We have not seen the work itself, but find the following notice of it in a late number of the 'Vesperus':

'Rosina Meadows, the Village Maid, or the Temptations Unveiled.'

This is the title of a new novel founded upon scenes and characters of real life in Boston. It is written by Mr. Wm. B. English, of this city, and will be published next week. We have been permitted by the author to examine some of the proof-sheets of the novel, and find it to be a work of great interest and beauty. Rosina Meadows, the heroine of the tale, is represented in the first part as a creature of surpassing grace, sweetness, and intelligence—with a heart full of enthusiasm, sensibility, and affection—in manner, artless and confiding—her home the country, she inherited only feelings as gentle and pure as her own unspotted virtues. She came to the city the virtuous and ingenuous maiden—the eye of the profligate was upon her, and she was inveigled by his arts and cunning—temptations beset her path, her golden hopes in the bud and flower of life, were broken—the soft magic of her eye grew dim, the bright *lustre of virtue* became tarnished, and she fell a victim to the pertidy of the seducer.

The novel is full of true and affecting incident—replete with graphic scenes from every day life. The sentiments contained in it are pure, the moral unquestionable, and calculated to awaken and improve the mind.

'In lifting the veil, says the author, from the tempter and his subtle and seductive arts, care has been taken to 'hold the mirror up to nature,' and to exhibit vice in its proper forms and colors, without introducing any thing exceptionable to the reader. The beginning shows Virtue in all her transcendant loveliness, and the end exhibits Vice in its most 'hideous mien,' thus showing how to obtain the one and shun the other.'

The work will be got up in the same popular form of the Brother Jonathan and New World novels, and embellished with a superb allegorical vignette, designed and engraved expressly for it.

For sale at C. H. Brainard's, No. 9 Court-St.

Baptism.

It is exciting a good deal of attention through the country that the Baptists of Boston are getting *hot baths* to baptize their converts in. This, in our opinion, is just as wide a departure from the examples of Christ, as the practice of sprinkling. It is somewhat remarkable, that the Baptists, who have been so particular *in* asserting the duty of following Christ exactly and in every point in the matter of baptism, should have been the first to run into this method of *hot water baptism*.

Br. Josiah Gilman will remove to Atkinson in April next.

COMMUNICATIONS.

Sabbath School at Little Neck, Dorchester.

Br. WHITTEMORE,—I was a little surprised on taking up your paper of the 21st ult, to find there a notice of a Sabbath School of our faith, to be held on the Little Neck, Dorchester, at the school house.

I am sorry the writer of that notice did not consult some one who was instrumental in getting up this school, before he submitted it to your columns, as he is under a mistake respecting the school house,—for I have never intimated to any person that we should have it for that purpose, as there is a school already held there.

The said school I understood when I came to the place was a Union school. I therefore took my children in, and explained to the Superintendent the views I had of the school, and my belief in the happiness of all mankind in God's own time, and he bid me welcome. After remaining two or three months, I found not a child was allowed to enter my class although particular requests had been sent from their parents to do so. I have now bid the teachers and scholars, farewell, telling the Superintendent I did not wish to be proscribed in that way; and have opened a school in my own house, for the accommodation of all those who wish to have their children taught the delightful thought that God's universal love extends to all created intelligences.

E. K. ALLEN.

Dorchester, Jan. 28th, 1843.

Universalism in Provincetown, Mass.

Br. WHITTEMORE,—Though we live upon a bleak, steril, and to the stranger, dreary waste of sand, surrounded by a wider waste of water, yet the truth of God has been planted here, and experience is teaching us that the soil is not altogether uncongenial. Our cause, in this place, as will be seen by the following relation, is prospering greatly.

Previous to Br. Stevens' arrival, in November, our Society had become cold and lifeless, which was, perhaps, in a measure, consequent upon the departure of Br. Dods, our former *most worthy and beloved pastor*, who labored with us and lived in our midst for several years. But Br. Stevens has fully aroused us from this state of apathy.—By his able efforts, combined with corresponding zeal, inaction has given place to action, indifference to interest, while the once careless are now anxiously inquiring into the nature of that truth which involves their unalterable destiny, in the eternal world. Our congregations have rapidly increased, and are still growing larger; notwithstanding an excitement in the Methodist Church of this town, which has incessantly raged from last August up to this date.

Nor has the Sunday School been neglected.—Under the excellent management of its Superintendent the scholars were prepared for a public exhibition, which took place on Christmas Eve. They spoke nobly; and acquitting themselves with uncommon credit, gave much satisfaction to the numerous audience present. The School numbers 110 pupils, and has from 30 to 40 teachers. A lively interest is manifested by all concerned. Both scholars and teachers are punctual in attendance, there not having been, we believe, since the re-organization of the School in September last, a *single unnecessary absence of the latter*.

Conference meetings have also been introduced; and, though but recently commenced, have given new zeal to those engaged in the cause, and added joy unspeakable to the hearts of many. True, at the first meeting, there were but few who spoke, yet every moment of the time was occupied to the abundant delight and profit of those who listened. The interest has at length become more general—the body of the Meeting-House, in which we assemble, is thronged—speakers have multiplied, and on last Sunday evening, no less than four, *even of the females*, arose and spoke of the goodness of God, of the strength and happiness of their faith, of its adaptedness to satisfy our spiritual wants, and of the support and consolation they had drawn from it under the severest trials. They spake in the spirit of candor and love; and whatever opinion others may entertain of its propriety, or however much *prejudice* may rail against it, we can truly say that we were heartily glad to hear them.

Br. Stevens, by whose efforts they have been established, is peculiarly happy in his manner of conducting these meetings. He seems to be in proper element in them, and, inspired by his theme, speaks from the heart as well as head.—Br. Stevens is, in fact, every way eminently qualified to answer the wants of our people, who, having so long listened to the preaching of Br. Dods, are by no means the *least* particular in this matter. Br. S. seems *exclusively devoted to the work of advancing the cause he has espoused*, and we are well pleased with the course he adopts to accomplish this end. J. G.

Provincetown, Jan. 23, 1843.

Strafford Quarterly Conference.

The next session of this body will be holden on the first Wednesday and following Thursday (1st and 2d) of March, at the new Meeting-House on LEE PARADE, N. H.

At the request of the brethren, there will be religious services at the above place, the evening previous, (Tuesday,) at 6 o'clock.

Friends from abroad will call on Br. Nicholas D. Meserve, on Lee Parade,—Josiah Bartlett, Esq., at the Hook,—or, Gardner Towle, Esq., Wadley's Falls, for directions.

A general invitation is extended to all of like precious faith, and others, to come up and sit with us 'in heavenly places.' To the ministering brethren, a particular request is made.

The friends in Lee are very desirous of greeting a large number of the good and true. What say! shall we have a real gospel season of refreshing? Come one—come ALL who can. E. FRANCIS, *Clerk*.

Discourses on Capital Punishment.

Rev. E. H. Chapin will deliver the last of a series of three Discourses on Capital Punishment, next Sabbath evening, at his Church in Charlestown. Subject of the Discourse,—Capital Punishment opposed by Christian Philosophy.

Letters containing cash rec'd since our last

P. M. Springfield, $2—P. M. Dudley, $2—P. M. Unionville, $2—P. M. West Cummington, $2—P.M. Fairfield, $2—P. M. Norfolk, $2.

Delinquents—look at the above list. Remember that it costs $100 per week to publish the 'Trumpet,' and then say whether you ought not to send what is due.

BRIGHTON MARKET----Feb. 6, 1843.

From the Daily Advertiser.

AT MARKET—280 Beef Cattle, 700 Sheep, 20 Swine.

PRICES—Beef Cattle—An advance was effected, and we quote to correspond, viz: First quality, $4,50 a 4,75; second quality, $4 a 4,25; third quality, $3,50 a 3,75. About six Cattle were sold for something more than our highest quotations—probably sold for about $5.

Sheep—Nearly all at market were stall-fed Weathers, and were sold from $2,50 to 4,75.

Swine—No sale.

General Intelligence.

Soup and Bread Society. The Society for the gratuitous diffusion of Soup and Bread among the poor, has gone into active operation. The city south of Winter and Summer streets is divided into 13 districts, each of which is assigned to a gentleman whose duty it is to investigate the wants of each case. The general Depot or Soup House is on the North side of Beach street, first door west of Edinburgh street, where donations of Milk, Flour, Vegetables, or any other kind of provisions will be received and faithfully applied in relieving the wants of the destitute. Hours of delivery from 10 1-2 A. M. to 2 P. M. every day except Sundays.

Arrest of the Robber concerned in the late Burglaries. William B. Wilton, of Dorchester, a painter by trade, who has been out of employ for some time, and supported himself by stealing small articles from various places, was arrested on Wednesday night, at the auction store of Mr. B. H. Norton, State street, by Messrs. Clapp and Andrews. His arrest was occasioned by his having left some part of the stolen property at that place for sale. It has been ascertained that he robbed the stores of Messrs. N. D. Cotton, Thos. N. Mitchell, Peter Fisk, and Wm. Hudson, Jr., all on Tremont row, and goods belonging to each of these gentlemen have been found in his possession. He has also entered the Waltham bank several times lately, and stolen therefrom several articles of small value. The Savings Bank in this city was also entered by him, where he took the lock of the safe, and he was concerned in the robbery of the store of Harrington & Marshall, Watertown.—*Atlas.*

Harvard University. We observe from the annual report of the President of Harvard University to the Board of Overseers, that the whole number of students at the University during the year 1841—'42, was 478—233 graduates and 245 under graduates. Of the graduates 26 were theological, 86 medical, and 115 law students. Of the under graduates, 53 were seniors, 68 juniors, 60 sophomores, 57 freshmen, and 7 not candidates for a degree. The income of the University, for the year ending August 31, 1842, was $144,966, 35, and the disbursements, during the same time, were $134,744,94; leaving at the date referred to, a balance of cash in the Suffolk Bank of $7,-221,31.

Concord Railroad. The New Hampshire Patriot says, that in consequence of the violent rain of Tuesday, the railroad at Bow, four miles below Concord, was washed away, for the space of a couple of rods, so that the train which left Concord on Wednesday morning, was obliged to return.—*Advertiser.*

Another Boy shot. As some boys were firing at a mark, in Lenox on Monday last, a son of Mrs. Miller, aged ten years, was shot in the back and so badly injured, that he is not expected to recover. The charge lodged in the back part of the shoulder, and was extracted with great difficulty.—*Lenox Eagle.*

A Man Dying with the Glanders. In Cheshire county, Pa., Henry Gorman, a resident of Ridley township, died from glanders, produced by bleeding a horse owned by him, which was afflicted with the disease. At the time of bleeding the animal he had a cut on one of his fingers, into which the poisonous virus of the disease was transmitted to the system.

The End. Latest News. We have seen a statement over Miller's own signature, dated 1st of January, 1843, in which he expresses his full belief that the end of the world will take place some time between the 21st of March 1843 and the 21st of March 1844. So we shall have this foolish agitation on hand for more than a year to come, and before the expiration of that period, the date of the catastrophe will probably be postponed a while longer.—*Journal of Commerce.*

An apartment in a boarding house in Howard street, was entered on the 31st ult., by one or two strangers, during the confusion incident to an auction held in the house, and $14 in cash, a watch, and a dress were stolen Yesterday the lady who keeps the house, received word from a philanthropic gentleman that she could obtain the watch, by calling at his house and asking no questions. Nothing has yet been heard of the other articles.—*Advertiser.*

Upright Female Public Officers. The New York Evening Post say: 'It has been the practice in the Post Office Department to appoint the wives of deceased Postmasters, as their successors, in those cases in which it was agreeable to the people. This practice has been in operation a great many years, and the number of females who have thus held office is quite large. During all this time there has not occured a single instance of defalcation among them. Though it is no compliment to a person to be honest and faithful, for this is a matter of duty, yet it is especially honorable to be amid those times and temptations in which many fall astray.'

Fire. We regret to learn that the alarm of fire which occurred about 11 o'clock on Saturday night, was caused by the burning of the office of the Georgetown Advocate, which, we are told, was totally destroyed, together with all the printing materials belonging to the establishment. We are truly sorry that such a calamity should have befallen our neighbors of the Advocate, and trust that they may be enabled at an early day to resume their labors.—*Nat. Intel.*

Bold Robbery and arrest of the Thief. Mr. Healy of Plainfield, was robbed of a hundred dollars in money at the Franklin house in this city, on Tuesday night last. Mr. Healy was put into a room in which the robber had secreted himself beneath the bed; and when he rose in the morning, he found his pocket book on the floor and his money gone. No clue to the thief was found until this morning, when the thief was discovered stowed away in a closet in the hotel.

Upon searching him, the stolen money was found in his boots. He was immediately arrested and carried before Judge Roath, before whom he confessed his guilt and gave his name as John Smith, of Worcester—although he had entered his name on the book at the hotel as Charles Wilson. We presume he is by this time snug in the county prison.—*Norwich Courier of Jan. 28.*

We learn from the Chronicle, that a daughter of Mr. William H. West, of Cabotville, aged about seven years, came home the day after the Thanksgiving of 1840, coughing and crying, and said she had swallowed a pin. This coughing has continued violent since, at many times making her quite sick. Several physicians, however, concluded after a few months, that the coughing proceeded from a disease in the throat. In December last, two years after the first complaint, in one of her violent coughing turns, she raised from her throat a common brass pin, considerably corroded. The little girl is now perfectly well.—*Northampton Cour.*

Dreadful Loss of life at Galway. A frightful occurrence took place on Christmas morning at the parish chapel of Galway, in consequence of which nearly fifty persons are supposed to have lost their lives. A correspondent of the Dublin Evening Mail thus describes the scene: 'I think it but right to tell you, that a most tragical occurrence took place here at six o'clock this morning, at the parish chapel, similar to what occurred at Dublin two years ago. Previous to the celebration of mass, the chapel was crowded to suffocation, and some person gave the alarm that the gallery was giving way. The consequence was, there was a tremendous rush towards the stairs—numbers were thrown down the stairs and trampled to death by others getting into the street. At this moment (two o'clock) 35 persons are dead, and it is supposed that from ten to fifteen more are also numbered among the dead.—there are a great many besides, maimed: they are all of the lower class, such as poor tradesmen, laborers, and servants. There was no danger at all of the gallery giving way; it is very strongly built, and would bear four times the weight that was on it at the time. There must have been between 4,000 and 5,000 people in it at the time. I never witnessed a more heart rending scene. I saw myself twenty-five dead bodies.'

Attempt at Murder and Piracy. Capt. Towle, of the brig Lucy from Pernambuco, gives the editor of the Advertiser the following particulars in relation to an attempt of the first and second mates of the brig Poultney, of Baltimore, to murder Capt. Mouatt and take the vessel:

The attempt was made about the 25th of November, when the P. was north of the Equator, and about 18 or 20 days before her arrival. It was on a moonlight night, and during the second mate's watch. At 1 A. M., Capt. Mouatt went on deck, not feeling satisfied with the look-out kept by the mates. He found the second mate (a young man of Charleston, S. C., of wealthy and highly respectable parentage, and educated at some University) walking the deck in a hurried manner, quite contrary to his usual custom. Capt. M. then went below and turned in. He awoke about three o'clock, and found the light in the cabin extinguished. As he proceeded up the companion way, he observed the second mate looking down into the cabin, but, before he reached the deck he received a severe blow on the head, and was knocked down upon the cabin floor. The chief mate instead of coming to his assistance, left his birth, and went upon deck, where he prevented the men, who heard the noise, from going below, telling them that if they went below, the captain would shoot the first man who came into the cabin. When Capt M. recovered his consciousness, he was prostrate upon the cabin floor, his wounds bleeding freely, and the second mate standing near him with a marling spike fastened around his wrist with a lanyard. Capt. M. begged hard for his life, telling the second mate that he had a young family, and promising not to trouble him, if he would cease from his murderous intentions.

In the mean time, the steward had come into the cabin, and the second mate, becoming aware that the crew had ascertained what was going on, desisted. Capt. M. then went to his stateroom, to get the key of his medicine chest, when the second mate followed him, seized Capt. M's. pistols, which were under his birth, and threw them over board. On the arrival of the vessel at Pernambuco, the U. S. Consul, Mr. Snow, had the second mate arrested, but advised Capt. M. to take the chief mate to Rio Janeiro, as he could not supply his place at Pernambuco, and on his arrival at Rio Janeiro, to deliver him to the U. S. Consul there.

On investigation before the Consul at Pernambuco, the crew testified that they had heard the two mates conversing as they sat together on the main hatch, the day before the attack, and heard the second mate tell the chief mate, that the latter was too chicken hearted; and if he would be quiet, (the second mate) would despatch the old man.

The crew had been asked by the second mate to join in taking the vessel, but had refused. He told them it was their intention to take the vessel around Cape Horn. Three or more of the crew were colored men, and they gave as a reason for not informing Capt. M. that they did not believe the mates would do what they purposed.

Capt. Mouatt is 65 years of age, an old trader to South America, and much respected. He owned half the vessel and cargo. He had had no difficulty either with the mates or the crew, but was rather remarkable for being too easy with his men, and too indulgent to his mates.

Both mates will probably be sent to Baltimore for trial. The wounds received by Capt. M. were highly dangerous in their nature, and the physicians at Pernambuco expressed great astonishment that he survived them.

Great Fire in Plymouth. On Saturday afternoon the Robbins Cordage Factory in that town took fire in the tarring room, and all the buildings of the Factory were destroyed, together with the stock and machinery contained in them. A large two story building adjacent to the Factory was also burnt. The damage is $25,000, and divided equally between the Manufacturers' and Franklin Offices, in Boston.

Statistics of Pulmonary Consumption in the cities of Boston, New York, and Philadelphia, for thirty years. We have received from George Hayward, M. D. of this city, an article with the above title compiled for the New England Quarterly Journal of Medicine and Surgery, for January, 1843, which will soon be published. It appears that the whole number of deaths in Boston for thirty years from 1811 to 1840 inclusive was 36,616, by consumption 6,243. In New York during the same time the whole number of deaths was 152,484: by consumption 27,486. In Philadelphia during the same time, the whole number of deaths was 113,596; by consumption 17,211. Average number of deaths by consumption in Boston, 1 to 6,185; in New York, 1 to 5,547; in Philadelphia 1 to 7,003. The difference being in favor of Philadelphia. During the ten years including 1840, Boston has been more exempt from consumption than either of the other two cities, the average being as 1 to 7,587; in Philadelphia, as 1 to 8,482; and in New York, as 1 to 5,952.

These statistics prove the fact mentioned by Dr. Torrey of the United States Army, and also stated in the reports of the British Army, that Pulmonary consumption is not so often fatal at the North as at the South, and also prove that consumptive patients are in general quite as well off at home, as when sent into the debilitating climate of the West India Islands.

The following, which is the closing part of Dr. Hayward's article is well worth the consideration of parents;

'It is well known that a cold, moist and variable climate acts not only as a predisposing, but as an exciting cause of consumption; and unless the system is protected by proper food and suitable clothing by day and by night, many of the inhabitants will fall victims to a pulmonary disease. There is no greater error, I believe, than to suppose the body can be hardened by exposure to atmospheric changes without suitable precaution. It would be as reasonable to imagine that it could acquire the power of resisting any degree of heat or any of the powerful chemical agents, as that it could without proper protection withstand the influence of the elements.

Our only hope of lessening the mortality from consumption, is by using all posible means of prevention; for it is not pretended by those whose opinion is of any value, that this disease in a confirmed state is within the control of remedies It behooves us then to ascertain, if we can, what these means are, and to use them with diligence.'—*Advertiser.*

Singular determination. For several days past Mr. Thompson, warden of the Eastern penitentiary, has been applied to and importuned by a young, well dressed and intelligent Englishman, calling himself Robert Graham, to be admitted to the prison. He stated that he had read Miss Martineau's work on America, and had come from England expressly to realize the condition of solitary confinement, and would not be denied. His request could not be complied with, yet still he persisted in his desire, until his importunities could be no longer borne.

He questioned Mr. T. as to what grade of crime would give him a four years term there and his manner and expression of countenance seem determined to secure his object. This induced Mr. T. to bring him before Mayor Scott yesterday, when, after a hearing of the facts, he was committed to Mayonensing in default of bail to keep the peace.—*Phil. Gaz.*

Daniel Lambert's Clothes. The Liecester (Eng) Journal states that at a recent sale of the property of the late Mr. Owstan, a suit of clothes which had been worn by the celebrated Daniel Lambert, was disposed of. The clothes consited of a coat, waistcoat, and nankeen small clothes, and the dimensions were as follows: the coat—twenty nine inches across the back, twenty-three inches round the elbow: in the waistcoat there are eighteen button holes, two inches asunder, circumference of the arm-hole forty-six inches, round the waist ninety-six inches, length forty-six inches; width of small clothes ninety-six inches, round the knee-band thirty-three inches, top of thigh fifty-five inches.

RELIGIOUS NOTICES.

Br. C. W. MELLES will preach in Foxborough, next Sunday.

Br. E. THOMPSON will preach in Weare, N. H. the 1st, 2d and 3d Sundays in February.

MARRIED:

In this city, by Rev. H. Ballou, Mr. Levi Wilkinson to Miss Ann Bosworth.

In Gloucester, by Rev. F. F. Thayer, Mr. Charles E. Grover to Miss Ann T. Friend.

In Sterling, by Rev. G. Proctor, Mr. John K. Tenney, of Leominster, to Miss Marcia A. Pratt. Mr. Isaac Nelson, of Watertown, to Miss Meriam Holman.

DIED:

In this city, Mr. Jeremiah Royce, 37. Mr. William Hart, 20. Mr. Darius Long, 39. Mr. Charles L. Hill, 28. Mr. Wm. Uraan, 19. Mr. Ezra D. Bouton, 38. Samuel Seabury, youngest child of Rev. Chas. Spear, aged 3 years.

In Winchester, N. H. Gertrude Elizabeth, only child of Rev. Thompson Barron, aged 2 years.

In Lowell, Mrs. MARY JANE REED, wife of Mr. John Reed, and daughter of Mr. Wm. A. Kelley, aged 20 years. Thus has one fallen who was the joy of all who knew her. Death came to her in a trying season. She was an only child, and greatly beloved by her parents, with whom she still resided. She was the companion of one every way worthy of her. She had recently become a mother, and consequently had had awakened in her bosom all those tender ties that bind a mother to earth; yet she passed away without a murmur, finding, as we have every reason to believe, abundant consolation in the faith of the gospel of Jesus Christ. Seldom have we seen friends more deeply afflicted, and seldom has the tear of sorrow fallen over a worthier object. None knew her but to love, none named her but to praise. But she has gone to her rest. And though no longer the object of fond parents' care, and a loving husband's watchfulness, on earth, she is still the object of the love and care of that God who watcheth over all. To the Father of mercies and the God of all grace would we commend the deeply afflicted friends, praying that they may find abundant consolation in the gospel of salvation.—*Star.* A. A. M.

In Wellfleet, Jan. 22d, Mr. JAMES NEWCOMB, aged 90 years. Thus has another of the few survivors who took up arms in their country's defence in the war of the Revolution, left us are gone to his long home. Mr. Newcomb lived a long and virtuous life. May his children and relatives find consolation in the gospel which gives peace to the soul, and bear this dispensation of Providence, with christian resignation.

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, February 28th.

Tuition in English, $4.00
in the Languages, 4.50 per term.

Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c.

It is the endeavor of the Instructor to teach THINGS and not WORDS merely. For the better accomplishment of this object a very *good* apparatus has been procured, and a Geological and Mineralogical Cabinet, &c. are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr. O. W. ALBEE, to state that he has been employed 10 years by the same Board of Trustees, and each year with increasing patronage.

S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS, } Committee of the Trustees.

Marlboro', Feb. 9, 1843.

NEW STATE REGISTER, for 1843. JAMES LORING, 132 Washington street, has just published the MASSACHUSETTS REGISTER for 1843, containing the New Tariff of the U. States, with the Tariff Law; the State Legislature; the 27th Congress; the Army and Navy Officers; Consuls; Militia Officers; City Officers of Boston, Salem and Lowell; Ministers; Colleges; Charitable Societies; Banks and Insurance Companies; Post Masters; Lawyers; Justices; U. States' Census of towns in Massachusetts; Members of the Medical Society; State Apportionment; Treaty with China; Boundary Question; Bankruptcy Commissioners; Boston Pilotage, &c. &c.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞ Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

PLEASE READ THIS

CIRCULAR.

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 3?3," "T. GILBERT," and "T. GILBERT & Co. 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Euchord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T. GILBERT & CO.

Boston, Feb. 3, 1843.

WEEKLY BAY STATE DEMOCRAT. The above paper will in future be published every Friday, at the corner of State and Devonshire-St. at ONE DOLLAR per annum, payable in advance. A specimen number will be sent to those who desire it. The paper will be made up of the leading political matters of the times, stories, miscellany, news of the day, &c. printed on fine paper and good type—forming one of the cheapest papers, as it regards price, ever published.

Any Post Master or other individual enclosing five dollars shall be entitled to a sixth copy gratis.

All letters and communications should be addressed to the undersigned, publishers and proprietors of the Bay State Democrat, post paid as none other will be taken from the Post Office.

WRIGHT & BALLOU.

Jan. 20. 3t

ANCIENT HISTORY OF UNIVERSALISM. SECOND EDITION. Just received and for sale at the Trumpet Office, 37 Cornhill, 'The Ancient History of Universalism, from the commencement of the Christian Era to the time of the Reformation.' By HOSEA BALLOU 2d., of Medford. Price $1 per copy. A suitable discount to those who buy to sell again. It is a highly valuable work.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston. ☞ Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWEST PRICES. 3m Jan 20.

UNIVERSALIST BOOKS. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

REGISTER & COMPANION, for 1843. Just received, the REGISTER and COMPANION for the year 1843. The subscriber has been appointed General Agent for the sale of this Work in the New-England States, and respectfully solicits orders for the same. The following are the CASH prices—$1,00 per dozen—6,50 per hundred. A. TOMPKINS, Sept. 15. 38 Cornhill.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street. 1stf LOWS. BALL & CO.

PAIGE'S QUESTIONS. FIFTH EDITION. For sale at the Trumpet Office, No. 37 Cornhill, 'QUESTIONS ON SELECT PORTIONS OF THE GOSPELS; designed for the use of Sabbath Schools and Bible Classes. By LUCIUS R. PAIGE, pastor of the First Universalist Society in Cambridge.' Price 25 cents single; $2,50 per dozen.

REGISTER, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the Trumpet Office. Price, $1 a doz. —12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and post-office address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

BOSTON ALMANAC, 1843. For sale at the Trumpet Office, 37 Cornhill, that invaluable publication, the Boston Almanac,—a complete collection of almost every thing appertaining to Boston. Price, 25 cents.

ROSE OF SHARON. The ROSE OF SHARON for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for s

Poetry.

Abel entering Heaven.

Ten thousand times ten thousand sung
Loud anthems round the throne,
When lo! one solitary tongue
Began a song unknown!
A song unknown to angel ears;
A song that told of banished fears,
Of pardoned sins, and dried up tears.

Not one of all the heavenly host
Could these high notes attain!
But spirits from a distant coast
United in the strain;
Till he who first began the song,
To sing alone not suffered long,
Was mingled with a countless throng.

And still, as hours are fleeting by,
The angels ever hear
Some newly-ransomed soul on high,
To join the chorus there.
And so the song will louder grow,
Till all redeemed by Christ below
To that fair world of rapture go.

O! give me, Lord, my golden harp,
And tune my broken voice;
That I may sing of troubles sharp
Exchanged for endless joys;
The song that ne'er was heard before,
A sinner reached the heavenly shore,
But now shall sound for evermore.

Boston:

Universalist Churches in Middlesex Co.

Some attempts have been recently made by the Clerk of the Middlesex County Conference, to obtain an account of the condition, and general usages of each Universalist Church in the County. The application for information was made to each of the clergymen; but all have not regarded the matter as important. Of course it must be left to the decision of each church and pastor, whether they will have their doings made public; nor shall we presume to pass censure, in cases where they decline to sanction such a course.

There are about twenty regularly organized Universalist Churches in the County of Middlesex. In former years, there was not so much attention bestowed on urging believers to observe the Lord's Supper, as there has been of late. There is now an increasing interest in this matter, and we hope that interest will continue. The following is the report concerning the churches, submitted at the last meeting of the Conference. There are at least *four*, and perhaps a greater number, which were not included in the report for want of information.

Cambridgeport. This Church was organized June 18, 1827. It was composed of 34 members; 8 of whom remain to the present time, and 36 have been added since, making the present number 44. All requests for membership to this Church are made to the Church through the Committee at some regular meeting. An affirmative vote of two-thirds of the members present is necessary to admit the applicant. The Lord's Supper is celebrated on the last Sunday in each month.

Watertown. The Church connected with this Society was organized March 16th, 1828. Original number of members 15. Present number 55;—17 who have formerly belonged to it, have left town, and are not included in the number reported. Nine have joined the church triumphant. Candidates for membership stand propounded one month — after which, if received by a vote of the Church, they assent to each article in the confession of faith, and receive the right hand of fellowship from the Pastor, which constitute them members. The Lord's Supper is commemorated on the first Sunday in each month. The Church is in a highly flourishing condition.

Malden. This Church re-organized in June 1828, at which time the believers in 'the glorious gospel of the blessed God,' being a majority in the parish, settled a Pastor to their own liking, and the Church became a Universalist Church, pure in the faith. The whole number of names on the record is 63. Present number of members 37. Seventeen have removed, and 9 have died. Members are received into the Church by assenting to the confession of faith and the covenant, which are read by the Pastor, who then says in behalf of the Church.—'We then declare you to be a member in full communion with this Church, and promise, that by the help of the divine spirit, we will conduct towards you as a member of the same body with ourselves, watching over you for your good, with a spirit of meekness and tenderness; earnestly praying that the Lord will take delight in us, that his spiritual blessings may rest upon us, and that his glorious kingdom may be advanced among us. Amen.' The ordinance of the Lord's Supper is observed on the second Sunday of every month.

Framingham. The Church in Framingham was organized Sept. 16, 1833. The original number of members not ascertained. There are 47 names on the record, of whom 6 have died, and 7 have removed. Candidates are proposed to the Church at least two weeks before they are received, when if there be no objection made by the Church, they publicly assent to the articles of faith and the church compact, and are admitted to a full fellowship. The Lord's Supper is celebrated once in two months.

Medford. The Church was organized, Jan. 19th, 1834. Whole number of members 52. Present number 40, besides 3 or 4 communicants belonging to other churches. Sixteen have been added since March 1842. Concerning the admission of members, the Pastor writes: 'The mode of admission, was formerly, to vote immediately on application, in church meetings, and to receive the members, (the unanimous consent being required) without any public solemnity. During the last four years, the practice has been to let the applicants stand over from one church-meeting to another, before the vote is taken. Last March it was resolved, that in future the names of all applicants for admission shall stand propounded from one church-meeting to the next, when the vote of the church may be taken; and if the vote be in the affirmative, such applicants shall be received into the church, during the public solemnities of the Sabbath on the day of the communion. Accordingly all our admissions have since been public, with special services for the occasion; which we think altogether preferable to our former custom of private admission. The Lord's Supper is administered on the last Sunday of every month, at the close of the afternoon services. It is our custom to invite to it, ordinarily, only such as are members in regular standing with some christian church; for we think that ordinarily, all among us, who have thought sufficiently on the subject to act from principle, rather than from momentary impulse or caprice, have attached themselves to some church of some denomination.'

East-Cambridge. This Church was formed on the first Sunday in Jan. 1836. Present number of members 40. Removed and deceased 10. Candidates stand propounded one month, unless circumstances make a shorter period desirable; and are then admitted by a unanimous vote of the members present. The communion day previous to the administration of the supper, they publicly assent to the articles of faith and the covenant, and receive from the Pastor the right hand of fellowship, which constitues them members. The Lord's Supper is administered on the first Sunday in every month.

Waltham. Church organized in Aug. 1838. Present number of members 60. Candidates stand propounded two weeks, after which they are received by a vote of the church, they assenting to the covenant. The Lord's Supper is observed on the first Sunday in every month.

Holliston. Church organized, July 1839. Present number of members 26. Members are received by a vote of the Church, after having satisfactory evidence that they bear an unblemished moral character, and maintain an open profession in the great truths of the gospel. The Lord's Supper is celebrated once in two months.

Concord. Church organized, Aug. 1840. Present number of members 50. Members are received into the Church by extending to them the right hand of fellowship through the Pastor. The Lord's Supper is celebrated once in two months.

West-Cambridge. The Church in West-Cambridge was organized on the first Sunday in Aug. 1841. Number of communicants 50. New members are admitted by being proposed at one communion, and voted for at the next. The Lord's Supper is administered on the first Sunday in every month. All are invited to commune who sincerely desire to honor the Saviour, and improve the occasion for their own good.

Stoneham. Church organized, Aug. 1842, and consisted of 32 members. Some additions have been made since. Members are received by a vote of the church and by signing the articles of faith.

North-Reading. The old parish in this place has become Universalist, and the church connected with it, after a long and death-like sleep, was revived Sept. 14th, 1842, Old members 3. Present number 17. New members are received the same as in Waltham.

East-Lexington. Church organized Oct. 12th, 1842. Number of members 28.

The following resolutions were passed at his Conference:

'Whereas, the principles of Universalism recognize all men as children of the same Father, and destined to the same final and glorious inheritance;—and whereas we have seen in papers professing to be Universalist, advertisements of the sale of men, women and children, at public auction, Therefore,

'*Resolved*, That in the opinion of this Conference, such papers depart from the spirit of our religion, when they thus countenance the idea that man is to be bought and sold as a chattel.

Resolved, That slavery is inconsistent with the spirit of the Gospel, and should be opposed by all christian people, in such a manner as may appear to them fit and consistent.

Resolved, That we cannot but deeply regret the spirit manifested by our Southern brethren in reference to the movements of the brethren at the North who feel called upon to oppose slavery as a great and erying evil; and that while we, in the exercise of true christian feeling, accord to them the right of expressing their own opinions and feelings, and pursuing their own courses, we in the exercise of a christian independence claim the same right for ourselves.

Newburyport, Mass.

We copy the following letter from the 'Gospel Banner.' It was addressed by Br. Forbes to the Editor of that paper.

Newburyport, Mass., Jan. 7, 1843.

Br. Drew:—It is now nearly four months since I have written you, and I feel moved in the spirit to do so. Since then I have arrived at my new post in our Master's kingdom, and had time to survey my field of labor. As a whole I am pleased with it. The society to be sure is new, and somewhat at loose ends, in many respects; but it contains working men, upon whom I can rely in the several departments where their aid is needed.—The society is scattered over the entire village, and have been almost strangers to each other as a body, and of course there was a want of interest and sympathy with each other as individuals; but this difficulty is fast passing away.

Since I have been here, we have re-organized our Sabbath School, and adopted a new method of distributing the books, which is the same, however, that has been used at other places where I have had charge of Societies. The school numbers about one hundred scholars. We have a most excellent list of officers and teachers, and one of the best and most industrious superintendents I ever saw. He is always at work for the school, and devising something to make it interesting. He thinks of nothing but benefitting the school in what he does; and hence there are no efforts merely to make a show and glorify self, as I have not unfrequently seen, and no interest felt or effort used farther than this end could be attained. We have an excellent librarian, which is the next most important officer in the Sabbath School. He takes great interest in the matter as well as his assistants. He takes as much interest and pains as did our good friend and brother who filled that office in Belfast, whom I considered the best I ever saw before.

Our Sabbath School held its first exhibition on Thursday evening the fifth inst. Every thing passed off much to our satisfaction.—Thirty-five exercises were performed, including singing and prayers. There is the most musical talent in our school I ever saw in any as you may judge, when I tell you all the singing was done by the children alone, which consisted of twelve parts. One of the boys, about twelve years of age went upon the stage, spoke his piece, and at its conclusion led off in singing a hymn, in which the whole school joined! O it was delightful to hear those young voices go up in songs of praise to the Father of all. Nothing is so interesting as this to me. One little girl about six years of age went upon the stage and sung in childlike modesty and simplicity, 'I love the spring,' &c. Such was the interest in the exercises, we think of repeating them for the benefit of those who were unable to obtain admittance.

As you are aware, we have organized a church since I have been here. At our last communion we received one new member, and there are now three candidates for admission at our next. The prospect for the church is very good. I think we shall have additions every communion for some time to come. There is not however that deep religious interest in the society at large that I hope to see. Our social meetings, which we hold every Wednesday evening, are well attended, and we have a very good number of speakers; and we hope these meetings may prove the means of bringing about the state of things we desire to see.

We celebrated Christmas in our house. It was most superbly dressed, and was thronged Christmas eve, through the next day and evening. I am also engaged in delivering a course of doctrinal lectures, which secures for me very good houses, although there are several other meetings in the place, and a temperance meeting which takes away quite a number who desire to attend, but from their position in that movement cannot leave.

As a whole I think the prospect for the Society very good, although we have a thoroughly organized and powerful opposition to contend against. We are constantly making accessions from other churches. Our congregation, I should judge, numbers, in good weather, not far from five hundred, and they are generally very constant in attending meeting.

Thus you will see that I am not idle at my post, but keep trying to do. What will be the result of my labors here, time alone must determine.

Atkinson, N. H.

The following article from one of our lay brethren in Atkinson, N. H. will be found truly interesting. We do unfeignedly rejoice that there is such an excellent spirit among them. There are good brethren in that place. We always love to visit them. They honor the cause they have espoused. We congratulate them on their agreement with Br. Gilman, and we hope his ministry will be blessed to them. And we must not forget Tyngsboro' and Dunstable—may they soon be supplied with a faithful pastor.

Br. Whittemore,—As you weekly publish and send us communinations, which not only encourage our hearts, but strengthen our hands, you will not think strange, that I attempt to exert my feeble powers in writing a few lines to you in return. It did our souls good to read the account of the meeting in Marblehead. And then to think of the great good, that must have been done at that happy meeting, it fills our hearts with a joy, that is unspeakable and full of glory.

I have taken my pen in hand, to give you a little information concerning the religious affairs in this region. Suffer us, for a few moments, to just turn our thoughts back to the soul-stirring meeting that we had at the dedication of our new Church. It was truly a season of refreshing from the presence of the Lord, and long shall we remember the kind counsel and advice of Br. Skinner, and others, who spoke to us at that time. It was treasured up in good and honest hearts, where it has, I trust, and still will continue to bring forth fruit in abundance. Near the close of the meeting, when our separation drew nigh, we could not refrain from returning our heartfelt thanks to our ministering and lay brethren, who had taken parts in the services, and to the audience for the kind attention, which they had paid to all that had been said. We could not help saying in our remarks, that our ministering and lay brethren, who had spoken to us during the meeting, had come to us filled with the spirit of the gospel, and with the doctrine of God's universal grace and benevolence, and that they had poured it out upon us freely; and then, (although it has been said that Universalists never pray,) we could not hinder ourselves from praying audibly, in a public Conference, that it might sink deep into the hearts of all who had attended the meetings, and have its desired effect.

The increasing interest, that has been taken in religious matters since, has proved to my mind, that our prayer was not only heard, but answered by Him, who is rich in mercy, and abundant in grace. Since that time we have been well supplied with the preached word. We have had a chance to hear many excellent gospel sermons.

Br. Whittemore, it becomes not only my duty, but my happy privilege, to inform you, that the Universalist Societies in Atkinson, N. H. and in West Haverhill, Mass. have given Br. Josiah Gilman, of Tyngsborough, Mass. a unanimous call to become their pastor, and it is with heartfelt pleasure that I announce to you the fact, that he has kindly accepted the invitation, and will remove to Atkinson the first of April next. His labors will be nearly equally divided between the two Societies. This is not all that has been done. The ladies in Atkinson have formed an Aid Society, to assist us in the spread of the gospel, and for other benevolent objects. More than thirty members belong to the Society. May they persevere, and God will crown their labors with a blessing.

Br. Whittemore, did you think, when you were here three years ago, that so much would be done before you should visit us again? 'The Lord hath done great things for us, whereof we are glad.' We give 'glory unto God in the highest, and on earth peace and good will towards men.'

We cannot close without writing a few lines to our friends, of like precious faith, in Tyngsboro' and Dunstable, Mass. Brethren, we hope and confidently trust, that you will never indulge any unkind feelings towards your pastor or us, on account of the agreement that has been made between us. We have prayed to God for His guidance and direction, and He has given us answers of peace. The Lord has gone before us and prepared the way. May you ever have a realizing sense of the great worth of that ever memorable expression of David, the Psalmist, 'Behold, how good and how pleasant it it, for brethren to dwell together in unity.'

We pray that the Lord may send you another pastor after his own heart. As the time approaches, when your pastor will leave you, and you begin to anticipate, that some of your streams of comfort and consolation are about to be dried up, may you look forward with pleasing anticipation, to that glorious time, when parting shall be known no more, when tears shall be wiped from off all faces, and the ransomed of the Lord shall return unto Zion, when death shall be swallowed up in victory, and Jesus, the Son of God, shall deliver up the kingdom to his Father, and God shall be all in all. Yours fraternally,

Enoch Little.

Atkinson, Jan. 18, 1843.

(ORIGINAL.)

To Rev. Samuel Heath,

Methodist minister, of Lunenburg, Mass.

Dear Sir—Last Sunday evening I attended your Miller meeting at the house of Mr. Burrage, in this town, which, suffer me to tell you, gave a just representation of hell, as portrayed by believers in endless torture. On the one hand, I found yourself and your deluded dupes, weeping, wailing and gnashing their teeth, crying out, 'Do, do, Lord! Help, help, Lord! Glory! yes, glory, Lord! and amens by the scores;—and on the other hand, we saw spectators in quite a lively mood, imitating and mocking you. Verily, had we been in the theatre, and hell been the tragedy acted, we should have called you admirable performers. We heard some of your audience say when services were closed, that they thought it was wicked to go to such a meeting, and they would not go again. We tho't so too. It was nothing more nor less than a theatrical performance for the sake of proselyting. It appeared a real bedlam. We thought, really, the devil was let loose for a season. The 'whirlwind,' 'fire,' and 'earthquake,' were all we heard. And these combined will make a hell any where. After the performers got a little cooled off, you arose, and commenced your lecture from Matt. xxiv. 14, 'And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; then shall the end come.' You commenced by saying, that the last week you had an interview with a preacher who told you that if he could believe that the Bible had been preached to all the world, he should think the end was nigh. Well, said you, I can prove that it has to a demonstration. You then went on as though on purpose to refute yourself, and quoted Rom. x. 18, and Col. i. 23, 'Yes, verily, their sound went into all the earth, and their words unto the end of the world!' 'Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven.' These texts, you said, proved that the gospel had been preached to all the world—to every creature under heaven. But, consider, sir, Paul affirmed this nearly 1800 years ago, that in *his* day the gospel *had been* preached to all the world—to every creature under heaven. It seems that you were aware of this, and backed off by saying, 'Scripture had a double meaning.' We shall make no reply to such a foolish assertion. *Then shall the end come!* A great deal of emphasis was laid on here; and you inquired, 'What end?' and answered, 'the 3d verse tells us.' The disciples inquired, said you, in this verse, 'What shall be the sign of thy coming, and of the end of the world?' You said, the end of the world here, meant the end of the material universe. You knew that some applied it to the destruction of Jerusalem. But, sir, what are the facts? Do you not yourself well know? I opened my Greek Testament at Matt. xxiv. 3, and found that the phrase rendered end of the world, is *suntelia tou aionos*, literally, the conclusion of the age. Heb. ix. 26, we find the same expression. Paul stated, that the end of the age had happened in his day. 'Upon whom the end of the ages (*ta tele ton aionion*) are come.' 1 Cor. x. 11. The end of the world here spoken of, is not *kosmos*, but the end of *aion*, the age; and these are facts which neither you, sir, nor all the 'gates of hell' can gainsay. And we say, 'glory to God, amen!'

You also said, that the destruction of the Jewish state and polity was no coming of Christ. We thought it not a little wonderful that a man of your stature should be so much wiser than all the learned commentators.—Speaking of the destruction of Jerusalem, you said, Christ did not come then. '*Christ said he should not be there*,' you repeated a number of times, and passed it off for scripture language! We would call you attention to Rev. xxii. 18, 19. What a heaven-daring assertion! (☞Christ said he should not be there.☜) The Saviour sent out his disciples to preach, and told them when they were 'persecuted in this city, flee ye to another; for verily I say unto you, ye shall not have gone over the cities of Israel *till the Son of man be come*. But he that endureth unto the end shall be saved.' Matt. x. 22, 23. We ask, end of what? and saved from what? Something, certainly, that was to transpire before they should have travelled over all the cities of Israel, and when the Son of man should come. 'For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' Matt. xvi. 27, 28.—We know your foolish cavilling, here—that the two verses do not refer to the same event. But you might tell us with just as much propriety, that your head and limbs did not belong to your body, and were not attached to it. You say the 28th verse was fulfilled when Christ was transfigured, on the mount, before John, Peter, and James. We ask, did he then reward every man according to his works? If so, you will want your 'double meaning' again. See Mark viii. 38; ix. 1. What you said on the 7th chapter of Daniel, '*this generation*,' and James v. 7, was all cavilling and misrepresentation. If the reader will only look into Dr. Adam Clarke's Commentary on these passages, he, I fear, will be hardly able to call you an honest man.

Luke xxi. 24. 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' On this passage, you misrepresented Dr. Clarke. For an exposition of this text Dr. C. refers you to Matt. xxiv. 31, and says the prophecy '*has been*' fulfilled under the Jewish polity. Why, Mr. H., we want no other aid besides Dr. Adam Clarke, the great Methodist Commentator, to put down all the Millerites in Christendom.

I will now tell you, sir, in conclusion, that your lecture is not worthy of the notice which I have taken of it. I took up my pen more particularly at this time, to say to all our opposing brethren, that we do not believe in your 'Second Advent' doctrine. We protest against it. It is a libel on the Holy Scriptures; and when the time and bluster is blown over, we hope our brethren of a contrary faith, and that the whole public, will remember what we told them; and give us credit for telling the truth, and no more call us infidels. Yours sincerely, A. H.

Lunenburg, Jan. 23, 1843.

The Microscope.

It is now many years ago since Mr. Clarke was sent out by the 'Society for the Propagation of Christian Knowledge' to Bengal, in order to convert as many of the benighted Indians to Christianity as possible. His talents were of the highest order, his zeal well known; it was therefore most sanguinely expected that his mission would be crowned with success.

On his arrival, the Governor General finding that his means were small, and truly sympathizing with those who thus endeavored to awake the sense of the heathen world to 'light and life,' gave him the direction of the Calcutta free school, and under one or two other minor posts, which considerably increased the worthy Missionary's income.

After several ineffectual attempts to convert the natives, poor Clarke returned in despair to Calcutta, feeling more than half inclined to sail for Europe, so much did he take his repeated failures to heart. He was, however, dissuaded from this step, and applying himself assiduously to the management of his scholars, he strove to banish from his mind the thorn which rankled there.

One day our missionary learned, to his great joy, that a Brahmin of the very first rank had arrived in the metropolis. Determined to bring matters to an issue, Clarke wrote to him and begged him to meet him on a certain day, when he would undertake to convince him (the Hindoo priest) of his errors.

To this the Brahmin consented, and at the time appointed the Heathen and the Christian champion met to discuss, in the presence of several witnesses, the merits of their respective creeds.

As is usual in polemical discussions, the controversy was opened by several inconsequential queries and answers. For half an hour neither party had put forth a startling proposition; the wily Indian taking care to confine himself to the defensive. Tired at lenght by this scene, Clarke suddenly and abruptly asked him,

'Are you forbidden to eat anything in which animal life exists?'

'I am.'

'Have you ever broken through this law?'

'Never.'

'May you not unconsciously have been led into this crime?'

'Impossible.'

'Will you swear to it?'

'Most solemnly I do.'

'Do you ever eat pomegrantes?'

'Daily.'

'Bring me some of that fruit, then,' rejoined Clarke turning to a servant, His order was complied with—the pomegrantes were brought.

'Choose one.'

The Brahmin did so.

'Cut it in two.'

With this direction he complied.

'Place it here,' and Clarke assisted him to put it beneath a microscope.

'Now look at it.'

The Brahmin did so; but no sooner did he apply his eye, than started back with affright;—the fruit was berfectly alive with animalculæ. The puzzled Hindoo drew out the pomegranate, (which perhaps my readers are not aware, is more closely filled with insects than any other fruit,) looked at it, examined it, replaced it, and again beheld the myriads of living creatures with which it was rife.—He felt it with his hand, to convince himself that there was no trick in the affair—then suddenly drawing himself up, he slowly uttered,

'*Bus-such hi.*' ('Enough—it is true.')

'You acknowledge, then, that you have sinned unconsciously?—that everything being filled with animalculæ, invisible to the naked eye, you can neither eat nor drink without committing a crime?'

The abashed Hindoo bowed.

'Shall I show you how full of similar insects every drop of water is?'

'No I have seen enough.'

'Do you desire further proof?'

'I have a favor to ask.'

'What is it? If I can, I will grant it.'

'Give me your microscope. I cannot buy it; give it me.'

Clarke paused for a moment, for he had that morning paid ten guineas for it; and being a poor man, he could ill afford to part with it. But as the Brahmin was urgent, almost to entreaty, he at length consented, (especially as he thought the other would afford him in return some curiosity of equal value,) and presented it to him.

The Brahmin took it, gave one look of triumph round the hall, and suddenly raising his arm, dashed the microscope into a thousand atoms on the marble floor.

'What do you mean by this?, exclaimed Clarke, in undisguised astonishment.

'It means, Sir Christian,' replied the Hindoo, in a cold, grave tone, 'it means that I was a happy, a good, a proud man. By means of yonder instrument you have robbed me of all future happiness. You have condemned me to descend to my grave wretched and miserable!'

With these words the unfortunate Brahmin quitted the hall, and soon after retired up the country.

Hints to Preachers.

An English periodical contains a good anecdote, illustrating the importance of simplicity in the language introduced into sermons and addresses intended for the edification of the great body of the people. It may not be altogether out of place in Massachusetts. A distinguished clergyman, when in the act of writing his sermon, made use of the term, 'Ostentatious man.' Throwing down his pen he wished to satisfy himself, ere he proceeded, as to whether a great portion of his congregation might comprehend the meaning of said term, and he adopted the following method of proof; ringing the bell his footman appeared, and he was thus addressed by his master:

'Thomas, what do you conceive to be implied by an *ostentatious man?*'

'An ostentatious man, sir?' said Thomas 'why, sir, I should say a *perfect gentleman*.'

'Very good,' observed the vicar 'send Ellis (his coachman) here.'

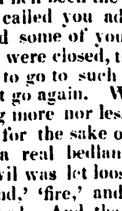
'Ellis,' said the vicar, what do you imagine an *ostentatious man* to be?'

'An ostentatious man, sir,' replied Ellis, 'why I should say an ostentatious man means what we calls, saving your presence, *a jolly fellow*.

It needs scarcely be added, that the vicar substituted a less ambiguous word, the school master not having been at that time abroad.

Origin of the word News.

'News is not as many imagine, derived from the adjective *New*. In former times it was a prevalent practice to put over the periodical publications of the day, the initial letters of the cardinal points of the compass, thus:—



importing that these papes contained intelligence from the four quarters of the globe; and from this practice is derived the term of newspaper.—*The Mirror.*

Miller's Theory Refuted. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1842.—The work is in three parts.

I. Five Sermons by Rev. O. A. Skinner, pastor of the Fifth Universalist Society in Boston, in which he treats at length of the Second Coming of Christ, showing *what* we are to understand by it—*when* it took place, and for *what* purpose he came. Mr. Skinner also considers at length Mr. Miller's calculations in regard to the prophecy of Daniel, and the book of Revelations, and shows them to be utterly erroneous and *contradicted*.

II. A Sermon on the scriptural sense of the phrase 'END OF THE WORLD,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

III. A learned Dissertation by Rev. John M. Austin, of Danvers, showing the falsity of Mr. Miller's Theory, and the absurdity and error of his calculations on Daniel and the book of Revelations.

We have here got a thorough, absolute annihilation of Mr. Miller's Theory. The whole is done in a candid, christian spirit. The book is not ridicule but *argument*; and is designed to meet the cases of those who honestly but erroneously suppose Mr. Miller to be right. The Bible is appealed to as the only guide.

Book of Promises. For sale at the Trumpet Office, 37 Cornhill, 'THE BOOK OF PROMISES: or the Universalist's Daily Pocket Companion, being a collection of Scripture promises, arranged under their proper heads.' By S. Relfinch Emmons. This is a very valuable little work. Chap. 1st. treats of salvation and redemption, and gives all the promises on the subjects, under eight heads. Chap. 2d. answers objections by Scripture promises, such as these—'all will not come to God'—'we must repent and be born again,'—'this is a probationary state. There is no change after death'—'the wicked will be exposed to the anger of God, world without end'—'God will not always be merciful as he now is,' &c. &c.

The promises of Universal Salvation are all introduced and classed, also promises to the sick and afflicted. The views of distinguished theologians, of various denominations, upon *the fulfilment* of the promises relating to the salvation of the world, are given;—whereby it will be seen that Niles, Baxter, Summerfield, Wesley, A. Clarke, Prof. Stuart, and others, have laid down principles from which Universalism must unavoidably flow.

Price of the work 25 cents. 125 pages.

Practical and Experimental Religion. For sale at the Trumpet Office, 37 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Comforter.' By Henry Bacon.' Read this book and learn the moral power of Universalism. 'It is good to live by, and it is good to die by.' Price 50 cents.

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The cheapest Book of Psalmody sold in Boston.

New Book of Psalmody. Third Edition. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by Thomas Whittemore, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Laug, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect while, as regards the Lessons or Rudiments, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

Dear Sir,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

Jotham S. French.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'Gospel Harmonist.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

Fourth Edition of Conference Hymns. The fourth edition of the Conference Hymns is now out of press. Br. Everett, of Salem, said a few days since, 'I desire, Br. Whittemore, to return you my unfeigned thanks for getting up your little book of Conference Hymns and Tunes.—It is one of the best things for Conference Meetings ever published. Our Conference Meetings have become very large, and very interesting; and this book has been a great help. The music is easy to sing, interesting in its character; those who cannot read music catch the tunes easily; and in this way almost all who attend the meetings are led to join in the singing.'

Price $1,25 per dozen—12 1-2 cents single.

Life of Rev. John Murray. For sale at this Office, the '*Life of Rev. John Murray*, preacher of Universal Salvation. With Notes and Appendix—by Thomas Whittemore.

This edition is from the original edition published by Mrs. Murray, and is much enlarged with copious Notes, found in no other edition, and an Appendix, containing certain historical documents, and large extracts from Mr. Murray's Letter's and Sketches illustrative of the relative sentiments of Murray and Winchester.

Paige's Selections. 'Selections from Eminent Commentators who have believed in punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By Rev. Lucius R. Paige. *Second Edition, with revisions and additions.* 358 pages.—Price $1.

This is a highly valuable work to all Universalists.—It proves by the most respectable *orthodox* authority, that the interpretations which Universalists have given of the passages of Scripture which relate to punishment, are correct. It is a refutation of endless misery by the testimony of the most learned writers who have believed that doctrine. The threatenings of punishment, occuring in the New Testament, which have been supposed to refer to endless misery, are explained in this work, in the very language of the Partialist Commentators. It is fatal to the doctrine of endless misery.

For sale at the Trumpet Office, 37 Cornhill, by Thos. Whittemore.

Balfour's Inquiries. Just published and for sale at the 'Trumpet Office, 37 Cornhill, Boston, 'THREE INQUIRIES—1st. Into the Scriptural Doctrine concerning the Devil and Satan. 2d. The Extent and Duration expressed by the terms Olim-Aion, and Aionios, rendered Everlasting, &c. &c. in the Bible, and especially when applied to punishment. 3d. The New-Testament doctrine concerning the Possession of Devils. By Walter Balfour, of Charlestown. Price $1.

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AGENTS.

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CAPITAL PUNISHMENT.

SERMON I.

BY REV. EDWIN H. CHAPIN, OF CHARLESTOWN.

Capital Punishment Unnecessary.

'The law and the prophets were until John; since that time the kingdom of God is preached.'—Luke xvi. 16.

I propose in this and two following discourses, to discuss the subject of CAPITAL PUNISHMENT. As an important topic for the times, there seems to be no apology required for agitating it. The public mind is already stirred by the matter, and it involves principles and affects interests which demand our attention, not only as Philanthropists, but as Christians. In this discourse, then, I shall endeavor to show that *Capital Punishment is unnecessary;* in the next discourse that *it is inexpedient;* and in the concluding discourse that *it is opposed by Christian Philosophy.*

My work then at the present time is to show that Capital Punishment *is unnecessary.* But before proceeding to the main point, it will be well for us to understand distinctly what we mean by Capital Punishment, in order that we may know what we are opposing, and that there may be no confusion of ideas. I mean by Capital Punishment, a penalty of death, executed in conformity to the ordinary proceedings of a Court of Justice—executed agreeably to the opinion of a Jury, the deliberate sentence of a Judge, after an impartial trial, and in the midst of a community, the great mass of which are in favor of and ready to maintain law and order. I am thus explicit, because the subject is beset with many cavils, and curious questions are sometimes asked. We have recently had an instance in which such a question is likely to be raised. I allude to the dreadful tragedy on board the Somers. Was not the execution of Spencer, Cromwell and Small, an instance of Capital Punishment? I answer, yes—but of capital punishment executed under entirely different circumstances from those on the land. Avowedly executed in *self defence.* The officer *now on his* trial will be acquitted only by proving that there was no alternative between the death of these men, and the death of those who supported the command and discipline of the vessel—by showing that the frightful catastrophe was forced on by imperative circumstances. If this was the case, then it falls under the category of deeds committed in *self defence,* and is to be viewed precisely as we would view the effort which you would make to preserve your own life from the attempt of the midnight assassin. Now, I am aware, that there are those who oppose the taking of life under *any* circumstances—even in self defence. This is a position that I do not propose to discuss, yet, it brings me to the point which I wish to make clear in the outset. I wish to separate the principle of *capital punishment* from the principle of *self defence*—the endeavor that is made under desperate circumstances, to rescue our own lives at the expense of his life who would murder us. I say that such an endeavor is one thing, and the penalty that is executed in due form of law, after a deliberate trial, with the criminal in safe keeping, in the midst of secure prisons and a law-and-order-loving community, is another and a very different thing. And this latter, I now propose to show, is unnecessary.

In considering whether Capital Punishment is necessary, or not, our subject will arrange itself under two heads. 1st. If Capital Punishment is commanded of us by God, it is necessary. 2d. If it is demanded by individual or social welfare, it is necessary. Our business is to show that it is NOT commanded by God—that it is NOT demanded by individual or social welfare; and that it is, therefore, unnecessary.

I. Capital Punishment is not commanded by God. This opens at once to our examination, what is called *the Scriptural argument for Capital Punishment.* With many, no doubt, the whole rationale of the matter hangs upon this. If by God's own decree Capital Punishment is ordained in all lands, through all ages, then the point is set at rest. It is impious to gainsay what the Great Law Giver has established. Of course as infinite Wisdom saw all the bearings and connections of this institution, before He ordained it, there is an a-priori demonstration that individual and social welfare demand it, that it is expedient, and that christian philosophy adopts it. We should have, then, no need of further discussion upon the subject, if God has distinctly commanded all times and all lands to inflict capital punishment under certain circumstances. But you perceive, this is a very broad premise, and one at which a man may well pause, reflect, and investigate. There are one or two important questions that may be asked, and that should be settled ere we decide this matter in the affirmative. In the first place, has God anywhere commanded Capital Punishment? In the second place, if He has commanded it, what are the circumstances under which the command was given? Is it a perpetual and universal command? These three questions will embrace what we have to say under this head.

1st. *Has God anywhere commanded Capital Punishment?* There is nothing to prevent this question from being answered very briefly, and that in the affirmative. In the Mosaic law the penalty of death is affixed to certain offences. Among these were Idolatry, Witchcraft, Blasphemy, Sabbath-Breaking, Eating Blood, Murder. 'He that sacrificeth unto any god save unto the Lord only, he shall be utterly destroyed.' 'Thou shall not suffer a witch to live.' 'And he that blasphemeth the name of the Lord, he shall be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.' 'Ye shall keep the Sabbath; for it is holy unto you.—Every one that defileth it shall surely be put to death.' And whatsoever man there shall be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that man that eateth blood, and will cut him off from among the people.' 'The murderer shall surely be put to death.'

I have not entered into an enumeration of all the crimes, nor specified the details concerning them or their penalties. But enough has been adduced to show that God, in the Mosaic law, established Capital Punishment. It was then necessary to be inflicted, and if it can be shown that that ordinance is now binding upon men, the case in behalf of Capital Punishment is clearly made out, and the negative has nothing to advance. This consideration leads us to the second and now the most important question.

2d. *What were the circumstances under which this decree of Capital Punishment was given? Is it a perpetual and universal command?* It does not follow because God issues a command, that it is a *perpetual and universal* command. This is to be determined by circumstances. The command to Abraham to sacrifice his son Isaac, was a temporary and personal command—it terminated with Abraham and the circumstances under which he acted. But if a law may be decreed for a particular purpose, at a particular time—so a code of laws may be ordained for a particular people, in a particular age. And it no more follows that that code is binding upon *all* people, in *every* age, than it does that the personal and temporary law is binding upon all men, through all time. We must make a careful distinction here between the ethical or moral law, and the civil law—between rules of action that have their foundation in the depths of man's spiritual nature, and the internal government or police of different nations. The former is universal because it belongs intrinsically to the principles of our being; and human nature is every where and always the same. The latter is arbitrary, having no foundation in the eternal reason of things, but depending upon local or temporary circumstances. For instance, the principle, 'Thou shalt not steal,' is binding upon *all* men, *forever;* but the *mode* in which theft shall be dealt with, whether by whipping, branding, or imprisonment, varies with circumstances.

Now, I affirm that the Mosaic Code—at least that portion of it which may be termed the *civil law*—was of this local and temporary character. It was given to the primitive Jews. And who were the Jews? Whatever the sublimity with which they may be invested by after history, whatever sanctity the long career of miracle and prophecy may have thrown around them, we must not forget that they were originally a rude and ignorant people, inclining to the idolatry of the Egyptians to whom they had been bondmen, and incapable at that time of acting upon lofty principles, or of comprehending broad and spiritual ideas. Yet they were selected to be the teachers in divine things of the human race. How was the result to be secured? Not by communicating a revelation fitted to *perfect* men and *perfect* circumstances. Such a revelation could not be apprehended by men as rude and narrow-minded as the Jews. No; the Wisdom of the Teacher is seen in the adaptation of His instructions to the beings to be taught. A perfect system of education is that which is perfectly adapted to the circumstances of the time, not to the circumstances of some other time. Such I conceive, was the Mosaic law. It was adapted to the age and the nation for which it was promulgated. A ferocious and sensual people were first to be deterred by physical and bloody laws. An appeal against wrong was first to be made by outward punishments, by sheer brute force; and we cannot expect to find the operation of Christian principles in a nation centuries behind the Christian spirit. In a rude state, like that, the first point to be gained was the recognition of such a thing as restraint upon wild passions—the recognition of such things as *government* and *law.* The passage from a belief in many gods to a perception of One—from the worship of a material deity to that of a spiritual, universal Father—was to be *gradual;* yet, the first point, the transition from Polytheism to Monotheism, was something gained. So, I say, the passage from unrestrained license to lawful submission, was something gained—though it still must have been a rude state of things, far behind that in which the soul obeys the great idea of right, when men become 'a law unto themselves.' It is not my work now to defend the propriety of the Mosaic code. My present object is to show that it was of necessity a *local* and *temporal* code. And I think I have proved its temporal character, by showing that from the necessity of things it was adapted to a primitive state of society, and if we believe that there is such a principle as progress, then we must believe that it is possible for men to get beyond the application of such a code. This they do, the moment they rise to the perception of a higher code. Christianity is a higher code. My text bears upon this exact point. 'The law and the prophets were until John; since that time the kingdom of God is preached.' Which shall we obey? Which is the universal and perpetual law? The kingdom of God? Christianity? The whole spirit of this dispensation is opposed to the code of blood.

So much, then, for the *temporal* character of the Mosaic code. But it was not only *temporal,* it was *local.* Michaelis, in his Commentaries on the laws of Moses, has enumerated several points which show an evident adaptation of these laws to the people to which they were given, but that render it impossible for all nations to adopt them. 'Moses,' says he, 'prohibited the kindling of fire on the Sabbath, which might do very well in Palestine, but how unsuitable would it be in Norway!' 'The kings of Israel,' says he, 'were, by a fundamental law of the state, interdicted from maintaining a strong force of cavalry. In a mountainous country like Palestine, this was a wise policy, ... but if this were made a fundamental law in the Prussian states, they would be undone.' He thus specifies several particulars, tending to show the *local* application of the Mosaic code. Indeed we might, if we knew all the particulars, probably, find a reason for every rite and every law of the Hebrews, *in their peculiar circumstances.* Who, then, will take this code, and apply it to every case, of every nation, in all times?

The Mosaic code was evidently *local* and *temporary.* But at this result we have thus far arrived by inference. We are not without direct testimony upon the subject. In regard to the Mosaic custom of a bill of divorcement, Christ said to the Pharisees, 'For the hardness of your hearts, he wrote you this precept.' You see it was adapted to circumstances. In the 21st chapter of the book of Exodus, we read the following—'Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.' This is what is called the *lex talionis,* or law of retaliation. But what said the Saviour to this law? 'Ye have heard that it hath been said: an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' Which I do not construe literally, but the force of which does away with the Mosaic precept on the subject, as clearly as its spirit is opposed to the law of revenge. Let us hear what the writer to the Hebrews, says, 'If, therefore, perfection were by the Levitcal priesthood, (for under it the people received the law,) what further need was there that another Priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law.' A few passages of this kind are as decisive as the multiplication of many. The Mosaic law has no binding authority upon us.

There are many, perhaps, who do not require the course of argument which I have been pursuing, and some, probably, suppose that *all* the laws of Moses are to be kept, and all the penalties attached thereto administered. But this is the idea impressed upon some: If God commanded Capital Punishment it is right and necessary, since God would command nothing that is not right and necessary. I trust if there are any such who now hear me, they will, after what has been said, perceive the difference between what *was* right and necessary at one period, and for one people, and what *is* right and necessary under all circumstances; and seeing, also, that *some* institutions which God commanded through Moses have been abrogated, *all* may be abrogated, and it does not follow because Capital Punishment was attached to the Mosaic code that it is a perpetual ordinance.

To what has been stated with regard to the Mosaic law, some may offer the objection—that this would do away with many solemn and religious precepts. I would ask such persons, in the first place, to remember the distinction that has been made between *ethical* or *moral,* and the *civil* law. The former is founded in the eternal distinction of right and wrong, and asserts it—the latter relates only to the *manner* in which that distinction shall be applied in society. It is plain, then, although the *latter* might vary, the *former* would not be changed. The *moral* law says, 'thou shalt not kill'—the *civil* law says, 'if you *do* kill you shall die.' But now, if the civil law should say, 'if you do kill you shall be *imprisoned,*' it is plain that it would not alter the moral law, it would not weaken it, but it would emphatically confirm it. The great *principle* that opposes murder would remain the same as ever, only *the mode in which the crime of murder shall be treated* would be changed. Now then, because the *civil* law of Moses is abrogated, it does not follow that its *moral* precepts are nullified. Capital Punishment belongs to the *civil* law, *not* to the *moral.* The moral branch of the law says, 'thou shall not kill.' Moses ordained that for the crime of killing, a man should suffer death.—If another legislator should ordain that for the crime of killing, a man should be imprisoned for life, could it be said that he did not regard the same moral law that Moses did? Is it not plain that in this respect he would differ from Moses only in civil administration? You perceive then, that this Capital Punishment is not the *law* against killing, but only the *mode* in which that law was to be administered.—It is plain, therefore, that Capital Punishment with the rest of the *civil* mechanism of the Mosaic economy, might be abrogated, and yet the *moral* law,—'Thou shalt not kill,' remain in full force. If it is insisted, that not only the moral law is of force, but the mode in which that moral law was administered among the Jewish people; then, I ask, what right have we to treat *any* crime in a different manner from that in which it was treated by the Hebrew economy? *Eating blood* was a crime punishable by death—why do not we make it a crime, and punish it with death? *Blasphemy* was punishable with death, and *Sabbath-breaking*—why do we not make them so?—Upon these premises, our Puritan fathers were more consistent than we. And why do we not punish murder, not alone with the same *penalty,* but in the same *way?* The Jewish assassin was not formally executed by the arm of the law. His execution fell into the hands of *the avenger of blood,* as they entitled the next of kin to the slain man. The murderer might flee to one of the cities of refuge, and there have his case investigated, being, while there, safe from the revenge of the next of kin. But, if found guilty of murder, *the next of kin* slew him—not a legal executioner, like ours; and if at any time during the life of the High Priest, *although acquitted,* the slayer should leave the city of refuge, the avenger of blood might put him to death.—Now, I say, if we are to keep all of the civil law of Moses, why not observe all its *forms?* or, if we take the right to abolish *any* of that civil law, why not abolish *all?* Plainly, we make a distinction between the *moral* branch of the Mosaic code and the *civil,* and we feel that if circumstances call upon us to abolish that civil law, it does not effect the moral—it does not effect eternal principles one jot or tittle. And I believe that civil law is abolished, and has no binding force upon us.

But, in the second place, I am ready to go further, and grant that the *whole* of the Mosaic code, as a *peculiar code,* both moral and civil, is abolished; and what do we lose then? *One item* of the moral obligations that rest upon us? No. Christianity proclaims and confirms these obligations, and under no circumstances can we be rid of them. The law, 'Thou shalt not kill,' is proclaimed anew in the precept that says, 'Thou shalt love thy neighbor as thyself.' Of old, when the first man was created, before the Levitical Priesthood was ordained, before the tables of stone were delivered, it was inscribed by God's own hand on the fleshy table of the human heart. Reason enunciates it, and conscience echoes it. Says Archbishop Whately, 'To say that no part of the Jewish law is binding upon christians, is very far from leaving them at liberty to disregard all moral duties. For, in fact, the very definition of a *moral duty, implies* its *universal obligation,* independent of all *enactment.* The precepts respecting *sacrifices,* for instance, and other ceremonial observances, are all *positive* ordinances;—meaning that the things in question become *duties because they were commanded:*—the commandment to love one's neighbor as one's self, on the contrary, we call a moral precept, on the very ground that it was a thing *commanded because it was right.* And it is evident that what was right or wrong in itself before the law existed, must remain such after it is abrogated.' Let it be then, that what I have said involves the total abolition of the Mosaic law, moral as well as civil; you will will see that not one moral obligation is thereby removed, since morality is not a *law,* but a *principle,* and all that is of this kind in the Mosaic economy was adopted and re-iterated by Christianity. I say, then, because Capital Punishment was ordained in the Mosaic law, it does not therefore remain binding upon our legislators to continue the existence of the institution.

But I must briefly examine two objections, that may spring up at this stage of the argument. It may be said by some—'we admit that the *Mosaic code* was temporary and local, and that it has been abolished. Consequently, we draw no argument for Capital Punishment from *that.* But do we not find the institution recognized both *before* and *after* the Mosaic dispensation? Was it not proclaimed to the Patriarchal age? Is it not confirmed by Christianity?' My reply is in the negative. Christ says, or at least repeats as with approbation the commandment 'thou shalt not kill;' but he does not say 'thou shalt kill him who has killed another.' That mandate—'thou shalt not kill,' is addressed as much to the Judge on his bench, as to the murderer who bends over his purposed victim. But the whole spirit of Christianity is against *retaliation,* the measuring of vengeance for injury, which evidently lay at the foundation of the Mosaic code. Nor can any sanction be found for Capital Punishment in the text which says of the magistrate, that 'he beareth not the sword in vain.' Since it evidently refers to the power of punishing, as an abstract principle, which is in the hand of the magistrate, and the sword is an emblem of that power, as we represent Justice with *scales* and a *sword.* As to the words of our Saviour, 'For all they that take the sword shall perish with the sword,' we presume that most present, whatever may be their opinion in regard to Capital Punishment, will admit that it is not mandatory but prophetic, uttering this general truth—'All they that take the sword will be likely to perish from a violent death,' We shall have occasion, however, to refer to this passage below.

But, in the early age of the world, when the earth, as it were, had been purified from sin by the waters of the Deluge, and God hung out His Rainbow Covenant in the sky then He said—'*Whoso sheddeth man's blood by man shall his blood be shed.*' And this supposed Command has been ever reiterated as the great decree upon which the right of Capital Punishment rests, which gives it a sanctity that is not to be violated.

But, in the first place, that this is a *Command,* does not plainly appear. Christ says, 'all they that take the sword, shall perish with the sword.' Do we suppose him to mean by this, that it is the duty of men to inflict Capital Punishment, with the sword, upon all who use it? No: it is evidently *prophetic* not *mandatory,* and the passage would be more properly translated—'All they that take the sword *will* perish by the sword.' That is—'a violent life is likely to close with a violent death.' And is it not a truth borne out by experience? Now, the text under consideration, may fall into the same category. 'Whoso sheddeth man's blood, by man *will* his blood be shed.' The life of the murder-stained criminal will be likely to close with a sanguinary death.

But I am more inclined to the opinion that we find the true *meaning* of the text in the translation—'*Whatsoever* sheddeth man's blood, by man shall *its* blood be shed.' This translation of the passage is well authorized and supported. Thus rendered, it extends the sanctity of human life even to the *beast,* and accords with the context,—'And surely your blood of your lives will I require; *at the hand of every beast will I require it,* and at the hand of every man; at the hand of every man's brother will I require the life of man. *Whatsoever* sheddeth man's blood, by man shall *its* blood be shed: for in the image of God made He man.' Now let any one read the passage under consideration, together with the context, and see if the can conscientiously say that it inculcates Capital Punishment, that it gives to man a power to take human life. The great idea here is the sacredness of the mysterious principle of *life.* Even in the beast it was to be respected, 'the life thereof, which is the blood,' was not to be eaten. But should the beast violate that principle of life in man, by shedding his blood, man was to shed the blood of the beast, in order to demonstrate the sanctity of that which was made in the image of God—but 'at the hand of every man's brother, will *I,* require the life of man.' The term '*whatsoever*' would seem to direct the application of the mandate in the text, to the beast, to something lower than man, and the blood of the beast shedding man's blood man might shed; but, says the context, 'at the hand of every man's brother will *I,*' not shall man, not shall a Court of Justice, but 'will *I* require the life of man.' The penalty here is not with man, but with God. This, then, I say, seems to be the idea of the text and contexts. The principle of life has a mysterious sanctity, even in the beast. But man has a high distinction from the brute. He has not only the principle of life in him, but he is made in the image of God. Man, then, is not to violate this principle of life in the beast, for even there it is sacred. But the beast violating it in man shall die by the hand of man; and man violating it in his brother, shall render an account to GOD; for in the case of man's murder, not only is the principle of life violated, but the image of God is desecrated.

I would say, still further, that take the text as meaning what it is very generally supposed to mean, I am not prepared to admit its universal and ever-binding sanction, in all lands under every circumstance—in every stage of human society. It was given in the Patriarchal age—the immediate precursor of the Mosaic dispensation, in which are found the direct ancestors of the Jewish people;—and the text seems to prepare the way for that mysterious sanctity with which blood was regarded under the Mosaic code, and the context contains a direction about eating flesh with the blood, which we, under the Christian dispensation, do not regard. Is not the whole precept, then, characterized by temporal features? Does it wear the aspect of an eternal principle?

And this leads me to say, still further, that the text seems to have a deeper significance than that which attaches to murder alone.—It seems to breathe this mysterious reverence for blood, or life, viewing the shedding of it under any circumstances as a kind of sacrilege. Else, why is the *beast* to be punished for shedding blood? Surely, he does not commit *murder,* in any proper sense of the term. There are no provisos in the text, if we view it as mandatory. '*Whoso,* or *whatsoever* sheddeth man's blood, by man *shall* his, or *its* blood be shed.' There is no distinction made here as to *degrees* of murder—that of hot passion, or that of fiendish hate—that which is committed in a momentary struggle, and that which is deliberately executed in cold blood. If this passage proves the requirement of a Court of Justice to inflict Capital Punishment, it proves its requirement to inflict it upon the soldier who has shot down an enemy. 'Whosoever, or whatsoever sheddeth man's blood, by man *shall* his or its blood be shed. Is it likely that this *is* the meaning of the passage? Read the conclusion of the last verse—'Whoso sheddeth man's blood, by man shall his blood be shed: for *in the image of God made He man.*' Does not this proclaim the awful sanctity of human life? Yes, its awful sanctity even in the *criminal?* Does it, think you, give this requirement—that the man who destroys the image of God in another, shall by other men have the image of God destroyed in *him?*—Would this repetition of the destruction of life tend to confirm the sanctity of that image? Because it has been violated in one case, it shall be violated in another—think you that this is its meaning?

But if the common interpretation still be pressed—allow me to ask, why was not the command strictly obeyed in the age to which it was given? Take the case of Simeon and Levi, the sons of Jacob. They treacherously murdered Hamor and Schechem, and the males in their city, and yet the blood of Simeon and Levi was not shed in return. And why was not the requirement heeded in the case of Moses, who slew the Egyptian? But if I am thus referred to the early world for the sanction of Capital Punishment, I go back even further than this precept that was given after the Deluge. I go back to the murder of Abel. Was the blood of Cain shed for that awful crime? If Capital Punishment is a perpetually Divine institution, why was it not asserted then, in that early time, when the first blood shed by man had stained that beautiful earth over which the morning stars had so lately shouted for joy? Why was it not proclaimed then, when that passion that sometimes rises in man's heart *first* prompted to the violation of the shrine, so lately from the hands of its God, that held the mystery of life? What did God do concerning Cain, when his brother's blood cried from the ground? Did he order *man* to shed *his* blood? No. He set a mark upon him, *lest any finding him should kill him.* Even in that criminal, driven forth a vagabond upon the earth—his very footsteps echoing his brother's dying cry—his brow thunder-scarred and his hands bloody; even in *him* was shewn the awful sanctity of human life, the preciousness of that image of God that is not to be violated even by the hands of judicial authority.—This precaution in the case of Cain, could not have been taken merely because of the scarcity of men on the face of the earth, which required his life to make up a necessary number; for there were men enough to endanger his life unless some mark was set upon him, and they were taught in the preservation of that anguish-torn homicide a far greater reverence for human life, than they would have been by his execution. Life is sacred. Life is not to be taken, even for life. From beneath that rainbow are, and from the ashes of martyred Abel, and from the stamped forehead of Cain, is proclaimed to the *magistrate* and the *criminal,* to the *murderer* in his bloody purpose and the *Judge* in his fearful decision—'Thou shalt not kill!'

Thus much for the *scriptural* argument upon this subject. To the question—has God commanded Capital Punishment as a perpetual ordinance, I answer, after what has been said, in the *negative.* Capital Punishment is not necessary, then, upon the ground that God requires it.

II. We have yet to discuss the question—whether Capital Punishment is demanded by *individual* or by *social welfare?* If so, it is still *necessary,* although God may not have specially commanded it. There are many things that have been left to be decided by circumstances. General principles are given—the great, fundamental principle of *right* is given; and then each State, or Nation, is left to regulate its own internal economy.—They cannot lawfully do what is *not* right—they may do anything that is right. Now there are some who will contend, that no one has the right to take life, under any circumstances—that society, if it takes life, assumes a power that does not belong to it; and that the precept—'Thou shalt not kill,' is strictly binding upon legislators and upon the people at large, upon society and upon individuals. I do not agree with those who take this position, nor do I think that in dissenting from them, I am inconsistent with the stress which I have just laid upon the mandate—'Thou shalt not kill,' and upon the preciousness of human life. You will recollect, that in the commencement, I made a distinction between *self-defence* and *judicial execution.* I wish to apply that distinction here. I cannot so interpret the precept, 'Thou shalt not kill,' as to forbid every effort made for preserving inviolate that sanctity of human life in ourselves and those dependent upon us. This too seems to be a law of nature, whose prompter is the human heart. I acknowledge, then, a right of *self-defence* in individuals, and, of course, I must acknowledge it in society. But, if in the case of individuals, I can think of nothing that can render taking of human life necessary, except *self-defence*—so in society I can think of nothing else that renders the taking of life necessary, except *self-defence.* We need not dwell long, then, upon this branch of our discourse. If we shew that Capital Punishment is *not* necessary to individual or social protection, we shew that it is *unnecessary*—for I know of nothing else that will warrant its use. Is Capital Punishment necessary, then, to the protection of the individual, or of society?

If there is one who has murder in his heart, to turn him loose upon society would evidently be a dangerous act. But the question occurs—in disposing of the criminal is there no alternative between hanging him and turning him loose? I answer, yes. He may be kept in sure confinement, and then whom will he harm? You perceive, we discard now, and we intend showing in the last discourse *why* we discard, the idea of taking a life for the life that has been taken, we discard this idea, and confine ourselves now to the naked point of *self-protection,* considered socially and individually; and we ask—why is not the individual, why is not society, as well protected by the *confinement* of the murderer in the prison, or penitentiary, as by his *execution?* You answer—'The dangerous man with his heart of murder, is yet *alive.*—He may escape from stone walls, and iron locks and bars, and then he is loose again, and society is exposed.' But is there any more danger of the escape of a murderer from prison, than of his escape from *conviction* after a trial? Is there as much? Do you really believe that there are one *tenth,* one *hundreth,* as many criminals who escape from prison, as there are of those who, murderers as they are, escape all punishment? And yet, you have confidence in our ordinary forms of law. Why not have equal confidence in the strength of our prison-fabrics, and in the caution and vigilance of our prison-officers? Again I ask, if you are not as willing to run the risk of the escape of a criminal from prison, as you are of the execution of an innocent man—an event that has happened an hundred times? There is no calculating the weight of argument that lies on the side of imprisonment instead of death, even on this score of occasional imperfections. If a few men should escape, the evils of Capital Punishment far overbalance this evil. I have confidence enough in our present system of prison-discipline, to feel assured that we should be far more secure by committing the murderer to prison, than we are now in running the risk of the issue of trials for crimes, the penalty of which is death.

Again; in considering this matter of public and individual protection, I wish you to consider once more a distinction to which I have more than once alluded—the difference between *self-defence* and *judicial execution.*—Society cannot be placed exactly in the position which the individual occupies, who strikes down the midnight assassin with his uplifted knife in his hand. If that individual *knew that he could bind the assassin,* place him in safe durance, and deliver him up to justice, is there one here who could justify him in taking that assassin's life? There is nothing but the law of *self-defence,* the emergency of the moment, that will justify him. The blow that fells the assassin a dead man to the ground, must be a blow that comes absolutely between the murderer's knife and his intended victim's heart. No one here will justify the taking of life, in an individual case, upon any other principle. But, I ask, if in the *individual* it would be reprehensible to take life when other means could save his own, is it not much more reprehensible in society to take life? Is there, can there be the emergency, that exists in the case of the individual driven for his very life's sake to kill? There cannot be. The prisoner is in durance, the safe dungeon lies behind, thousands uphold the law and prevent an escape. And yet, he is led to the gallows on the plea of *self-defence!* The circumstances are not at all analogous. There is not a man who hears me who would willingly take that murderer's life at the beck of the law. He would shrink from the work in horror. And yet he would take that murderer's blood if he stood over him with a drawn knife. Why not take life in the one case as much as in the other, if both are instances of *self-defence?* Plainly, both are *not* instances of self-defence. The one deed is performed from the instinct of self-preservation, the other would be killing in cold blood. It is not the principle of self-defence, then, that executes the criminal by the arm of the law.

But some may say, we would not hang a criminal merely for self-defence, but as an *example,* a *terror* that may deter men from the commission of a like crime. To this I reply, that I shall notice this argument at lenght in my next discourse, when I come to speak of the inexpediency of Capital Punishment. I think I can shew that Capital Punishment operates exactly the other way, and instead of deterring, excites and increases.

Again; it may be said, you have acknowledged that Capital Punishment was once necessary, under the Mosaic dispensation—why not now? I answer, that we have progressed from the barbarous state of the primitive Jews—a state of violence and blood-shed.—Murder is not a common *thing,* comparatively? It is abhorred and shuddered at. We must adapt our laws to circumstances. We act in a time of war very differently from what we do in a time of peace. We are in a state of high civilization, very different from what we should be in a state of blood-thirsty and cruel barbarism.

If Capital Punishment is considered as necessary for defence against the murderer—if *self-defence* is all the ground upon which we rest it—why not employ it against the lunatic? Is not *he* dangerous? May not he commit murder? Yet our hearts would revolt at hanging him. We *do* manage to find security for society without doing so, although he is as dangerous as the murderer, and society requires defence from him as much. So, I say, if we let no *revenge* come into the account, if we hang the murderer merely for *self-defence,* we may find for him as well as for the lunatic who is *equally dangerous,* a place of confinement which shall keep him from his fellows at large, and render society safe from him. He is a *moral* lunatic. More strictly is he a lunatic, perhaps, than many suppose—more alienated in intellect than the world generally believes. It is not a natural thing, this crime of murder. It is not the result of fair reasoning. It is the effect of the tremendous force of passion, the headlong influence of burning sin. These drive him on to the horrid deed. He is as infatuated as a

maniac. He rushes into the very face of doom. Ere he acts, thunder-voices mutter to him, 'Thou shalt not kill;' and when *he has* acted, the hours of by-gone innocence pass shrouded through his soul, and the pale and bloody ghost points to its gaping wounds and cries,—'Thou *hast* killed.' And think you that this is all done by a cool, clear-headed reason? By a nice balancing of right and wrong? Think you not that somewhere in that mysterious nature there is some spring of sane and full-developed manhood, that has become broken or checked? At any rate he is a *moral* lunatic, for whom I ask not inconsiderate mercy, nor impunity; but for whom I claim that as we defend ourselves from the *mental* lunatic by bolts and bars, so we can be protected by his incarceration as well as by his death.

We do not find, then, that Capital Punishment is required by the individual or by society as a protection. Upon this ground, then, it is unnecessary.

This brings me to the close of the work which I proposed for the present discourse. Neither commanded by God, nor demanded by human welfare, we say that the bloody penalty, the gibbet, the axe, or the rack, are needless and barbarous appendages to our code of Justice. The plea of self-protection is a false one. Not only is it false, it is mischievous. It is terrible in the hands of a people's tyrant, or of a tyrannous people. Self-protection, says the despot, and the heads of the noble, the brave and the good, roll before him in ghastly heaps. Self-protection, says the demagogue, and the guillotine moves its iron jaws, and the streets are red with blood. Self-protection says the injured man, and anticipates the law, becoming for himself Judge and executioner. Self-protection, says the mutineer, dead men tell no tales, and the ocean bubbles red above his comrades. Believe me, this principle of self-protection that relies on blood, is a dangerous, two-edged principle. Self-protection may be secured without blood-shed. We may obey God's law without inflicting Capital Punishment.—There is a higher dictate than that of revenge. There is a nobler end for punishment than the infliction of pain. There is a more binding code than the law of Moses. It is found in the spirit and the precepts of Jesus Christ.

The Trumpet and Magazine.

BOSTON, SATURDAY, FEB. 18, 1843.

Conference Meetings.

There is nothing which we think betokens more good to our cause at this particular time, than the habit into which the societies in Boston and vicinity are getting, of holding a CONFERENCE MEETING once in each week. Indeed, this has been the practice in the city for a long time. In the First Society, we know it has been done for a long time, and in the Fifth, ever since the meeting house was built. The custom is now extending into the country; and we hope it will continue to extend, until there shall not be a Universalist Society any where, which shall not enjoy its regular weekly conference.

And what shall be done to make these Conference Meetings lively, interesting and profitable? Let it be remembered they are not preaching meetings, but meetings for prayer, exhortation and praise. They are not meetings for the preachers only, but for the lay brethren to cultivate their gifts. This last matter is particularly important. It is absolutely essential to the prosperity of a Conference Meeting, that the lay brethren should employ their powers. We do not mean that they shall strive to make set speeches; but that they shall testify what they have felt or seen, and known. Five words will sometimes do great good. We read of one in the scriptures who went to the Temple, and all he could say was this: 'God be merciful to me a sinner.' If our lay brethren every where will cultivate their gifts in the particulars named, they will reap a great reward in such spiritual enjoyment; they will drink of pleasures that now they know not of; their spiritual prosperity will be great. Let all the laymen think of this. There is no one who has not some talent to do good in this way; and we insist again that a great responsibility is resting upon the laymen; and if our cause does not go forward with accelerated step, it will be more *their* fault than that of the preachers. Let the former all do their *duty*, and we shall see such a day as we have never seen before. The glory of Zion will come. Brethren, think of these things.

Another thing somewhat essential to the prosperity of the Conference Meeting is, that the right kind of music be used. It is not so well to use the common hymn books, and psalm tunes which are generally employed in public worship; it needs a music and hymns of a somewhat different character; and it is to supply this want that the Conference Hymns and Tunes have been prepared. Six editions of the *first* part have been published and sold, and the *second* part is in process of preparation. A Conference Meeting is different from the usual exercises of public worship and requires different music.

In the third place we desire to recommend, that the services consist of prayer, praise and exhortation. We think it altogether too formal to have a prayer at the beginning and close of the meeting only. Prayers at those points in the services are very proper; but if a brother be moved to pray at any time during the service, it would not be out of place. And we incline to the opinion that kneeling is the proper posture in prayer.—When we speak of exhortation, we mean that application of the principles of the gospel to our hearts and lives; that entreaty to men to forsake the foolish and live, to conform to Christ in their affections and conduct, which cannot fail to do good. There is a wide field here to roam in, and a thousand flowers to be plucked. It is profitable for the brethren to give such facts from their own experience as they think will be useful to others. Aim at doctrine, experience and practice; at doctrine that we may be instructed; at experience that we may be interested; at practice that we may be profited. Dispense with a stiff formality as much as possible at these meetings; and while there is nothing indecorous or improper, let there be nothing cold or lifeless. It is not necessary to sing a hymn after every address. The hymns would be better committed to memory; and if there is like to be a vacuum in the services for a moment, fill it up by singing a verse of some favorite hymn in a tune that every body knows.—Let some brother or sister strike the tune, and all will join in.

As to females speaking, we know that some object to it. But for what reasons? Let us know the reasons. We have never heard females speak in Universalist meetings but a few times; but whenever we have heard them, they have spoken *well*. Is it wrong? Why may they not participate in the exercises of the sanctuary? We desire their aid in *singing;* we all know how much they enrich our services in this way; is it any more out of place for them to speak than to sing? We have known ladies to stand up beforeimmense congregations and sing duets and solos, and it was thought nothing wrong. Now we cannot see the propriety of the custom which thinks this all right; and yet thinks it out of place for a woman to start a tune in a conference meeting, or to offer a few words of exhortation. If we are wrong, let us be convinced.

Let us, in closing, exhort all our societies not to neglect the weekly conference meeting.

Shall Satan's kingdom end?

By Satan's kingdom, we mean the kingdom of sin, unbelief and misery.

The apostle says that the kingdom of Christ shall end. 'Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed.' 1 Cor. xv. 24—26. Here we are told that Christ shall deliver up the kingdom to God, but not until everything is put into its proper situation. Before this event, he is to put down all ungodly rule, authority and power; every enemy shall be subdued, even death, which is the last in the train. Then God shall be ALL IN ALL.

Christians know all this. They know that God shall be ALL IN ALL. They know that Christ's kingdom shall end; but they do not believe the devil's will. The devil, as they believe, shall have an endless kingdom. Who gave him this prerogative over the Son of God? Shall Christ's kingdom end and Satan's remain without end? As long as sin and misery reign, Satan will have a kingdom. But will Satan's kingdom never cease? Is it permanent in itself? or will God specially uphold it? But again, where will Satan's kingdom be, when Christ shall have put down all power opposed to his own? all adverse rule and authority? when all enemies are put under his feet and destroyed? If death is *the last* enemy, and that shall be destroyed, how can Satan's kingdom remain? Consider the following words of that good man, Elhanan Winchester:

'If Christ's kingdom shall end, much more Satan's! If rewards, as such, cease, how much more punishments. If the everlasting kingdom of the saints, which they shall possess forever and ever, shall have an end, or be swallowed up in that kingdom of boundless love, when God shall be *all in all*, how much more shall sin, pain, sorrow and death cease, and have no more a name in God's creation.'

No place for Repentance.

How often has the passage, Heb. xii. 17 been quoted to prove the doctrine of endless misery—'For he found no place of repentance, though he sought it carefully with tears.' This is spoken of Esau, who, after having been cheated and wronged by his brother Isaac, has been consigned by the partialists to endless torments. We have been told that his day of grace had passed; he could not repent; he could find no place for repentance though he sought it carefully with tears. Universalists have always told their partialist brethren that such was altogether a wrong use of the passage; that the meaning of it is, that Esau could not change his father's mind; the paternal blessing had been given to Jacob, and it could not be altered; that Esau could not find a place for repentance, or a change of mind in his father, though he sought it carefully with tears. The word *repentance* here refers to the father, Isaac, not to Esau. The 'Puritan,' of last week, acknowledged this view of the subject to be correct. Our partialist brethren are fast growing wiser in regard to those passages which have been used to prove the awful doctrine of endless misery;—but we could not expect the 'Puritan' would get along quite so fast. Who knows that it may not yet become a Universalist paper? See the following:

EXEGETICAL.—Heb. xii. 17, last clause, 'For he found no place of repentance, though he sought it carefully with tears.'

This text is quoted in prayers and exhortations by the laity, and sometimes by clergymen, as if Esau, though a real penitent, could obtain no forgiveness. On this is founded an exhortation to sinners to repent now, and not wait until that day when God will not pardon their sins, however sincere may be their contrition.

I need not prove that this is not its meaning.—All commentators that I have ever consulted, say, Esau could find no place for the repentance of Isaac, his father, though he tried to prevail upon him to change his mind by all the means in his power. If any one wishes for proof that the repentance of Isaac is here spoken of, and not that of Esau, he will find it by an attentive perusal of Gen. xxvii. 34—41. Paul obtained his information respecting this transaction from the narrative in Genesis; nothing is said there about the repentance of Esau. He tried to make his father change his mind, but could not succeed.

Instead therefore of referring to Esau to show that a sinner may neglect religion so long, that God will not pardon his sins though he should repent, the correct use of it is, to show that a sinner cannot prevail upon God to change his purposes, or to alter the terms of salvation. As Esau could not persuade Isaac to confer on him the blessing he had bestowed on Jacob, so the sinner cannot persuade the Almighty to change the plan of salvation for his especial benefit.

Miller Delusion.

Many of the clergy delight to make sectarian capital out of the Miller delusion. They do not believe in the humbug themselves; but they can frighten the weak and credulous with it, and by getting them into a bewildering excitement, they can lead them captive at their will. Too many, too many such instances have there been. But occasionally we find a Partialist clergyman who has too much soul to dabble in those matters.—The names of such ought to be recorded for their honor; and we take pleasure in cutting the following paragraph from the 'Connecticut Universalist.' The Miller mania has prevailed in Middletown. The Rev. Mr. Cook, (Baptist,) has gone into it with much zeal; but the Rev. Mr. Osborn, (Methodist,) boldly bears testimony against it. We copy the subjoined paragraph from the 'Universalist':

'It is worthy of remark, that the Rev. Mr. Osborn, the Methodist minister, has entitled himself to the hearty thanks of all the friends of order and religion in this community by the stand which he has taken in regard to this piece of delusion. Although some of the Miller lectures have, for some reason, been given in his Church, he has given the weight of his influence and arguments against the doctrine. Whether and how far his Methodist brethren will adopt it for the purpose of sharing with Mr. Cook and his church in the fruits which may be gathered from the excitement and 'revivals' which seems to be anticipated from Miller's fire, we shall wait to see.'

Unitarians Dispossessed.

It is well known to the careful observer, that the Unitarians for the last fifty years, both in America and in Europe, have, by great assiduity and patience, been gradually gaining possession of certain funds and trusts, which they have devoted to the upbuilding of Unitarianism. These funds, in almost all cases, were given by persons of a different faith, and who, had Unitarianism been known in their day, would have regarded it as a great heresy. We shall not undertake here to discuss the qdestion, whether it is morally right in any case to take funds appropriated for religious purposes, and apply them to the maintenance of opinions directly opposite to those entertained by the donor. It is certain that the Unitarians have been very industrious and very successful in this kind of business.

But they are being dispossessed. We see by the late English papers, not only that they have been removed from participation in the Lady Hewley's charity, but that the Irish Unitarians are losing the funds on which they have relied. The editor of the Unitarian 'Miscellany,' in the number for the present month, speaks of the subject in the following terms:

The most important event of which we find mention is the decision of the Irish Court of Chancery upon trust-property held by Unitarians. The success which crowned the attempt to deprive the Unitarians of England of funds similarly situated, seems to have encouraged some Trinitarians to prosecute proceedings that should have the same termination in Ireland. They have accomplished their end, and by 'throwing the Unitarians of the South of Ireland entirely upon their own resources, we trust they have, though unintentionally, given them new energy and firmness. The form in which the case was presented for final adjudication is thus stated:

'*Case of the General Fund.* The arguments in this important case occupied the Court four days last Hilary Term, and related to the administration of £900 a year, being the rents of Rathfarnham estate, left, in the year 1710, by certain Presbyterians in Dublin, for supporting their congregations in Munster, and the education of young men for the ministry. The ministers and elders, to the number of twenty, of the Dublin congregations of Strand Street, Eustace Street, Mary's Abbey, and Usher's Quay, were to be the permanent trustees. These congregations, and the founders of the charity, were Trinitarians, which, with other facts, was proved by the circumstance, that they had expelled Mr. Emlyn, one of the ministers, for entertaining Unitarian opinions, although he never preached them, and had him even tried in the Court of Queen's Bench, on a charge of blasphemy, of which he was found guilty, and punished by two years' imprisonment in Newgate. Long subsequently to these events, Unitarianism began silently to be favored in the congregations of Strand Street and Eustace Street, and in course of time the eleven trustees and their successors representing these congregations in the management of the fund became Unitarian, while the nine trustees representing Mary's Abbey and Usher's Quay continued Trinitarian. This change of doctrine led to grants in favor of Unitarians jointly with Trinitarians, which system has gone on for many years. ['Two thirds of the funds,' it was stated by the Respondents, 'had been given to Trinitarians, and one third to Unitarians.'] The information was filed in 1840, in order to prevent any further grants to Unitarians, as being contrary to the intentions of the founders. The Lord Chancellor, in a most able judgment, last Hilary Term, decided that Unitarians must be excluded from all participation in, or management of, the trust; but he deferred making a formal decree until the decision in Lady Hewley's case (which involved the same principle) was given. The House of Lords having, in August last, dismissed the Unitarian appeal in the Hewley charity, and displaced the trustees, the present case was now moved again for final judgment.'

The Lord Chancellor decided that Unitarians must be excluded from the benefits or management of the property, but that they were not liable to be assessed for the costs of the litigation. His words are as follows in the report of the case before us.

'I shall give them their costs out of the funds; and I shall order all the fifteen trustees to be removed, and new trustees to be appointed, in accordance with the declaration with which I commenced. I shall follow precisely the course as in Lady Hewley's case. I shall declare that Unitarians are not within the scope of the provisions of the deed. I shall follow that literally, and give the trustees the costs.'

The same disposition which we have noticed in the beginning of this article, has been developed in the operations at the Bulfinch Street Church so called. The Unitarians have *pro tempore* obtained possession of the house of worship built by the Central Universalist Society. We say *pro tempore*, for we are quite sure that their possession of it cannot be permanent; such iniquitous deeds as they have performed in this case, can never be sanctioned by the blessing of heaven.—They *know* that the Unitarians did not build that Church; they *know* it was never intended for a Unitarian Church; they *know* that they have obtained temporary possession of it by a mean stratagem, dishonest and unchristian; they know there has been a course of tyrannical, wicked miserable acts of misrule on the part of those who now for a short time are in the majority.—And what will be the result? Let the decisions in the Lady Hewley's case answer. Let the late decisions in Ireland answer. We have no doubt, that when the Courts of Massachusetts shall give judgment in the matters now pending before them touching the Bulfinch Street Church, dismay and mortification will seize upon the hearts of the *usurpers* there. They never will succeed; they never will be blessed. They must give up that Meeting-House; it is not theirs; it was not built for Unitarians; it was built by Universalists, and by them it must be retained.

Another Fatal Case.

We copy from the 'Gospel Banner' the following account of a case of suicide, produced by the doctrine of endless misery, in Madison, Me. It is in the language of the editor of that paper; and the facts were communicated to him by a respectable gentleman in the neighboring town of Anson.

It seems that one Ferrington, a Methodist preacher, and a noted 'revivalist,' got up a protracted meeting in that quiet neighborhood, and succeeded in raising a great excitement. One young man attended, by the name of Chas. Jenkins, son of Mr. Joseph Jenkins, a wealthy and respectable citizen of M. He partook of the excitement, became powerfully wrought upon—so powerfully, that reason was driven from its throne, and in one week, his father found him in the barn intent on suicide! This purpose was prevented at the time; but on the 21st ult., he accomplished his dreadful purpose by hanging himself! He is dead. His age was 22 years—'he possessed a naturally warm and benevolent heart, a lively imagination and a happy disposition. His prospects in the world were flattering, and he bid fair to become an honor to his parents, and a blessing to society. But alas! in an evil hour the destroyer came.'

Br. Joseph B. Jackson, of Racine county, W. T. near Geneva, has recently commenced preaching the doctrine of restitution in that section.—May he prove highly useful in the cause.

Congregations in Boston.

Some writer in the 'Puritan,' that leading partialist journal, has furnished a communication for that paper of the 3d inst., in which he gives the average number in attendance at the Orthodox, Episcopal, Catholic, Unitarian and Universalist congregations. We suppose that some person has been employed for each congregation to attend through the month of January, and by an actual count to find the average number in attendance through that month. The orthodox are at some pains to find out who has the fullest meetings.—The following is the table which appeared in the 'Puritan.'

ORTHODOX CHURCHES IN BOSTON.

Average attendance on the Sabbath, 1843.

Central Church,	Rev. Wm. Rogers,	862
Temple,	" E. N. Kirk,	750
Salem street Church,	" J. H. Towne,	743
Church in Bowdoin St.	" H. Winslow,	731
Park-Street,	" Silas Aiken,	679
Un. Ch., Essex St.	" Neh. Adams,	632
Ch. in Pine St.	" Austin Phelps,	561
Old South,	" G.W. Blagden,	530
Mariner's Ch. Purch. St	" Mr. Lord,	200
Phillips' Ch. S. Boston,	" W. W. Patton,	395
Garden St.	" W.R. Chapman,	275
Ch. in Green St.	" W. Jenks, D.D.	292
1st Cong. Ch. E. Boston,	" A. A. Phelps,	201

EPISCOPAL CHURCHES.

Average attendance on the Sabbath, 1843.

Trinity Church, Summer St.	750
St. Paul's Church, Tremont St.	554
Grace Church, Temple St.	438
Christ's Church, Salem St.	381
Episcopal City Mission Chapel,	200
St. Matthew's Church, S. Boston,	180

CATHOLIC.

Average attendance on the Sabbath, 1843.

Church of the Holy Cross,	4000
St. Augustine's, So. Boston,	300
St. Mary's, Endicott St.	3000
St. Patrick's, Northampton St.	750

UNITARIAN CHURCHES.

Average attendance on the Sabbath, 1843.

Pitts St. Chapel,	Rev. Mr. Waterston	600
Church in Purchase St.	" " Cooledge,	530
West Church,	" " Lowell, D.D.	505
Church in Federal St.	" " Gannett,	500
Church in Brattle St.	" " Lothrop,	490
2nd Ch. Hanover St.	" " Robbins,	468
First Church,	" " Frothingham,	379
New North, Hanover St	" " Parkman,	355
New South,	" " Young,	400
Bulfinch St. Society,	" " Gray,	463
12th Cong. Society,	" " Barrett,	500
South Cong. Society,	" " Huntington,	414
King's Chapel,	" " Greenwood,	303
Hawes Pl. S. Boston,	" " Shackford,	110
Warren St. Chapel,	" " Barnard,	270
Suffolk St. Chapel,	" " Sargent,	253
Church in Hollis St.	" " Pierpont,	200

UNIVERSALIST SOCIETIES.

Average attendance on the Sabbath, 1843.

Society, Warren St.	1100
" No. Bennett St.	750
" School St.	473
" So. Boston,	317
" East Boston,	122

Thus it will be seen there are 13 Orthodox congregations, 6 Episcopal, 4 Catholic, 17 Unitarian and 5 Universalist congregations in Boston. Universalists should be written down *six*, but by mean and unjust stratagem, a Unitarian minister has been foisted upon the Central Universalist Society for a season. We have made a cast, and we find that setting aside the Catholic congregations, two of which are enormous, the Universalist congregations are larger on an average than any mentioned in the above table. Thus the Orthodox have 13 congregations, with an aggregate of 6851 hearers, giving 527 persons to each.—The Episcopalians have 6, with an aggregate of 2503, giving 417 to each. The Unitarians have 17, with an aggregate of 6741, giving 396 to each. The Universalists have 5, with an aggregate of 2762, giving 552 to each. As follows:

	No. Cong.	Aggreg.	Averag. Cong.
Orthodox	13	6851	527
Episcopalians	6	2503	417
Unitarians	17	6742	396
Universalists	5	2762	552

It will oe observed, that all the congregations in the city are not put down in the table copied from the 'Puritan.' The Baptists and Methodists do not appear. It is quite certain they would not vary the result. Let it then be observed, that the Universalist congregations are the largest on an average of any Protestant congregations in our city; and that the largest Protestant congregation in Boston, is the Fifth Universalist, in Warren Street, averaging *eleven hundred hearers.*

We wonder how those sage philosophers will account for these facts who have constantly maintained, that if Universalism should prevail, all religion would run down, that the churches would be deserted and public worship abolished? And what will the world think now of those graceless slanderers, who have asserted that Universalists are a prayerless, irreligious set of men, who have no reverence for God, nor for the ordinances of his house?

They come, they come.

Converts multiply fast. Scarce a day passes that does not bring us tidings of persons brought to the knowledge of the truth in all its fulness. We cut the following from the 'Star and Palladium.' It is addressed to the pastor of the Free Will Baptist Church in Lowell, by one of the members. Universalism continues to prevail.

Lowell, Feb. 3, 1843.

Rev. Mr. Woodman,—Dear Sir:—I address you as pastor of the First Free-Will Baptist Church in Lowell. I have been a member of said Church for nearly two years.

My object in writing is to say, that, after patient thought and study, I have come to the conclusion that God will, in his own time, reconcile all things unto himself through Jesus Christ, and bring all mankind to perfect holiness and happiness. I am, therefore, no longer a member of your Church. I assure you, however, that I entertain for yourself, and the Church over which you are placed, the most kind and Christian feelings; and pray that you may be saved from error, and come to a knowledge of the truth.

Yours, in the love of the Gospel, J. B.

Third Universalist Society in Lowell.

We see by the papers, that a petition is before the Legislature to incorporate the Third Universalist Society in Lowell. This is no ephemeral affair. The land is already purchased, at an expence of about $6000, for their new Meeting-House. It is one of the most conspicuous lots in the city. We believe this Society will pay for its house of worship, if it builds one. There will be no *Thurstonism* in the matter.

Remember the Widow.

We have been requested to say, that any clergyman who can *give* a Sabbath's preaching to the Universalist Society at West Haverhill, Mass. will do a great favor to the widow of our late Br. Nichols, of that place, as in such an event, the amount, for the day's services, is paid to her.

Brs. Drew and Grosh.

Corrector General: Br. Drew, weeding gardens, Br. Grosh's opinions, &c. &c.

We copy the following article from the 'Magazine and Advocate' of the 10th inst. It is from the pen of Br. Grosh:

Br. Drew appears to have assumed, of late, the office of Corrector General of all the philosophical and philological errors of our periodicals; and to have engaged with such zeal in weeding out the gardens of his neighbors, that he not only suffers his own to go without weeding, but even pulls up some plants in others' gardens, which his neighbors deem a little *better* than weeds! He and Br. Cobb came near getting at loggerheads the other day, on this account—and Br. Whittemore complains that he has been misrepresented in the 'Banner'—and one of Br. Drew's correspondents is out on him in the 'Amulet' for misrepresenting him, and refusing to correct it—and we notice in the very paper from which we copy the foregoing, several blunders, some of which we will correct, for fun's sake, in another place.

Br. Grosh in another article, states that he has looked over three and a half columns of Br. Drew's paper, and he alleges that he finds a large number of errors, as to facts, grammar, &c. &c. as well as Irishisms in abundance. Br. Grosh concludes as follows:

There, Br. Drew, we have criticised only three columns and a half of your paper—weeded three and a half beds of your garden—and I am sure you will confess that you never *Drew* larger, ranker, rarer or droller weeds out of any body's garden you ever generously undertook to weed for them, whether they are willing or not. In view of this sample, would it not be well to attend a *little more* to your own, and *a little less* to other folks'—especially as those other folks appear so ungrateful for your kindness? 'I ask only for information!'

Nashua, N. H.

We learn that there is a strong crusade going on at the present time against Universalism in Nashua, N. H. The leaders in this crusade, if we may judge from reports, are outwardly very serious and apparently sanctified, going through the regular *forms* of religion with much precision; but they are men whose hearts are full of malice towards Universalists, and who have no scruples about a LIE, if they think it will subserve their cause. Why do not the Partialist clergy there try to check these things? Why in the name of all that is good and great, does not Rev. M. H. Smith deliver a sermon against lying?

Paper Mill Village, N. H.

Our correspondent in that place has sent us the following cheering facts in regard to the state of our great and good cause in that place. We are happy to hear of the success of our beloved Br. Randolph.

'Our Society has raised means to support preaching 48 Sabbaths (double the number heretofore had) the current year, and have given Br. Randolph a unanimous invitation to remain with us. Br. Randolph commences his fourth year with our Society on the first of February.—Our meetings have been well attended and our number has been steadily increasing, since the commencement of his labors with us, notwithstanding the *vilest* opposition. The Lord helping us, our Master's cause will advance in our midst, and the spirit and power of our doctrine will yield their rich increase of holy life. J. M.'

Dedication at Smithville, N. Y.

A new Universalist Meeting-House was dedicated at Smithville, Chenango County, N. Y. on Wednesday, Jan. 25th. We copy the following account of the services and of the house from the 'Magazine and Advocate':

1. Voluntary by the Choir. 2. Reading of Select Scriptures, by Br. A. O. Warren. 3. Hymn. 4. Introductory Prayer, by Br. J. T. Goodrich.—5. Dedicatory Hymn. 6. Sermon by Br. Dolphus Skinner, from Prov. ix. 1, 2. 7. Dedicatory Prayer, by the same. 8. Anthem. 9. Benediction.

In addition to the dedicatory services, those of the Conference were held during the two days. Sermons were preached on Wednesday by Brs. J. T. Goodrich and A. O. Warren, and on Thursday by Brs. D. Skinner and W. M. Delong. Notwithstanding the extreme inclemency of the weather and badness of the travelling, the congregation was large and very respectable. The house, especially on Wednesday, was much crowded, and a commendable zeal manifested by our brethren and friends in this place and the surrounding neighborhoods. The house is built of wood, 36 by 46 feet, with a vestibule and orchestra or small gallery in front, surmounted by a modest and well proportioned steeple, the whole finished in a plain but very neat and good style, and painted throughout.

Hasty admissions to the Church.

Our brethren of the partialist faith are in the habit of making very hasty admissions to their churches. We published, a few weeks ago, an account of a notorious scoundrel who was admitted into the Baptist Church in this city, under the charge of that very *shrewd* and honest pastor, Rev. Mr. Hague. The truth is, that certain sects are so exceedingly anxious to fill up their churches, that they are not very careful as to whom they take. Would it not be well for them to look more at the *quality* and less at the quantity of their converts. We have just been looking over the 'Christian Herald,' published at Exeter, N. H. and find that one of the partialist churches in that place has been admitting vagabonds and villains. We give the account in their own language.

Look out for a Swindler.—A villain by the name of Oliver D. Richardsen visited this town a few months ago, and by his pretended piety, was baptized and added to the Christian Church in this place. He was a journeyman boot maker, and worked a few weeks with Calvin G. Prescot, then commenced his villany on certain stores in this place, by *getting goods under false pretences*, and by his fair speeches deceived many out of various sums. Among the sufferers by him is myself, whom he succeeded in swindling out of more than $20. Since penning the above, I understand said Richardson has been in the State Prison, and the public will do well to be on their guard. R. E. CUTLER.

Exeter, Jan. 30, 1843.

Said Richardson is a tall stout man, about 35 years old, with his name marked on his left arm—and is supposed to be somewhere in the State of Maine. Editors of papers will confer a favor on the public by publishing this notice, as no doubt he will attempt his tricks in other places.

We the *subscribers* are witnesses to the above, and to the deceptions practiced by Richardson in this place.

A. M. Leavitt,	Charles Page,
Geo. T. Stacey,	D. H. Willey,
J. W. Fogg,	B. G. Purinton,
	John Tinney.

Exeter, Jan. 30, 1843.

Miller Tabernacle.

The Grand Jury of Suffolk has presented the Miller Tabernacle in this city, as dangerous to the lives of the citizens. We have no faith that the end of the world will come in April; but we are not sure the end of the congregation will not come, which shall attempt to meet in that house.

Capital Punishment.

Great excitement in Boston—discussions—uncivilized nations ahead of the people of Massachusetts—parliament of the Windward Islands, capital punishment abolished there, &c. &c.

There never has been a time, we think, when the subject of capital punishment was so much thought of in Massachusetts, especially in Boston, as it is at the present time. Petitions are coming in to the Legislature from different parts of the Commonwealth for its abolition. Discussions have been held in the State House, and in some of the churches of the city, during several evenings, which large numbers of the members of the Legislature have attended. We are happy to witness this movement—it betokens much good.

We present below an account of a debate on the subject of capital punishment, in a parliament of the Windward Islands, among the converted heathen. It is very interesting. We hope the Legislators of Massachusetts will read it, and not only be moved by the *arguments* of semi-savages, but see an example worthy of imitation in their meekness, forbearness and kind and noble bearing. Savages though they are, they suffer not in comparison with the Congress of our own nation; may *our* Congress falls far below them in dignity. Read, understand, and be profited.

To show the spirit and candor, as well as good sense with which the discussions were conducted, we shall furnish a sketch of some of the principal speeches delivered on the first and second day, in reference to death or banishment for murder.

On the question being proposed, Hitoti, the principal chief of Papeete stood up, and, bowing to the president and the persons around him, said: 'None doubt this is a good law,'—the *proposed* punishment was exile for life to a desolate island,—'but a thought has been growing in my heart for several days, and when you have heard my little speech you will understand what it is. The laws of England, from which country we have received so much good of every kind—must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so. That is my thought.'

Perfect silence followed;—and it may be observed here that, during the whole eight days' meetings of this Parliament, in no instance were two speakers on their legs at the same time; there was not an angry word uttered by one against another; nor did any assume the possession of more knowledge than the rest. In fact, none controverted the opinion of a preceding speaker, or even remarked upon it, without some respectful commendations of what appeared *praiseworthy in it*, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better.

After looking round to see whether any body were already up before him, Utami, the principal chief of Buanaauia, rose, and thus addressed the president: 'The chief of Papeete has said well, that we have received a great many good things from the kind christian people of England. Indeed, what have we not received from Beretane? Did they not send us (*area*) the gospel? But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break into a house?—those who write a wrong name?—those who steal a sheep? And will any man in Tahiti say that death should grow for these? No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong; but that is my thought.'

After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief stood forth. It was a pleasure to look upon his animated countenance and frank demeanor, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers while, according to his thought, in some things each was right, and each was wrong. 'My brother, Hitoti, who proposed that we should punish murder with death, because England does so, was wrong, as has been shown by Utami.—For they are not the laws of England which are to guide us, though they are good;—the Bible is our perfect guide. Now, *Mitti Trutu* (the missionary Crook) was preaching to us on (naming the day) from the scripture, 'He that sheddeth man's blood, by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti (though not because the law of England, but because the Bible, orders it) that we ought to punish with death every one found guilty of murder.'

There was a lively exchange of looks all thro' the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of *the punishment* of death, not upon English precedent, but scripture authority. Another chief followed, and 'rising, seemed a pillar of state,' one whose aspect, and presence, and costume of dress (richly native) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus: 'Perhaps some of you may be surprised that I, who am the chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother, Hitoti—in this way? If we cannot follow the laws of England, in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is. But what does that scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed.' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine*? Here, because I cannot go so far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me, that, in the New Testament, our Saviour, or his apostles have said the same thing concerning him that sheddeth man's blood as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide.'

Much cordial approbation was evident at the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true scriptural authority applicable to the case.

Next rose Pati, a chief and a judge of Eimeo, formerly a high-priest of Oro, and the first who, at the hazard of his life, had abjured idolatry.—'My breast,' he exclaimed, 'is full of thought, and surprise, and delight. When I look round at this *fure hure ra* (house of God) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *mea huru e* (a thing of amazement), and *mea faaoaoa te aau* (a thing that makes glad my heart). Tati has settled the question; for is it not the gospel that is our guide?—and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and, if you will hearken to my little speech, you shall know what it is.—Laws, to punish those that commit crime, are good for us. But tell me, why do christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain. Christians do not, there-

fore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well, then, does not every body know that it would be a greater punishment to be banished forever from Tahiti, to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there?—And would not others be more frightened by such a sentence than by one to take away his life?—So my thought is that Tati is *right*, and the law had best remain as it has been written.'

One of the *taati rii*, or little men, a commoner, or representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said, 'As no one else stands up, I will make a little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs; yet, as we are not met to adopt this law or that law, because one great man or another recommends it, but as we, the *taata rii*, just the same as the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come—this is my thought. All that Pati said was good; but he did not mention that one reason for punishing (as a missionary said, when he was reading the law to us, in private) is, to make the offender good again if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But, if we kill him, where will his soul go?'

Others spoke to the same purport, and, in the result, it was unanimously determined that banishment, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case.

Spurious Revivals condemned by a Methodist.

We find an important article in the 'Star in the West,' of the 4th inst. in regard to the subject of partialist revivals. It is too valuable to be passed over by us without notice. Rev. Saml. Drew was an eminent Methodist preacher in England. He wrote on the subject of 'revivals of religion.' The extract will show that some Methodists, who have been reckoned among the best and most intelligent, do not approve of the human artifices at times wickedly ascribed to the influence of the spirit of God. The extract is taken from the life of Drew.

'If the phrase '*revival of religion*, be taken in its proper sense, as denoting the extension and increase of vital godliness, I should be no christian were I to view it with indifference or aversion.—If you couple it with *noise* and *excited* feeling, (and *without* these *many* would think the term inapplicable,) I pause before I either approve or condemn. In point of reason, speculation, propriety and decorum, my voice is decidedly against the manner, and if I thought it was the effect of human artifice, I would *condemn it altogether*.

I fear, however, there is an *artifice* with some preachers and people to light up this *contagious* fire. I have been behind the curtain, and have seen a little of it; and I am filled with disgust in proportion to the discovery. If the work be of God, he does not want the tricks I have witnessed. The question of permanency, too, presents itself. Are the present effects beneficial? Do these new converts stand? The history of past year teaches us that their apostacy has been nearly as extensive and sudden as their reformation. The benefit in such cases is lost, while the disgust excited in the minds of the sober persons still remains. In many instances, I conceive, these things have created and confirmed prejudices which an age will hardly wipe away. With my present views, and with all I ever had, I cannot join in these reveries without being an arrant hypocrite.'—*Life of Drew, pp.* 333, 354.

So much for the testimony of an eminent Methodist divine. He honestly expressed his opinions.

We find also in the same paper the following testimony from Rev. Mr. Goodsell, of Troy, N.Y. (believed to be a Methodist preacher) in relation to the reported conversions at a certain time at a revival in that city.

'By turning to the Minutes of 1832, it will be found that a much greater number was reported then in our city, than has been at any time since. The truth is, in that number was reported about 300 probationers, gathered at a *revival* under the labors of Rev. *John N. Maffit*. However *disagreeable* this fact may be, but few of these probationers comparatively ever became members of the Church, and now even but few of those who did are to be found.'

Spiritual Prosperity.

If Universalists would grow in grace, as fast as they are increasing in numbers, it would be a happy event. We believe they are doing much in the way of spiritual improvement, but we wish them to do more. Let every one seek to put on the whole armor of God. Let us seek first for the kingdom of God, and then we shall be sure of every other blessing. Conference Meetings are doing much to bring our denomination into a happy state—a state of devotion, zeal and love.

SEAR'S NEW MONTHLY MAGAZINE, for February has appeared. This is a valuable magazine. It is not filled with trash, but substantial matter. It is somewhat in its character like the celebrated Penny Magazine; and yet it is not unsuitable for a higher order of minds than the latter work was designed for. Saxton, Peirce & Co. 133 1-2 Washington St. are the publishers.—We heartily wish the work success.

ROSINA MEADOWS, THE VILLAGE MAID: OR Temptations Unveiled. By William B. English. This is a fiction of stirring incidents, the main object of which is to impress on unsuspecting females the dangers they encounter in entering a city life. It is dedicated to Mrs. L. H. Sigourney. It makes us weep for human nature. For sale by C. H. Brainard, No. 9 Court St. and at Redding & Co. No. 8 State St.

RELIGIOUS NOTICES.

Br. H. BALLOU 2d. will preach in the Methodist meeting-house in East-Bradford, next Sunday.

Br. HENRY JEWELL will preach in Hampton, N.H. next Sunday.

Br. J. ALLEN will preach in West-Haverhill, Mass. next Sunday. And Br. D. P. Livermore the following Sunday.

Br. J. F. DYAR will Lecture in the new Temperance Hall in Duxbury, next Sunday evening at 7 o'clock.

Br. A. S. DUDLEY will preach in No. Bridgewater, next Sunday. Also, Lecture at 6 o'clock same evening.

The EDITOR will preach in West-Haverhill, Mass. the 1st Sunday in March.

Br. E. THOMPSON will preach in Weare, N.H. the 1st, 2d and 3d Sundays in February.

Letters containing cash rec'd since our last

P. M. Amesbury, $2—P. M. Gloucester, $5,56—S. R. F. F. Hamburg, (with contents)—P. M. Westfield, $4—P. M. Mendon, $2—P. M. No. Andover, $2—P. M. Macon, $5—P. M. Newport, $2—P. M. Ashburnham, $2.

Business Items.

Br. Gibon—send us 25 copies of the Book you make mention of.

General Intelligence.

The cause of Peace is a great and good cause. Christians are required to labor for 'those things that make for peace.' In obedience to that command, and also agreeably to the request of the Secretary of the American Peace Society, we publish the following:

Peace Meeting in the Capitol.

On Wednesday evening, Feb. 8th, the American Peace Society held, in the Hall of the Representatives, a public meeting for the discussion of subjects relative to the cause of Peace. In the absence of the President, ROBERT RANTOUL, Esq. of Beverly, was called to the Chair, and the following resolutions, prepared by a Committee of Arrangements, were presented by G. C. Beckwith.

1. *Resolved*, That war, as a method for the settlement of National difficulties, is an unchristian and inefficient system, and ought to be discontinued by all civilized communities.

2. *Resolved*, That preparations for war, so far from checking this evil, occasion far more wars than they prevent, and are the chief means of continuing the custom.

3. *Resolved*, That the recent adjustment of our difficulties with England, which had baffled the efforts of more than half a century, evinces a most auspicious change in public opinion, and illustrates the possibility of settling all National disputes by better means than the sword.

4. *Resolved*, That the general peace of Christendom for nearly thirty years, longer than had been known before since the commencement of the Christian era, is owing mainly to the efforts and influences which together constitute the cause of Peace; and such success from the small amount of means hitherto used, calls for devout gratitude to the God of peace, and strongly encourages a large increase of exertions in behalf of this great philanthropic enterprise.

5. *Resolved*, That peace, as a pioneer or auxiliary to all efforts for the good of mankind, deserves the support especially of those who are embarked in other enterprises of benevolence and reform.

6. *Resolved*, That, since the cause of universal and permanent peace will require concert among nations, we hail with satisfaction and hope the proposal for a General Conference on the subject in London next June.

7. *Resolved*, That, relying for ultimate success mainly on the education of the young in the pacific principles of the gospel, we believe it the duty of all preachers, of all parents, and of teachers in all our seminaries of learning, to combine their efforts in training up such a generation of peace-makers as would spontaneously keep the peace of the world.

Mr. Beckwith, as the Society's Secretary made a few explanatory statements, and was followed in pertinent, spirited and eloquent addresses by Dr. W. Channing, Rufus P. Stebbins, Frederick W. Holland, Charles Spear, and E. S. Gannett. Persons of different views were invited to speak; and fresh interest was given to the meeting by a discussion springing from some forcible remarks of Mr. Adams, of Marblehead, replied to by Messrs. Stebbins, Gannett and Blanchard, but the lateness of the hour would not permit a long continuance of the debate. The resolves were passed and the meeting dissolved at half past 10 o'clock.

Mementoes of Washington and Franklin.

IN CONGRESS—FEB. 7.

Mr. Summers of Virginia, rose and addressed the House as follows:

Mr. SPEAKER: I rise for the purpose of discharging an office not connected with the ordinary business of a legislative assembly. Yet, in asking permission to interupt, for a moment the regular order of parliamentary proceedings, I cannot doubt that the proposition which I have to submit will prove as gratifying as it may be unusual.

Mr. Samuel T. Washington, a citizen of Kanawha county, in the Commonwealth of Virginia, and one of my constituents, has honored me with the commision of presenting, in his name and on his behalf, to the Congress of the United States, and through that body to the people of the United States, two most interesting and valuable relics connected with the past history of our country, and with men whose achievements, both in the field and in the Cabinet, best illustrate and adorn our annals.

One is the sword worn by George Washington, first as a Colonel in the Colonial service of Virginia, in Forbe's campaign against the French and Indians, and afterwards during the whole period of the war of Independence as Commander-in-Chief of the American army.

It is a plain cutlass or hanger, with a green hilt and silver guard. On the upper ward of the scabbard is engraven 'J. Bailey Fish Kill.' It is accompanied by a buckskin belt, which is secured by a silver buckle and clasp, whereon are engraven the letters 'G. W.' and the figures '1757.' These are all of the plainest workmanship, but substantial, and in keeping with the man and with the times to which they belonged.

The history of this sword is perfectly authentic and leaves no shadow of doubt as to its identity. The last will and testament of General Washington, bearing date on the 9th day of February, 1799, contains, among a great variety of bequests the following clause:

'To each of my nephews, William Augustine Washington, George Lewis, George Steptoe Washington, Bushrod Washington, and Samuel Washington, I give one of the swords or cutlaxes of which I may die possessed: and they are to choose in the order they are named. These swords are accompanied by an injunction not to unsheath them for the purpose of shedding blood except it be for self defence, or in defence of their country and its rights; and, in the latter case, to keep them unsheathed, and prefer falling with them in their hands to the relinquishment thereof.'

In the distribution of the swords hereby devised among the five nephews therein enumerated, the one now presented fell to the share of Samuel Washington, the devisee last named in the clause of the will which I have just read.

This gentleman, who died a few years since in the county of Kanawha, and who was the father of Samuel T. Washington, the donor, I knew well. I have often seen this sword in his possession, and received from himself the following account of the manner in which it became his property in the division made among the devisees:

He said that he knew it to have been the sidearm of General Washington during the Revolutionary war; not that used on occasions of parade and review, but the constant *service sword* of the great chief; that he had himself seen General Washington wear this identical sword, he presumed, for the last time, when, in 1794, he reviewed the Virginia and Maryland forces, then concentrated at Cumberland under command of General Lee, and destined to co-operate with the Pennsylvania and New Jersey troops, then assembled at Bedford, in suppressing what has been called the 'Whiskey Insurrection.'

General Washington was then President of the United States, and as such was Commander-in-Chief of the army. It is known that it was his intention to lead the army in person upon that occasion had he found it necessary, and he went to Bedford and Cumberland prepared for that event. The condition of things did not require it, and he returned to his civil duties at Philadelphia.

Mr. Samuel Washington held the commission of a captain at that time himself and served in that campaign, many of the incidents of which he has related to me.

He was anxious to obtain this particular sword and preferred it to all the others, among which was the ornamented and costly present from the great Frederick.

At the time of the division among the nephews without intimating what his preference was, he jocosely remarked 'that inasmuch as he was the only one of them who had participated in miltary service, they ought to permit him to take choice.' This suggestion was met in the same spirit in which it was made, and the selection being awarded him, he chose this, the plainest, and, intrinsically, the least valuable of any, simply because it was the 'Battle Sword.'

I am also in possession of the most satisfactory evidence, furnished by Col. Geo. Washington, of Georgetown, the nearest male relative now living of General Washington, as to the identity of this sword. His information as to its history, was derived from his father, William Augustine Washington, the devisee first named in the clause of the will which I have read, from his uncle, the late Judge Bushrod Washington, of the Supreme Court; and Major Lawrence Lewis, the acting executor of General Washington's will; all of whom concurred in the statement that the true *service sword* was that selected by Capt. Samuel Washington.

It remained in this gentleman's possession until his death, esteemed by him as the most precious memento of his illustrious kinsman. It then became the property of his son, who animated by that patriotism which so characterized the 'Father of his country,' has consented that such a relic ought not to be appropriated by an individual citizen, and has instructed me, his representative, to offer it to the nation, to be preserved in its public depositories as the common property of all, since its office has been to secure the common liberty of all.

He has, in like manner, requested me to present this Cane to the Congress of the United States, deeming it not unworthy the public acceptance.

This was once the property of the philosopher and patriot Benjamin Franklin.

By a codicil to his last will and Testament, we find it thus disposed of:

'My fine crab-tree walking stick, with a gold head, curiously wrought in the form of the cap of Liberty, I give to my friend, and the friend of mankind, Gen. Washington. If it were a sceptre he has merited it and would become it.'

Gen. Washington in his will, devises this cane as follows:

'*Item*. To my brother, Charles Washington, I give and bequeath the gold headed cane left me by Dr. Franklin in his will.'

Captain Samuel Washington was the only son of Charles Washington, the devise from whom he derived, by inheritance, this interesting memorial; and having transmitted it to his son, Samuel T. Washington, the latter thus seeks to bestow it worthily, by associating it with the battle-sword in a gift to his countrymen.

I cordially concur with Mr. Washington in the opinion that they each merit public preservation; and I obey with pleasure, his wishes in here presenting them, in his name to the nation.

Let the sword of the Hero and the staff of the Philosopher go together. Let them have place among the proudest trophies and most honored memorials of our national achievements.

Upon that staff once leaned the sage, of whom it has been said, 'He snatched the lightning from heaven and the sceptre from tyrants.'

A mighty arm once wielded this sword in a righteous cause, even unto the dismemberment of Empire. In the hand of Washington this was 'the sword of the Lord, and of Gideon.'

It was never drawn except in the defence of public liberty; it was never sheathed until a glorious and triumphant success returned it to the scabbard, without a stain of cruelty or dishonor upon its blade; it was never surrendered except to that country which bestowed it.

[At the conclusion of this address the galleries which were crowded, sent forth emphatic manifestations of approbation.]

Mr. John Quincy Adams then rose and addressed the House as follows:

In presenting this resolution to the House, it may perhaps be expected that I should accompany it with some suitable remarks; and, yet, sir, I never rose to address this House under a deeper conviction of the want of words to express the emotions that I feel. It is precisely because occasions like this are adapted to produce universal sympathy, that little can be said by any one, but what, in the language of the heart, in tones not loud but deep, every one present has silently said to himself. My respected friend from Virginia, by whom this offering of patriotic sentiment has been presented to the representative assembly of the nation, has, it seems to me, already said all that can be said suitable to this occasion. In parting from him, as after a few short days, we must all do, it will, on my part, be sorrowing that in all probability I shall see his face no more. But his words of this day are planted in my memory, and will there remain till the last pulsation of my heart.

The sword of WASHINGTON! The staff of FRANKLIN! Oh, sir, what associations are linked in adamant with those names! Washington, the warrior of human freedom—Washington, whose sword, as my friend has said, was never drawn but in the cause of his country, and never sheathed when wielded in his country's cause!—Franklin, the philosopher of the thunderbolt, the printing-press and the ploughshare! What names are these in the scanty catalogue of benefactors of human kind! Washington and Franklin! What other two men, whose lives belong to the eighteenth century of Christendom, have left a deeper impression of themselves upon the age in which they lived, and upon all after time! Washington, the warrior and the legislator! In War, contending by the waget of battle for the independence of his country, and for the freedom of the human race; ever manifesting amidst its horrors, by precept and example, his reverence for the laws of Peace, and for the tenderest sympathies of humanity: in Peace, soothing the ferocious spirit of discord, among his own countrymen, into harmony and union, and giving to that very sword now presented to his country a charm more potent than that attributed in ancient times to the lyre of Orpheus. Franklin the mechanic of his own fortune, teaching, in early youth, under the shackles of indigence, the way to wealth, and in the shade of obscurity, the path to greatness; in the maturity of manhood, disarming the thunder of its terrors, the lightning of its fatal blast, and wrestling from the tyrant's hand the still more afflictive sceptre of opression: while descending into the vale of years, traversing the Atlantic Ocean, braving in the dead of winter the battle and the breeze, bearing in his hand the charter of Independence, which he had contributed to form, and tendering, from the self created nation to the highest monarchs of Europe, the olive-branch of peace, the mercurial wand of commerce, and the amulet of protection and safety to the man of peace on the pathless ocean, from the inexorable cruelty and merciless rapacity of war. And finally, in the last stage of life, with fourscore winters on his head, under the torture of an incurable disease, returning to his native land, closing his days as the chief magistrate of his adopted Commonwealth, after contributing by his counsels, under the Presidency of Washington, and recording his name, under the sanction of devout prayer invoked by him to God, to that constitution under the authority of which we are here assembled, as the Representatives of the North American People, to receive in their name and for them, these venerable relics of the wise, the valiant, and the good founders of our great confederated Republic—these sacred symbols of our golden age.

May they be deposited among the archives of our Government! and may every American who shall hereafter behold them ejaculate a mingled offering of praise to that Supreme Ruler of the Universe by whose tender mercies our union has hitherto been preserved through all the vicissitudes and revolutions of this turbulent world, and of prayer for the continuance of the blessings, by the dispensation of his Providence, to our beloved country from age to age, till time shall be no more!

[The same tokens of approbation which had greeted the address of Mr. Summers were exhibited at the close of Mr. Adams's remarks.]

Mr. Adams concluded by offering the following resolution which was adopted unanimously:

'Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the thanks of this Congress be presented to Samuel T. Washington, of Kanawha county Virginia, for the present of the sword used by his illustrious relative, George Washington, in the military career of his early youth in the seven years' war and throughout the war of the National Independence, and of the staff bequeathed by the patriot, statesman and sage, Benjamin Franklin, to the same leader of the armies of Freedom in the Revolutionary war, Geo. Washington. That these precious relics are hereby accepted in the name of the Nation; that they be deposited for safe keeping in the Department of State of the United States, and that a copy of this resolution, signed by the President of the Senate and the Speaker of the House of Representatives, be transmitted to the said Samuel T. Washington.'

On motion of Mr. Taliaferro, the addresses of Mr. Summers and Mr. Adams were ordered to be entered on the Journal, and copies of both transmitted to Mr. Samuel T. Washington.

Mr. McKennan said that after the deep feeling which had been elicited by the exciting scene just witnessed, it seemed to him that the House was not prepared to enter again on the ordinary business of the session. He moved, therefore, that the House adjourn.

No voice dissenting, the House adjourned.

A letter received in this city, dated Port au Prince, 14th ult, states that in the fire on the 9th 500 houses were destroyed, and property to the amount of $8,000,000. The calamity had put a stop to all business.

J. N. E. Mann, of Dedham, has been appointed Sheriff for Norfolk county, to fill the vacancy occasioned by the death of Mr. Baker, the late incumbent.

It is said that the Millerites of Philadelphia intend purchasing the vacant lot on which the late Abolition Hall stood, in Sixth, near Race street, and build upon it a temple similar to the one in progress of construction in Boston.

We learn from the Mercantile, that the society of Swedenborgians, in Boston, purpose erecting a new Church for public worship. The estimated cost is $35,000, twenty-five thousand of which has been already subscribed. The site contemplated is at the foot of Somerset Court, on the hill north of Bowdoin street.

Fire. The dweling house owned and occupied by Mr. John Blittin of Durham Me., was destroyed on Sunday morning last. The fire originated in a defect in the oven, and had made such progress when discovered that it was impossible to arrest the progress of the flames. Mr. B. lost, besides his house, a part of his furniture and all his stock of provisions, among which was 80 bushels of wheat. His loss is estimated from 1200 to 1500 dollars. $700 was insured on his house.

An Outrage. A man has been arrested at New Orleans for robbing the grave of a rich widow, who was buried ten years ago, with much valuable jewelry. He had taken one pair of diamond earrings, several rings of diamonds, one gold necklace, several buckles, and seven large diamonds not mounted.

Frightful occurrence. A little boy in Warren county, Miss., was killed on the 14th ult., in the following shocking manner:—A keg of powder had been left open in the house, and, during a temporary absence of the mother, the child communicated fire to the keg, and blew up the house.

Escape from Prison. On Wednesday afternoon a man named John McCready who was in prison charged with a burglary, effected his escape from the City Prison, N. York, by walking out of the door in open day light. The fellow displayed such cool effrontery in making his way out, that the deputy keepers of the prison mistook him for one of the visiters who had gone into the prison a few minutes before. He has not been found.—*Portland Argus*.

A female was taken out of the Harlem Railroad cars, on Saturday, in such a state of raving madness that it required four persons to hold her. Her insanity was occasioned by the influence of the doctrines of Millerism.

Fatal Accident. A little girl passing along Coates street, near Fifth, New York, on Monday fell upon the pavement from the slippery state of the side walks, and dislocated her neck. She died almost immediately.

Epidemic in Vermont. We learn from the Montpelier Vt. Watchman that a very dangerous Epidemic is prevailing in the northern part of that town, in Charlestown, Newark, Burke, and various other sections of the State. In some districts it is said that the number of those that are well, is scarcely sufficient to take care of the sick and bury the dead. The same disease prevailed to a dreadful extent last season at Burlington and in its vicinity, where many of the most valuable citizens fell victims to its violence. It is a disease until recently unknown in that section of country, and is thought to be a species of erysipelas.

Post Office Decision. The Second Assistant Post Master General has decided 'that the making of lines round an advertisement, or paragraph in a newspaper, with ink or pencil, unaccompanied by any writing upon the same, is not considered to be 'memorandum,' within the meaning of the 13th and 30th section of 1825.' A person, then, may mark an advertisement in a newspapsr and send it through the mail, without incurring a fine for violation of Post Office laws.

A Touching Story. The Salem Register records the following extraordinary circumstance connected with a case of insanity:

It seems there has been in the Ipswich Alms House, or House of Correction, for about *twenty years*, an Insane man who was sent there from Salem, and who has always gone by the name of 'Captain.' Of his real name and residence nothing was ever known by the authorities, nor has any thing been discovered until within a few months. The man is perfectly harmless, his malady tending rather to idiocy, and he has long been allowed to go about freely, sometimes wandering into the neighboring towns, but always returning in safety. A few months ago, the keeper presented a card to him, and said, 'Captain, will you give me your address?' The Captain very readily took the card, and writing upon it, in an elegant hand, a gentleman's name, with the name of a town in the State of New York, returned it. As it was some what uncertain if this was really his name, a few days afterwards another card was handed to him with the request that he would give his father's address. He immediately wrote the same surname and town, with another christian name. It was then supposed that he might have given his real address, and, to ascertain the fact, a letter was accordingly forwarded to the place mentioned, directed to the person whose name was given as the father, with a request to the postmaster, if such a person had ever resided there and had removed, to forward the letter to the present place of residence of the gentleman or his family, if it could be ascertained.

Nothing further was heard until a few weeks ago, when a letter was received from New York, on the subject. The letter was shown to the 'Captain,' and as soon as his eyes fell upon the superscription, his countenance changed, his eyes were suffused with tears of joy, and he cried out in the most touching tone, 'My mother! My mother!' It was in fact a letter from his mother—the father having been dead a number of years. She wrote that nothing had been heard of this son for twenty-two or twenty-three years and he was supposed to be long since deceased. The 'Captain' was extremely affected on perusing the letter. The mother is at present residing with another son in the city of New York. A further correspondence has taken place between the parties, and some of the relatives are expected to come on shortly and take the lost, restored home. With what fervor can this mother exclaim, when she greets the wanderer, 'For this my son was dead, and is alive again; he was lost and is found.

Worcester Conference.

The Worcester County Conference will hold its next quarterly meeting at Barre, on Wednesday next, Feb. 22d. There will be services on the Tuesday evening previous. Visiting friends are requested to call on Br. Jason Haskins and Creighton Ruggles for directions to places of entertainment. ☞The ministers belonging to this Conference are particularly requested to attend. S. P. LANDERS, Clerk.

Union Conference Meeting.

A Conference Meeting of the Universalists of Boston and vicinity, will be held in Charlestown, at the Universalist Church, next TUESDAY, commencing at half past 10 o'clock, A. M, continuing through the afternoon and evening. Ministering and lay brethren are affectionately invited to attend. It is expected that this Conference will be the first of a series, and it is earnestly hoped that there will be a full attendance, and a profitable meeting.

Strafford Quarterly Conference.

The next session of this body will be holden on the first Wednesday and following Thursday (1st and 2d) of March, at the new Meeting-House on LEE PARADE, N. H.

At the request of the brethren, there will be religious services at the above place, the evening previous, (Tuesday,) at 6 o'clock.

Friends from abroad will call on Br. Nicholas D. Meserve, on Lee Parade,—Josiah Bartlett, Esq., at the Hook,—or, Gardner Towle, Esq., Wadley's Falls, for directions.

A general invitation is extended to all of like precious faith, and others, to come up and sit with us 'in heavenly places.' To the ministering brethren, a particular request is made.

The friends in Lee are very desirous of greeting a large number of the good and true. What say! shall we have a real gospel season of refreshing! Come one—come ALL who can. E. FRANCIS, *Clerk*.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Lemuel P. Eaton to Miss Mary A. Stinson. Mr. Michael Schwartz to Miss Jane M. Crooker, of Medford.

In Cambridgeport, by Rev. L. Willis, Mr. Oscar Stratton to Miss Mary Jane, eldest daughter of Walter R. Mason, Esq.

In Lynn, by the same, Mr. Edward Bassett, of Chelsea, to Miss Clara Jane Morgan.

Also, at the same time and place, by Rev. Parsons Cooke, Mr. Nathaniel P. Martin, of Holliston, to Miss Mary Ann Morgan.

In Stafford, Ct. by Rev. W. Lyon, Mr. Rufus A. Fish, of Worcester, to Miss Mary H. Green.

DIED:

In this city, Mr. Ezra P. Hall, 18. Mr. Benja. C. W. Davenport, 20. Mr. Leonard Young, 23. Mr. John Nelson, 70. Mr. Nathaniel Frickett, 27.

In Easton, Mr. Joshua Williams, aged 26.

In this city, Mr. HOSEA MARBLE, in the 44th year of his age. He was an industrious mechanic, a peaceable and virtuous citizen, a faithful and kind husband, and a provident guardian. He has left a widow to mourn, who for a number of years has been deprived of sight. To her, this bereavement is peculiarly afflictive. Mr. M. died of consumption. During his sickness I frequently visited him, and always found him calm, resigned and happy. He desired me to make it publicly known, after he was gone, that the faith of the gospel of God's universal and impartial grace, gave him that consolation and confidence which a dying man so much needs. The reason he assigned why he would have such notice made public, was that people of a different faith frequently had reported that Universalists renounced their belief on a bed of death. I promised to comply with the request of the dying man, though it gives pain when I realize the fact, that it is necessary in order to guard against false reports of professed christians. H. BALLOU.

In Charlestown, Dec. 31, Mrs. LOUISA SWEETSER, aged 37. Mrs. S. was afflicted by that long and wasting disease, consumption. The writer of this visited her frequently during her latter days, and is happy to believe that she was sustained and comforted by the religion of Jesus Christ. At times, her mind had been shaken by doubts and fears, but at the last, she put her trust in the goodness of her heavenly Father, and had faith in Him and in Christ. It was not to be expected that she could at all times feel calm, and in an equal frame of mind, for she was often disturbed by physical pain, and prostrated by bodily weakness. But her frequent answer was, that she felt at peace in her mind. So, gradually, she passed away, the frail body yielding to the hand of disease, but the immortal soul triumphing in that which alone can shed light upon the darkness of the grave, and give strength to the departing spirit, the religion of Jesus. May that religion be the consolation and the guide of her husband, relatives and friends. It was but a little while before her death, that Mrs. S. joined herself to the Universalist Church, and partook of the Communion, with a number of her christian friends, in the sick chamber. May we meet in a communion beyond the skies, where we shall not be surrounded with the tokens of decay, and the shadows of death, but where all will be immortal, blessed, and full of light. E. H. C.

In Provincetown, Feb. 3d, Mr. NATHANIEL S. PARKER, aged 27, son of Mr. Samuel Parker. He died of consumption, and has been gradually failing for more than two years, and during the whole of this protracted and wasting disease, he exercised great patience and resignation to Him who worketh all things after the counsel of his own will. He trusted in God as the Saviour of all men, and though he could not fully comprehend the beneficial results of his chastening rod of affliction that was laid so heavily upon him, nevertheless, he believed that he did not afflict willingly, nor grieve the children of men; but would have compassion according to the multitude of his tender mercies, which endure forever. He had long meditated upon the subject of death, and at length it seemed to lose its sting, and he looked forward by the eye of faith to the world of immortality and blessedness, and even wished for the time to come for to be delivered from this body of sin and death. May the aged parents be supported and comforted under this affliction, by the sweet tidings of the gospel of peace. H. P. S.

SACRED CONCERT.

☞ *Postponed from Sunday the 5th inst.*

THE SINGING CHOIR attached to Rev. E. H. CHAPIN'S Society in Charlestown, would respectfully give notice that they will give a CONCERT OF SACRED MUSIC, on SUNDAY evening next, Feb. 19th, (postponed from the 5th on account of the storm,) for the benefit of their Leader, Mr. JOHN BARTLETT. They are happy to inform the public that they will be assisted by the following distinguished Vocalists, who have kindly volunteered their services:—Mrs. Phipps, Mrs. Raymond, Miss Wetherbee, Mr. Marshall, Mr. Oliver, Mr. Lathrop, and Mr. W. White. Mr. FERGUS will preside at the Organ.

☞Between the first and second parts, the Rev. E. H. CHAPIN will deliver an Address on Music.

☞Concert to commence at half past 6 o'clock.

☞Tickets 25 cents each, to be had of E. Crafts, jr. Main-street, and at the door.

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, February 28th.

Tuition in English, $4,00
in the Languages, 4,50 per term.

Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c.

It is the endeavor of the Instructor to teach THINGS and not WORDS merely. For the better accomplishment of this object a very good apparatus has been procured, and a Geological and Mineralogical Cabinet, &c. are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr. O. W. ALBEE, to state that he has been employed 10 years by the same Board of Trustees, and each year with increasing patronage.

S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS, } Committee of the Trustees.

Marlboro', Feb. 9, 1843.

NEW STATE REGISTER, for 1843. JAMES LORING, 132 Washington-street, has just published the MASSACHUSETTS REGISTER for 1843, containing the New Tariff of the U. States, with the Tariff Law; the State Legislature; the 27th Congress; the Army and Navy Officers; Consuls; Militia Officers; City Officers of Boston, Salem and Lowell; Ministers; Colleges; Charitable Societies; Banks and Insurance Companies; Post Masters; Lawyers; Justices; U. States' Census of towns in Massachusetts; Members of the Medical Society; State Apportionment; Treaty with China; Boundary Question; Bankruptcy Commissioners; Boston Pilotage, &c. &c.

PAIGE'S QUESTIONS, FIFTH EDITION. For sale at the Trumpet Office, No. 37 Cornhill, 'QUESTIONS ON SELECT PORTIONS OF THE GOSPELS; designed for the use of Sabbath Schools and Bible Classes. By LUCIUS R. PAIGE, pastor of the First Universalist Society in Cambridge.' Price 25 cents single; $2,50 per dozen.

DAVIS' IMPROVED OXYGENATED SOAP. The Oxygenated Soap, as a Cosmetic and for Shaving, stands unrivalled. It is a composition in which pure Caustic Alkali is exhibited in its mildest form, united with a large portion of oxygen—a substance so well known to be essential to life, that it has obtained, in its gaseous forms, the name of Vital Air.

In external applications, especially when aided by the cleansing virtues of soap, it has a beneficial effect. It renders the skin soft and pliable, and preserves it in a healthy state; it gives it the bloom and purity of youth, and by its invigorating and strengthening qualities, enables the skin to perform its functions, known to be so necessary in the economy of nature for the preservation of beauty and the enjoyment of health. It removes all cutaneous eruptions, and is recommended as the best remedy for roughness of hands, Freckles, &c. that has ever been offered to the public.

This celebrated article is for sale in any quantity, on reasonable terms, at Messrs. THOMAS WHITTEMORE, 37 Cornhill; W. C. Stimson & Co's. south side Faneuil Hall; J. P. Hall Union street; Brewster, Stephens & Cushing, Washington st; A. G. Peck & Co, cor. of Killby and Water st; Lowe & Read, Merchants-Row; J. Kidder, Court st; Lewis & Co Trott & Bigelow, State street. Also, retailed by Druggists generally in this city and throughout the United States.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

ANCIENT HISTORY OF UNIVERSALISM. SECOND EDITION. Just received and for sale at the Trumpet Office, 37 Cornhill, 'The Ancient History of Universalism, from the commencement of the Christian Era to the time of the Reformation.' By HOSEA BALLOU 2d., of Medford. Price $1 per copy. A suitable discount to those who buy to sell again. It is a highly valuable work.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWETS PRICES. 3m Jan 20.

UNIVERSALIST BOOKS. Universalist Books of every description that can be found in the United States, for sale at the Trumpet Office, No. 37, Cornhill. All the rare Works—all the leading doctrinal publications—in fact, every thing that appertains to Universalism. These Books will be sold at the lowest prices. The Utica, Philadelphia and New-York publications will be sold as low as can be bought in those cities. Nov 25

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-st reet, opposite Water-Street.

1stf LOWS. BALL & CO.

REGISTER, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the Trumpet Office. Price, $1 a doz. —12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and post-office address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

FOURTH EDITION OF CONFERENCE HYMNS. The fourth edition of the Conference Hymns is now out of press. Br. Everett, of Salem, said a few days since, 'I desire, Br. Whittemore, to return you my unfeigned thanks for getting up your little book of Conference Hymns and Tunes.—It is one of the best things for Conference Meetings ever published. Our Conference Meetings have become very large, and very interesting; and this book has been a great help. The music is easy to sing, interesting in its character; those who cannot read music catch the tunes easily; and in this way almost all who attend the meetings are led to join in the singing.'

Price $1,25 per dozen—12 1-2 cents single.

ROSE OF SHARON. The ROSE OF SHARON for 1843, a beautiful annual, by writers of the Universalist denomination, edited by Miss S. C. Edgarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash price. Ladies will please call and examine it.

DODS' SHORT SERMONS. For sale at the Trumpet Office, 37 Cornhill, the new *stereotype* edition of 'DODS' SHORT SERMON

Poetry.

Capital Punishment.

Is not that a beautiful sentiment of John G. Whittier? We copy from a poem published in the Democratic Review, in October last. The first eight lines are surpassingly clear and gospel-like.—*Editor Trumpet.*

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that ALL REVENGE IS CRIME!
That man *is* holier than a creed—that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And love look in upon his solitude.
The beautiful lesson which our Saviour taught
Through long, dark centuries, its way hath wrought
Into the common mind, the popular thought;
And words, to which by Galilee's shore
The humble fishers listened with hushed oar,
Hath found an echo in the general heart,
And of the public faith become a living part.

Who shall arrest this tendency? Bring back
The cells of Venice and the bigot's rack?
Harden the softening human heart again,
To cold indifference to a brother's pain?
Ye most unhappy men!—who, turn'd away
From the mild sunshine of the gospel day,
Grope in the shadows of Man's twilight time,
What mean ye, that with ghowl-like zest ye brood
O'er these foul altars streaming with warm blood,
Permitted in another age and clime?
Why cite that law with which the bigot Jew
Rebuked the Pagan's mercy, when he knew
No evil in the Just One?—Wherefore turn
To the dark cruel past?—Can ye not learn
From the pure Teacher's life, how mildly free
Is the great gospel of Humanity?
The Flamen's knife is bloodless, and no more
Mexitli's altars soak with human gore.
No more the ghastly sacrifices smoke
Through the green arches of the Druid's oak;
And ye of milder faith, with your high claim
Of prophet-utterance of the Holiest name,
Will ye become the Druids of *our* time?
Set up your scaffold altars in *our* land,
And, consecrators of Law's darkest crime,
Urge to its loathsome work the Hangman's hand?
Beware—lest human nature, roused at last,
From its peeled shoulder your incumbrance cast,
And, sick to loathing of your cry for blood,
Rank ye with those who led their victims round
The Celt's red altar and the Indian's mound,
Abhorr'd of Earth and Heaven—a pagan brotherhood!

Miscellany.

From the Universalist Union, June 2, 1838.

A chapter from my Experience.

BY REV. C. F. LEFEVRE.

It would be impossible for me fully to describe the sensations which I experienced when first the truth burst upon my mind, that 'all flesh shall see the salvation of God.'—While there was a vastness in the thought too big for utterance, there was at the same time a glory in it too bright for concealment. I had been patiently laboring to obtain a correct understanding of those passages of Scripture which seemed to block up my pathway, and prevent me from arriving at the object of my search. My experience resembled that of a traveller in the wilderness, seeking for a river which he feels fully assured lies beyond the wilds that he is traversing. All his observations tend to confirm him in this belief, and if at any time his heart faints or his faith fails him, it is not from any doubt with respect to the existence of the water in question, but of his arriving at it from the difficulties that lie in his pathway. He has dry, desolate, scorching sands to pass over; steep and rugged mountains to ascend, deep and tangled forests to penetrate. Patiently, perseveringly, but painfully, one by one, he overcomes these obstacles, and at last the desired object of all his toil bursts upon his view. How beautiful! how glorious does that stream appear to him! how sweet, how cooling, how refreshing its waters! Never will he forget the rapture of that moment; never will another drink of water seem so delightful as his first taste of that pure river.

My joy in discovering the great salvation is but feebly imaged forth in the above comparison. I had been seeking that place,

'Where living waters sweetly pass,
And full salvation flows.'

Every discovery I had made, every one which I was daily making, all convinced me that 'there was a river, the streams whereof shall make glad the city of God.' I had meditated on the divine goodness as displayed in the works of creation and providence around me; I had watched all the workings *within* me; I had carefully examined all those broad and plain declarations of Holy Writ which pointed to this blessed and glorious consummation, and I felt assured that 'it must be so.' But then again, like the traveller to whom I have alluded in illustrating this experience, there were formidable difficulties to surmount.—Fear would have persuaded me that inquiry was *dangerous*; humility whispered in my ear that the indulgence of such a hope was presumption; education *defied* me to renounce the doctrines which I had been taught from my infancy; self-interest threatened me with poverty; friendship with desertion; the *religious* world with contempt. These were mighty and fearful odds to contend with, and all that I had to bring against them was an ill-defined but complete conviction that the doctrine I was seeking for, was the truth of God. It was an army arrayed against a single man. Faithfully, perseveringly, quietly, one by one, did I meet and overcome these difficulties; and when the last obstruction was removed, that great river of the water of life which I had so earnestly, so diligently, so devotedly sought, burst on my enraptured vision. It is a time to be remembered. There was in it a transport, an ecstacy, a bliss which is beautifully described in Scripture as imparting to the soul, 'a joy unspeakable and full of glory.' From that hour a shadow of doubt has never clouded my mind on this subject. I have since read much in opposition to my faith; I have also heard much in public and private controversy, but I have never met with objections furnished either by reason or Scripture, greater than those which myown mind supplied, before I came into a belief of the doctrine.

But I must again return to the time when the happy discovery was revealed to my longing sight. How light my heart felt! how joyful my spirit! how warm my devotion!—how fervent my gratitude! If it did not impart to me another sense, it quickened and enlivened those which I already possessed.—I thought that the sun looked brighter; the music of the birds sounded more melodious; the fruits of the earth tasted sweeter; the flowers smelt more fragrant; and the very air of heaven felt more balmy. There might be some slight touches of enthusiasm in all this; perhaps there were; but the pleasure imparted was not the less real. I have since conversed with others whose impressions corresponded with my own; and I do not see that there is any thing unreasonable in believing, that the liberation of the spirit should give an additional zest to every enjoyment.

I had often read, often conversed, and for many years preached about a great, a perfect, a full, an everlasting, a common salvation;—but till the truth burst upon my mind, I had never felt the meaning of the words I had uttered. I had desired the eternal welfare of all my fellow creatures in that happy and peaceful world which lies beyond the dark stream of Jordan; I had fervently prayed for such an event, and I had used the little talents which had been given me, to *help*, as I thought, in advancing it. But when I came to compare these wishes, these prayers and these labors with my faith, I found them sadly deficient. What could all this effect in a work of such vast magnitude? If God did not himself perform the work, what could man effect? A nest of ants that should attempt to remove the earth presented a case less hopeless than salvation to be wrought by mortal arm. These reflections would often distress me, and when 'the salvation of the world' was the theme of meditation or discourse, I felt how much there was wanting to accomplish that object. But when I came into the knowledge of the truth, my faith removed the mountain and planted it in the depths of the sea. I saw another will engaged than mine, another's pleasure to be performed, and another arm at work, and I knew that He who purposed was both able and willing to accomplish his design. It was when I *thus* trusted I found rest; it was then that 'peace flowed as a river and righteousness as the waves of the sea.'

'Have I not remembered thee in my bed, and thought upon thee when I was waking?' was the language of the Psalmist. It was mine also. Dear and precious to me were those secluded and silent hours, when I meditated on the divine love. How full of meaning were the expressions—'Our Father who art in heaven'—'the Father of the spirits of all flesh.' I had never before comprehended the force of these terms, for I had believed that millions would at last find God any thing but a *Father;* but now all such fears were laid aside and I dwelt upon the word 'Father' with all that fondness which the little child manifests, when he first finds that he has power to speak the dear parental name. I have enjoyed many happy seasons of communion since that period; I hope still to enjoy many more; I look to this faith to sustain me in my passage down the dark valley which lies between this world of light and shadows, and that world of supernal splendor 'where the sun shall be no more thy light by day; neither for brightness shall the moon give her light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.' But however blest I may be with the divine favor, I never expect on earth to feel such ecstatic joy as when I first emerged from the darkness of unbelief into the marvellous light of the gospel; or to use the illustration which I have already introduced, when I first quenched my thirst from the streams of the waters of life.

(ORIGINAL.)

Call to the Christian Warfare.

Sung in a favorite tune—to be published in the *second part* of the Conference Hymns and Tunes.

'Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God.'—Eph. vi. 13-17.

Our Leader calls to duty;
We heed the well-known, cheering word;
We'll wear, in all its beauty,
The 'armor of our God.'
Pray on, shout on,
Ye soldiers of the great I AM;
Pray on, shout on,
Ye follow'rs of the Lamb.

Prepare ye for the contest,
And go in might and glory forth;
The vict'ry shall be won best
By those 'begirt with truth.'
Pray on, shout on, &c.

No danger shall affright us,—
The 'breastplate' shall protect the heart,—
And righteousness delight us,
And perfect peace impart.
Pray on, shout on, &c.

'Shod with the preparation'
Of truth, and victory and love,
We'll spread the great salvation,
The blessing from above.
Pray on, shout on, &c.

No danger can alarm us,
A sure defence the Christian hath,—
No 'fiery darts' can harm us,
We bear 'the shield of faith.'
Pray on, shout on, &c.

'The helmet of salvation,'
Doth glitter on the Christian's brow,
And men of ev'ry nation,
His noble daring know.
Pray on, shout on, &c.

Prepare ye for the contest,
Unsheath the spirit's mighty sword,
It hath the vict'ry won best,
It is 'the word of God.'
Pray on, shout on, &c.

The prize is now before us;
Dismay and treason stand afar;
The good with prayer assure us,
It is a *holy* war.
Pray on, shout on, &c.

Lord, make us faithful ever,
Whate'er we do, where'er we roam,—
And death shall fright us never,
'To die is to go home.'*
Pray on, shout on, &c.

*The words of the dying Hanscom.

True Christianity.

We take pleasure in relating an anecdote which tends to show, that in these 'degenerate times' there yet exists a spirit in the heart of some persons to follow out that precept of the Bible which renders every one good for evil.

A Clergyman of this city, who has recently left the country for his health, and who is well known for his benevolent disposition, was a short time since much interested for the welfare of a mechanic, and had frequently during these 'hard times,' given small sums of money to the man. On one occasion, he loaned this man thirty dollars, and for which he was to receive an equal amount of work; but before the work was commenced, the man took the benefit of the Bankrupt Law, and on his books had made it appear that the minister was owing him the thirty dollars, instead of being a creditor! Consequently, the assignee called on the Reverend gentleman and told him there was a demand against him for the amount due the mechanic. The minister told him he was mistaken, and then stated the fact of the case, but as the officer could do nothing of himself, he referred to the mechanic, who had the audacity to swear that his book account was correct, and that the minister really owed him the money. On the strength of this, a warrant was issued to attach the minister's horse, which was done, and the horse, valued at two hundred dollars, was sold at auction for about half this sum; after the thirty dollars and the expenses were deducted, the balance was offered to the minister, who indignantly refused it, and requested the assignee to present it to the mechanic, for, said he, the man is poor and needs it.

On the following Sunday he preached from these words:—'If any man sue thee at the law and take away thy coat, let him have thy cloak also.' After a most eloquent discourse, in which he stated, that there were certain cases which the law could not reach to do justice to, for a Judge and Jury might be convinced that a cause was just, and yet, from the want of proper evidence, they would be obliged to render a verdict contrary to their inclinations; he then briefly related the circumstance of his being so basely cheated of his money, and concluded in these words: 'Should I ever return to this country I will repay that man, and in a manner to make him feel sensible of his injustice; for should I ever again see him in want, I would assist him.'—From the well known character of the Clergyman referred to, we have no doubt, that should he again see that mechanic in a destitute situation, he would cheerfully assist him, making himself a living witness of the truth of the cause in which he labors, and not only carrying out the principle laid down in his text, but fulfiling that command which says, 'If any man smite thee on the one cheek turn to him the other also.'—*Bulletin.*

Convent Discipline.

We lately published an extract from Madame Calderon's interesting work on Mexico, descriptive of the ceremony of taking the veil. Our readers will not wonder that the scene excited commiseration, when they read the following account of the interior discipline of another Convent which Madame C. visited. As we have before mentioned, the position of Mad. Calderon afforded her very favorable opportunities of witnessing scenes and customs which are never exposed to the eye of ordinary travellers, or even residents of Mexico. This position—arising from the official character of her distinguished husband—was to her a perfect 'Open sesame!' in every quarter. She had permision from the Archbishop to visit the Convent of Santa Teresa, accompanied by one young married lady, who had a sister there. The Archbishop desired that the visit should be kept a secret, but she says it somehow oozed out, and exposed her to a veto on future applications. The Santa Teresa has twenty one nuns. Mad. C. was also accompanied by a bishop, a young man, splendidly dressed. His robes were of a purple satin, covered with fine point lace, with a large cross of diamonds and amethyst. He also wore a cloak of very fine purple cloth, lined with crimson velvet—crimson stockings and an immense amethyst ring. When the bishop came in, Madame C. says:—

'We found that the nuns had permission to put up their veils, rarely allowed in this order in the presence of strangers. They have a small garden and fountain, plenty of flowers, and some fruit; but all is on a smaller scale, and sadder, than in the Convent of the Incarnation. The refrectory is in a large room with a long narrow table running all around it; a plain deal table with wooden benches; before the place of each nun, an earthen bowl, an earthen cup with an apple in it, a wooden plate and a wooden spoon;—at the top of the table a grinning skull, to remind them that even these indulgences they shall not long enjoy.

'In one corner of the room is a reading desk, a sort of elevated pulpit, where one reads aloud from some holy book, whilst the others discuss their simple fare. They showed us a crown of thorns which, on certain days is worn by one of their number, by way of penmance. It is made of iron, so that the nails entering inwards, run into the head and make it bleed. While she wears this on her head a sort of wooden bit is put into her mouth, and she lies prostrate on her face till dinner is ended; and while in this condition her food is given her, of which she eats as much as she can, which probably is none.

'We visited the different cells, and were horror-struck at the self inflicted tortures.—Each bed consists of a wooden plank raised in the middle, and on days of penitence, crossed by wooden bars. The pillow is wooden, with a cross lying on it, which they hold in their hands when they lie down. The nun lies on the penitential couch, embracing the cross, and her feet hanging out; as the bed is made too short for her upon principle. Round her waist she occasionally wears a band with iron points turning inwards; on her breast a cross with nails, of which the points enter the flesh, of the truth of which I had melancholy ocular demonstration. Then after having scourged herself with a whip covered with iron nails, she lies down for a few hours, on the wooden bars, and rises at 4 o'clock. All these instruments of discipline which each nun keeps in a little box beside her bed, look as if their fitting place would be in the dungeons of the Inquisition. They made me try their bed and board, which I told them would give me a very decided taste for early rising.

'Yet they all seem as cheerful as possible, though it must be confessed, that many of them look pale and unhealthy. It is said, that, when they are strong enough to stand this mode of life, they live very long; but it frequently happens that girls who come into this convent, are obliged to leave it from sickness, long before the expiration of their noviciate.

'They had taken the trouble to prepare an elegant supper for us. The Bishop took his place in an antique velvet chair, the Senora —— and I were placed on each side of him. The room was very well lighted, and there was a great profusion of custards, jellies and ices, as if we had been supping at the most profane cafe. The nuns did not sit down, but walked about, pressing us to eat, the Bishop now and then giving them cakes, with permission to eat them, which they received laughing. They have the most humble and caressing manners, and really appear to be the most excellent women in the world.—They seem to make no ostentation of virtue, but to be seriously impresed with the conviction that they have chosen the true road to salvation; nor are there in them any visible symtoms of that spiritual pride from which few devotees are exempt.

'After supper a small harp was brought in, which had been sent for by the Bishop's permission. It was terribly out of tune, with half the strings broke; but we were determined to grudge no trouble in putting it in order, and giving these poor recluses what they considered so great a gratification. We got it into some sort of condition at last, and when they heard it played, they were vehement in their expressions of delight. The Senora —— who has a charming voice, afterwards sang to them, the Bishop being very indulgent, and permitting us to select whatever songs we chose, so that when rather a profane canticle 'The Virgin of the Pillar,' (La Virgin del Pillar,) was sung, he very kindly turned a deaf ear to it, and seemed busily engaged in conversation with an old Madre, till it was over.

'We were really sorry to leave them; particularly as it is next to impossible that we shall ever see them again; and it seemed as if in a few hours a friendship had been formed between us and these recluses, whose sensations are so few, they must be the more lasting. The thoughts of these poor women cost me a sad and sleepless night. They wear the coarsest and hardest stuff next their skin, in itself a perpetual penance. In these robes they are burried; and one would think that if any human being can ever leave this world without a feeling of regret, it must be a nun of the Santa Teresa.'

Ambition.

Napoleon's ambition reached a point unprecedented in the annals of national history. It cost France the lives of 2,500,000 of her countrymen, besides tens of thousands of Germans, Swiss, Poles, Italians and Neapolitans, in all about 500,000; thus perished 3,000,000 of his own followers. About as many fell on the side of his adversaries, making in the aggregate the awful number of 6,000,000 of human beings immolated upon the altar of one man's ambition.

The errand of mercy; or, the drunkard reclaimed. A story of fact.

I had frequently noticed a broken-hearted lad pass by my office with an oil-can in his hand, that might hold perhaps a gallon. His tattered garments and melancholy face were such as to attract both observation and pity. It was but too evident that the vessel he carried had been diverted from its appropriate end, and that it was now used, not for oil, but as a whiskey jug. Having seen him pass twice in one day, with his burden, I had the curiosity to accost him, and did so by inquiring his residence.

'I live,' said he, 'in reply to my inquiry, 'five miles from the city, on the ——road.'

'You have been to the city once before, to-day, have you not?'

'Yes, sir, I came down in the morning; but I could not get what I was sent for, and had to come again.'

'What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in a storm like this.'

'Why, sir, it was whiskey I was sent for. Father had no money, and so he sent me to Mr.——'s, to get trusted. But he would not trust any more, and so I had to go home without it; but father sent me back again.'

'How do you expect to get it now, when you could not this morning?'

'Why, sir, I have brought *a pair of shoes that sister sent mother.* Mr.—— will give whiskey for them. *He has got two or three pair of mother's shoes now.*'

'Do you like to carry whiskey home, my boy?'

'O, no sir, for it makes us all so unhappy; but I can't help it.'

Advising the boy not to fulfil his errand, I went home with him. The family I found consisted ot a husband, wife, and four children, the oldest (the boy) not being more than ten years of age, while the youngest was an infant of a few months. The day was keenly cold and blustering; the north wind blew harshly, and came rough and unbidden through the numberless crevices of the poor man's hovel. A few embers were in the fire-place, around which were huddled the thin and half-naked children, and the wo-stricken mother and wife. Her face was haggard, her eyes sunken, her hair dishevelled, and her clothing tattered and unclean. She was seated on an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet the infant which mourned pitifully in her arms. It had been sick from its birth, and was now seemingly struggling to free itself from the harsh world into which it had but a few months before been ushered. There was no tear in the eye of the mother as she gazed upon the expiring babe. The fountain of tears had long been dried up by the inward fires that alcohol had kindled and fed. She was the picture of despair. And I could not but fancy, as she sat thus, that her thoughts were wandering back to the happy past, to the days of her infancy and childhood, or to her early and happy home. Poor sufferer!—She had given her deep affections, with her hand, to a man who had taken the first steps in intemperance. She had left her father's house full of joyous and buoyant hopes—hopes, alas, never to be realized, to spend a life of misery with a sot. Broken-hearted, cast out from the society of former friends, frowned upon by the 'good society' humane, spoken of as the miserable wife of a miserable drunkard, with no hand to help, and no heart to pity, she very soon became a tippler and a drunkard herself.

By the side of this wo-smitten mother kneeled a little girl of five or six years of age, down whose sallow cheeks tears were coursing, and who ever and anon exclaimed, 'Poor little Willie, must you die?' 'O, mother, must Willie die?' And then kissing the cold, clammy sweat from little 'Willie's' brow, she covered her face with her tattered apron and wept.

By the opposite corner of the chimney, and among the ashes that covered the hearth, sat a boy of about seven years, dragging from the half-dead embers a potato, which he broke open with the remark, 'Mother, give this to little Willie. May be he is hungry. I'm hungry, too, and so is sister; but Willie is sick; give him this, mother, do.'

'No, poor boy,' said the mother, 'Willie will never be hungry again. *He will soon be dead!*' This remark at once drew all the children around the mother and the dying child. The father was sitting on what was intended for a bedstead, having on neither shoes nor coat, and apparently indifferent to all that was passing around him. His head was resting on his breast, and his blurred and blood-shot eyes were fastened on the floor, as if he were afraid to look up at the sad and sorrowing group who were watching the countenance of the dying infant.

There was a moment of deep silence.—Not a sound was heard. Even the sobs of the little girl had ceased. Death was there. The very breathings of the household seemed suspended, when a slight shivering of the limbs of the infant, and a shriek from the half-conscious mother, told that the vital spark had fled.

And now, for the first time, the father moved. Slowly advancing to where his wife was seated, with quivering lips, he whispered, '*Is Willie dead?*'

'Yes, James, the poor babe is dead!' was the choking reply of the mother, who still sat gazing, as at first, on the face of the little one.

Without uttering another word, the long brutalized, but now melted father, left the house, uttering, as he left, '*My God, how long!*'

At this moment, a kind-hearted lady came in who had heard, but a few moments before, of the dangerous illness of the child. She had brought with her some medicine, but her angel visit was too late. The gentle spirit of the babe had fled, and it only remained for her to comfort the living. As she was doing this, I followed the father, related to him the circumstances that had led me to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

'I know it, sir,' said he. 'I have long, long known it. I have not always been what now you see me. Alcohol, and my unrestrained appetite, have brought me to this depth of degradation.'

'Why not, then, master that appetite? You have the power. Thousands have proved it.'

'Sir, I believe it. I have seen others, as far gone as myself, restored and made happy; but you are the first who has ever spoken to me on the subject, and I had too strong a passion for drinking, ever to think of reforming myself.'

'Well, will you not now make the effort?'

'I will. It has occupied my thoughts during the whole morning. And now in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me and made my family beggars.'

Rejoiced, to my inmost soul, to hear this manly resolution, I returned with him to the house, and, in due time made the fact known to his wife, and producing a copy of the pledge, *the whole family signed it upon the table which held the body of their dead child,* while all were affected to tears.

* * * * * * * *

Two years had passed away, and the incident was almost forgotten, when it was recalled to my mind by a warm greeting and shake of the hand, from a gentleman who was returning westward with a stock of dry goods which he had just purchased in New York.

IT WAS THE MAN WHO SIGNED THE TEMPERANCE PLEDGE BY THE BODY OF HIS DEAD CHILD.—*N. Y. Evangelist.*

Marriage.

One of the most remarkable features of this extraordinary institution is the successive changes it undergoes in the course of its history. When the young husband and wife first enter on their new relation, how little do they foresee of what is before them. As they take possesion for the first time of their new house, and enjoy its cheering aspect, its regularity and quiet, and its expression of domestic peace and joy, how little do they anticipate the trials and vicissitudes, the deep and yet unseen fountains of joy and sorrow which are in their future way! In a few years how changed! One after another has been added in various ways to the company which began only with two, until at length they find themselves presiding over children; relatives and domestics; the parents both involved in responsibilities from which they would have altogether shrunk, had they anticipated them at the begining. In a few years the happy circle must be broken in upon and scattered.—Death comes in and makes them one after another his prey; others may gradually arrive at maturity and leave their father's roof to seek other homes, and to return no more to the ark which sheltered them first, and at last the father and mother are left alone to spend their declining years at their solitary fireside, to look back upon scenes of captivity, trial and enjoyment which can never return. Such is the outline of the history of thousands of families.

Some After-Scenes of Battle.

On the field of Borodino.—Fifty days after the battle of Borodino, no less than 20,000 of the slain were found lying where they had fallen; and the whole plain was strewed with half buried carcases of men and horses intermingled with garments dyed in blood, and gnawed by dogs and vultures. 'As we were marching over the scene of the battle,' says Labaume, 'we heard a piteous sound at a distance; and, on reaching the spot, we found a French soldier stretched on the ground, with both his legs broken. 'I was wounded,' said he, 'on the day of the great battle; and, finding myself in a lonely place where I could gain no assistance, I dragged myself with my hands to the brink of a rivulet, and have lived nearly two months on grass and roots, and a few pieces of bread which I found among the dead bodies. At night I have lain in the carcases of dead horses, and with the flesh of these animals I have dressed my wounds.'

Hospital Scenes.—An eminent surgeon, present in the hospitals after the battle of Waterloo, says, 'The wounded French continued to be brought in for *several successive days*—and the British soldiers, who had in the morning been moved by the piteous cries of those they carried, I saw in the evening so hardened by the repetition of the scene and by fatigue as to become indifferent to the sufferings they occasioned?'

'It was now the *thirteenth day* after the battle. It is impossible to conceive the sufferings of men rudely carried at *such* a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited in an extraordinary degree; and in the glance of their eyes there was a character of fierceness which I never expected to witness in the human countenance. On the second day, the temporary excitement had subsided; and, turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: *Surgeon Major, Oh! how I suffer!* Dress my wounds! Doctor, I commend myself to you. Cut off my leg. Oh! I suffer too much! And when these entreaties were unavailing, you might hear in a weak, inward tone of despair, I shall die! I am a dead man!'

In the hospitals of Wilna there were left more than seventeen thousand dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors, and walls; and in the corridor of the Great Convent about fifteen hundred were pilled up transversely, like pigs of lead or iron!

GUIDE TO UNIVERSALISM. FIFTH EDITION. For sale at the Trumpet Office, No 37 Cornhill, 'THE PLAIN GUIDE TO UNIVERSALISM—designed to lead inquirers to the belief of that doctrine, and believers to the practice of it.' By THOMAS WHITTEMORE. This work consists of 408 pages, handsomely bound; and will be sold at the low price of ONE DOLLAR a copy.

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Rev. L. S. Everett, of Salem, Mass. said:

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The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

''GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

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CAPITAL PUNISHMENT.

SERMON II.

BY REV. EDWIN H. CHAPIN, OF CHARLESTOWN.

Capital Punishment Inexpedient.

'Overcome evil with good.'—Rom. xii. 21.

The advocate of Capital Punishment will say, that if not necessary as an act of absolute *self-protection*, this penalty is one of urgent expediency as *preventing crime*. That it not only removes the dangerous murderer from society, but it restrains him who has murder in his heart, from committing the *overt* act. Thus it is not only an executioner, but a guardian—an unsheathed sword placed before the awful sanctity of human life, whose edge not only falls upon the transgressor, but that frightens him who approaches for crime, by its dazzling and terrible keenness. So Capital Punishment is *expedient*—which is but another term here for *necessary*, since it is absolutely essential to the security of life. For, if you break down this barrier, you give looser reins to crime, and the licentious thirst for blood has not the awful severity of death to check it

It is this argument, the argument from expediency, in favor of Capital Punishment, that I propose to notice in this discourse. I have no doubt that it weighs heavily with many. This is the main argument in their minds—that if Capital Punishment was abolished, murder, and other capital crimes, would be committed with greater impunity. Could they be assured that individuals and society would be as secure in case of some other penalty—that crime would be no more frequent; they would, doubtless, willingly vote for the abolition of Capital Punishment. But, say they, 'it is an expedient to which we are driven by *necessity*.'

I would remark upon this argument, in the first place, that to me there is no expediency in this matter save that which may be dictatated by *necessity*. I cannot consent that human life may be violated by a mere *policy*, that selects this penalty as a bloody terror, to frighten men, without any deeper consideration. If society can be as secure, if life and that kind of honor that is dearer than life, can be preserved as well by other penalties, then the question of *expediency* is, with me, at an end. I hold that there is no right to take life except in *self-defence*—that which is not *right* is not *lawful*—that which is *unlawful* is *inexpedient*. If a midnight burglar attempts your life, and you prevent him, or if he takes the life of one of your family, and you secure him to deliver him up to justice, I hold that you have no right to slay him upon an after-consideration that his death may prevent like attacks in future. It must be clearly demonstrated both in this case, and in the case of Capital Punishment by society, that crime is *actually prevented*, that the death of the criminal is *positively necessary* to restrain others whose hands are all ready to repeat the bloody act. I cannot support the holding up of anything as a mere bugbear, of holding up a terror, without being assured that it accomplishes some good end. Least of all, can I consent that *life* shall be the sacrifice to the irrational and impotent experiment.

Again: I would remark upon this idea that many seem to have concerning the efficacy of Capital Punishment as a preventive of crime, that it is founded upon the erroneous notion that *a punishment is efficacious in proportion as it is severe*. I would reply to this, that it is not the *severity* but the *certainty* of punishment that constitutes its efficacy. No man would break open a store or pillage it, if he *knew*, if he was morally certain, that upon re-crossing its threshold he would be crushed to death. But he depends upon *chances*, he calculates to escape with impunity. So with any crime. The criminal calculates to escape with impunity. He has no intention of suffering the penalty at all, therefore its severity or its mildness weighs nothing in the scale. I am arguing now upon the general philosophy of punishment, shewing the motives that operate upon the mind of the criminal. The ground which I am combatting, assumes that the more *severe* the punishment, the more will the criminal be deterred. I maintain, that the more *certain* the punishment, the more will the criminal be deterred. Of course, a punishment must be severe enough to be felt as a punishment, but, if so, its *certainty* not its *severity*, will be the motive in the mind of the criminal. Now, if the objector says,—'Very well, you must acknowledge that if you make Capital Punishment *certain*, it will be efficacious;' I answer, that, in that point of view, there is no necessity for Capital Punishment, because there are other penalties equally certain; and if you would have Capital Punishment only because of its *certainty*, you abandon the chief ground on which it rests, namely, its *severity*. If you grant that punishment is efficacious in proportion to its certainty, I contend that Capital Punishment has no distinction in its favor above many other penalties, which are equally certain. But it is not practically felt that Capital Punishment is peculiarly certain, but that it is peculiarly *severe*, and men cling to it under the idea that its *severity* constitutes its efficacy—which, I say, is not the motive that operates upon the mind of the criminal. If the *severity* of a punishment constitutes its *efficacy*, why not affix Capital Punishment to *all* offences? It should, upon this ground, check them at once. If the *severity* of Capital Punishment constitutes eits ffiicacy, then the English code, dripping all over with blood, is indeed a wise one. Under that code, he who sets fire to a stack of hay, out in a field, with neither life nor house in danger, has been convicted of murder and executed. It was all right according to this principle. That execution might prevent men from setting fire to stacks of hay in future—though some wary rogue might calculate that such a punishment was too abhorrent to the better feelings of our nature to secure many executions under it, and that stacks of hay might be set on fire with more impunity than if the penalty were imprisonment, or a fine, which would be more likely to be enforced. If the *severity* of punishment constitutes its efficacy, be consistent, and affix Capital Punishment to all crimes. If it is answered to this, that there must be *degrees* of crime recognized, and that one penalty would confound all such degrees, then I say—affix Capital Punishment to the *worst* crimes. I can conceive of a worse crime than murder under some circumstances. Take the death-blow that is dealt under a sense of the keenest wrong—the blow that is dealt to the murderer of domestic peace—is this as bad as the vile seduction that lures innocence to its embrace and leaves it to die, while it goes unchecked and even applauded? Is it as bad as the smooth fraud, that cheats the weak man, and goes clad in silk and broadcloth?—You would make some distinction between degrees of crime, you say. Why not make it here—and imprison the insulted murderer in the one case, and hang up the seducer and the villian in the other?

The fact is, the philosophy of criminal jurisprudence is out of joint here. It would have punishment *severe*, because severity is efficacious; and then, when pressed to the conclusion that it is the *certainty* not the severity of punishment that ensures its efficacy, it would have Capital Punishment because it may be made certain; and when urged that other and milder penalties may be equally certain, it returns to the severity of the punishment as more *safe* than milder penalties; and when asked to be consistent, and affix the severest punishment to *all* crimes, it urges the confusion of *degrees* of guilt that would take place thereby; and when pressed to affix the severest penalty to the *blackest* sins, it throws itself upon the customs of society, and remains silent.

Now, I undertake to say, in the language of Montesquieu, that 'If we inquire into the cause of all human corruptions, we shall find that they proceed from the *impunity of crimes*, and not the *moderation of punishments*.' *Impunity*—that is the motive with the offender. He reasons not upon what his punishment is to be, but how he is to *evade* it. And, in cases of murder, how deeply, think you, does the *severity* of the penalty have an influence? Most murders are committed, it is probable, in hot blood. They ensue in a quarrel, or from the passionate dictates of revenge, or as security from detection in a lesser crime, and all glimpses of the penalty are lost sight of. Or, if the murder is a cool and calculated crime, then everything else is calculated, and *escape* is calculated among the rest. Now I do candidly believe that this penalty of death hinders no man, or at least very few men, if so disposed, from the commission of murder. Else, why do we see murders committed right under the shadow of the gallows, and amid the very excitement of an execution? Why, in the year 1822, one Lechler,* was executed, in Lancaster, Penn., for murder. An immense number of people witnessed the event. Among them was one Wilson, who in the evening met one Burns, with whom he was at variance, and stabbed him mortally. He was committed to jail, says a writer, 'and had the same irons put on him which had scarcely been lain off long enough by Lechler to get cold.' An execution took place at Paisley, in Scotland, in 1837, which was followed by many murders, in a district where this crime was rare. 'Very lately, in the State of Ohio,' says Mr. Rantoul in his Report in 1836, 'on the day in which a man was executed for the murder of his wife, under circumstances of peculiar cruelty, another man, near the place of execution, murdered his wife in the same manner.'

I might, doubtless, find many more instances of this kind. I do not say, at this stage of my argument, that Capital Punishment suggested these crimes, but I *do* say that their occurrence refutes the idea of its efficacy. I ask its advocates to show us where *is* its efficacy. It certainly does not lie in its *severity*. And if it does not lie in its severity, then so *severe* a punishment is not required. It has no more efficacy, then, than milder penalties. But all that can for one moment prop the administration of a punishment that takes life, is the fact of its necessity, as being a penalty of greater efficacy than any other. It is not so. Then society is no safer because of it. Let it be abolished, then. Let us not continue a punishment that takes one life for another with no practical benefit—let us not continue a punishment that contradicts what Eden, a celebrated writer on Penal Law, styles 'The unwritten law of God imprinted on the heart of man; that natural sympathy better felt than expressed, which forbids us to give unnecessary pain to each other; or, in fuller words, to extend the severity of punishments beyond what is essentially necessary to the preservation and morality of society.' Let us remember, in the language of the same writer, that 'nothing but the evident hand of necessity can authorize the destruction of mankind by the hand of man.'

I have thus examined the idea which seems to lie at the foundation of that tenacity with which men cling to Capital Punishment. Because it is a *severe* punishment it is not therefore *efficacious*, and there is no danger in a milder penalty from the mere fact that it *is* mild; since the efficacy of a punishment consists not in its degree of *severity*, but its degree of *certainty*. It is true, at this stage of our argument, we may admit that other penalties are no more certain than Capital Punishment, but they have *equal* claims as safeguards of society if they are *as* certain, and greater claims as being more humane, more beneficial, and more certain—which we intend to show.

But thus far I have been showing why other penalties are *as expedient* as Capital Punishment, without showing that Capital Punishment is positively inexpedient. This I now propose to do, from several reasons, which I must present briefly. I have not room in one discourse to bring up every argument, or to enter into statistical details. My object is to excite thought upon the subject, rather than to impart complete information, and if I do this, and present some of the leading arguments for the abolition of Capital Punishment on the ground of expediency, I shall be satisfied.

* I am indebted for this and many other facts, to the valuable Report of Mr. O'Sullivan, before the New-York Legislature.

In the *first* place, then, let me remark that Capital Punishment is inexpedient *because of the uncertainty of its infliction*, and therefore the chance of impunity to the criminal. Now there are some, it is quite probable, who view the attempt to abolish Capital Punishment as an effort of ill-judging mercy. They call it a weak philanthropy, or a morbid feeling. I think that this is a false charge. The attempt to abolish Capital Punishment is not an effort of weak pity, but a dictate of sound policy, and a regard to the true welfare of community.—We would have a penalty so reasonable that all reasonable minds must approve of it, and not so severe that it shall defeat its very objects. And why would we have all reasonable minds approve of it? Not alone because the criminal shall thereby suffer a less severe punishment, but because he will be more likely to suffer some punishment. Not because a morbid sympathy is excited in his behalf, but because his penalty being clearly seen to be just and humane, no room will be given for the existence of any morbid sympathy.—Now I find Capital Punishment to be an *uncertain* penalty. In the first place, under such a penalty, Juries have a great reluctance to convict a man of a capital crime. They will hang upon the least thread of evidence in his behalf and will acquit him by it. Once acquitted, he goes clear—*no* punishment is inflicted—although to every one it is plain that he deserves some retribution. Now, it may be replied to this, that the Jury is, perhaps, a packed one, selected by the prisoner himself, after many challenges, and is likely to have some friend of the criminal in its number who will hold out against all evidence, and thus procure his discharge. But, certainly, this is throwing a grave charge upon many men, and why is it, moreover, that this reluctance is not confined to Jurors? The Judge manifests it in discharging his heavy duty.—And why such a shudder at the sight of an executioner? Why is he, the agent of a just law, as many would term it,—why is he, the *executioner*, held in such universal abhorrence? An isolated being—a blood-spotted leper, among men; of whom men can say no more detestable thing, than that he is *the common hangman*. Is all this the product of *morbid feeling?* Does it spring from a desire that crime should go unpunished? Are men so heedless of their own security as to wish all murderers free? No—it is *not* a morbid feeling, but a sympathy created by re-action.—The true sentiment of justice in men's bosoms has been over-strained by the rude hand of the law—and this is the result. 'If men feel so,' some will say, 'it is evidently a diseased feeling—let them get rid of it.' I say, remove the *cause* of it. Your punishment is too severe. Men do not wish to give impunity to crime, but they shudder at violating the shrine of human life, and taking that boon which God alone can give. And this is why Juries so often acquit men. I know that it is possible that at times there may be packed Juries. But I cannot make this so sweeping a charge as to call it a general rule. Juries *do* have this reluctance to convict. In the year 1831, the Duke of Sussex, presented in the House of Lords, a petition of upwards of eleven hundred, who had either served, or were liable to serve as Jurors, praying that the House would abolish 'the penalty of death in all cases in which the legislative power cannot justify, in the eyes of God and man, that last and dreadful alternative—*the extermination of the offender*.' When,' said the Duke, in introducing this petition, 'when we see ninety-one names, on the first skin of the petition, of merchants and others, whose annual returns in trade amount to no less a sum than *ten millions* sterling, I think I have stated to your Lordships sufficient to convince you that this petition is entitled to great consideration and respect. These respectable persons state to your Lordships their own private feelings, and the situation to which they are frequently reduced in fulfilling their painful duties.' The following is an extract from the petition, in which, although they speak of the penalty of death as affixed to crimes against *property*, we may see the natural struggle that rises in any human bosom that is the arbiter of life and death, and that will account for the many acquittals that are made in the face of strong evidence, without referring that result to packed Juries, or to criminal confederates. 'In the present state of the law,' says the petition, 'Juries feel extremely reluctant to convict where the penal consequences of the offence excite a conscientious horror on their minds, lest the rigorous performance of their duty as Jurors should make them accessory to judicial murder. Hence in Courts of Justice a most unnecessary and painful struggle is occasioned, by the conflict of the feelings of a *just* humanity with the sense of the obligation of an oath.' Men even in the Jury-box, and under the sanctity of an oath, cannot be indifferent to the sentiments of humanity, unless, in the words of Lord Byron, 'we have twelve butchers for a Jury, and a Jeffries for a Judge.'

How often, too, is *insanity* rendered as a plea for murder! We seldom hear of it in other crimes. True, murder is more congenial to insanity than many other crimes.—Yet, if the penalty of murder were not *death*, but *imprisonment*, more would be convicted who plead insanity, since even in that case the security and discipline of a well-ordered prison would be better than perfect freedom and impunity. Capital Punishment is uncertain, then, because Jurors are reluctant to convict.

But, after the conviction has been secured, then come applications for *pardon*—or, at least, for *commutation*, and even the latter proves that the sober dictate of reason and humanity is more for imprisonment than for death—but the petition is often for pardon.—Now I know that there is, frequently, some ground for the charge of morbid sympathy here. Men pity the murderer, but not the *murdered*—they pity that man whose hands are stained with crime, but not the unprotected family of him who was called, suddenly and in violence from their bosom. *This* is undue and unjust, and should be corrected. But what is the *cause* of it? The severity of the penalty! If imprisonment was the punishment, there would be none, or but little of this. And, say what you will of the feeling, and grant that it goes too far, it comes from a legitimate source in the human heart. It will not do to dismiss it contemptuously, with the expression, '*morbid feeling!*' It is plainly an effect of reason and humanity, pleading against a punishment that is *unreasonable* and *inhuman*—it does not flow from a dislike of laws and penalties. It is a proof that 'penal laws are to check the arm of wickedness, not to wage war with the natural sentiments of the heart.' Men with the consciousness of perfect security cannot do in cool blood what the murderer did in a passion—take life. It is a dreadful extremity, and if there is anything morbid in connexion with the subject, it issues from that fact. Capital Punishment, then, is uncertain, because it excites a sympathy in behalf of the criminal that procures his pardon from all punishment.

I might add here, that Capital Punishment sometimes defeats the pardon of men who deserve to be pardoned, and in this way. After several immunities have been granted, the public mind becomes alarmed, and by the law of re-action goes to the other extreme, and *severity* is demanded. Then the next man that is convicted will be pretty sure to be hung, although he may really deserve acquittal more than many who have gone before him. 'Legislators should remember,' says Eden, 'that the *acerbity* of justice deadens its *execution*, and that the increase of human corruptions proceeds not from the *moderation* of human punishments, but from the *impunity* of criminals.'

Again: Capital Punishment is inexpedient, because *it excites the very passion that leads to murder, and violates the sanctity of the very principle that it would defend*. It should be a prime object of all laws to create a healthful public sentiment. They should aim below the *overt* act to the *motive*, and not confining themselves to the security of order, endeavor to foster *right dispositions*. Now, I ask, what is the position that the law takes in the case of Capital Punishment? Why, this—that as life has been taken *once*, it can only be atoned for by the life of him who was guilty of the violation. This, I say, is the position of the law. Now men of enlightened minds, of penetrating reason and legal knowledge, may see the difference between the exercise of this principle in the hands of the law, and in the hands of individuals—may see why the community may exercise it safely and individuals not; though I confess I am one who cannot see the principle in an aimable light in whatever position it is viewed. Still, I say, however this may be with enlightened and reasoning men, the great mass of minds, especially the ignorant and the vicious—the very men in whom you wish to plant sound and healthful sentiments, are not likely to become casuists upon the subject; but discern in Capital Punishment only a phase of the law of *retaliation*—'blow for blow, wound for wound, stripe for stripe.'—This principle, then, becomes sanctified to them by the example of the law. And this is the very principle that often leads to murder. The law has not taught them what it should teach them—to 'overcome evil with good;' but to overcome evil with *evil*; to atone for life with life. I grant that *you* might reason safely upon this subject, but these men do not reason at all; or if they do, they reason from the law as it *appears*, not as it *means*. Thus the strong principle of *revenge* is sanctified and nourished—which must be eradicated ere murder ceases from the land. Men in a passion reason, if they reason at all, as the law seems to reason in a full Court of Justice—men without efficient means of legal justification, reason *individually*, as the law seems to reasons, and assume as individuals a right which the law pretends can only be held by community—the right to take life for life.

But let us look further at this matter. One would naturally think that the best way to secure life, would be to inculcate its inviolable *sanctity*—to teach impressively that as God breathed it into this human organism, God alone can dismiss it hence. Let it so teach. How emphatically might it so teach, if it refused to shed even the blood of the criminal who has taken life! Yes, there he is, a red-handed man, who has cleft the heart of his brother, and taken from him that which no human power can bestow. Yet all that the law does, is to lay its hand upon him that he do so no more. This principle of life must not be risked by his freedom, but even in *him* it must be respected. So precious is *life* that the law regards it even in him.—True Justice, that is God's agent upon the earth, the likest Him in its beneficent legislation and its harmonious order—that administers to protect, and punishes to reform—pauses before the awful sanctity of life. The sword she bears is given as a symbol of authority, but not as an instrument of death. There is one who has taken life, but she has no power to take life in return. If she takes property, she can also repay; if she deprives of liberty, she can also set free; but life she cannot give again. It is like no other principle. God alone is its Arbiter. She sheathes her sword, shudders at and punishes the crime; but ventures not herself to break the very law to which she points the criminal; the law written by God's own finger; proclaimed by God's own voice—'Thou shalt not kill.'

Is not this the way to inculcate the preciousness of life, and to show to men the awful guilt of murder? But how is it shown now? How is the preciousness of life made known? Why by the taking of life. Life is shown to be sacred by the muffling cap, the hangman, and the gallows. Think you men can well see how this demonstrates its sanctity?

But I wish to look a little further into this matter; for it is, at bottom, the great objection to Capital Punishment. I ask, is it not true that familiarity with blood ceases to make it precious? Is it not so with soldiers, with pirates, with murderers? Does it not seem natural that the *first* murder should excite more horror than the *second*, or the *tenth*? This, I believe, is a sound principle—that familiarity with the sacrifice of life is apt to beget a disregard for life. I have already alluded to the fact that murders are committed under the very gallows. Certainly it is not *there* that the preciousness of life is taught. A curious instance of the operation of this principle is related by the celebrated Volney. Just after the Reign of Terror, that awful epoch when blood ran free as water, and moistened the earth instead of rain from heaven, and cried with ten thousand gory lips from the ground—just after that time, he relates that he was powerfully affected by the spectacle of crowds of children, in different parts of France, guillotining cats and chickens for sport. Even *childhood* had become inured to sights of blood, and imitated the most frightful tragedies for *sport!* 'Away with this cruelty from the State,' says Cicero,*—'allow it not, O judges, to prevail any longer in the Commonwealth. It has not only the fatal effect of cutting off so many of your fellow-citizens in a most atrocious manner, but it hath even banished from men of the mildest disposition, the sentiment of mercy, by the familiar practice of slaughter.'

Now it is granted that executions in our country, are, at the most, rare, and therefore the mind is not familiar with them; still as far as they occur, I say, instead of checking the disposition to disregard human life, they are calculated to nourish it. How much curiosity and effort are expended, as if an execution were a raree-show! Look at the recent instance of one man travelling some three hundred miles to witness that purposed execution in New-York, which was prevented by such a dreadful catastrophe. See the apprentices on board the Somers, pointing at the dead bodies of their late comrades, and laughing,—see the crowds of sharpers, thieves, harlots, yea, murderers, that throng the place of execution. Look candidly at all these things, and ask, if, instead of begetting a healthful sentiment on this subject—if, instead of creating a reverence for life, Capital Punishment does not produce indifference, heartlessness, callousness, yea, murder? Why if Capital Punishment, is indeed a salutary terror, have some States abolished hanging in public, holding their executions in the prison-yards? Plainly, because they produce more evil than good, and brutalize instead of softening hearts already prone to crime.

I say, then, that Capital Punishment is inexpedient, because it excites the very passion that leads to murder, and violates the sanctity of the very principle that it is established to defend.

Once more: Capital Punishment is inexpedient, because *wherever it is adopted among civilized nations, crimes prevail more than in those nations where it is abolished—or more during the period of its existence in a nation, than they do during the periods of its discontinuance in the same nation;* thus showing a connection between bloody *penalties* and bloody *deeds*, that stands almost in the relation of *cause* and *effect*. This is a matter of statistics. Let us look at a few instances.—Leopold, the Grand Duke of Tuscany, abolished the penalty of death, at first, as an *experiment*. What was the result of that experiment? It was such as to induce him, after twenty-one years' trial, to decree the abolition of Capital Punishment forever; 'for,' said he, '*all* crimes have diminished, and those of an atrocious nature have become extremely rare.' 'In Tuscany,' says Mr. Livingston, quoting Franklin as authority, 'where murder was not punished with death, only *five* had been committed in *twenty years;* while in Rome, where that punishment is inflicted with great pomp and parade, *sixty* murders were committed in the short space of *three months*, in the city and vicinity . . . . . the manners, principles and religion of the inhabitants of Tuscany and those of Rome are exactly the same. The abolition of death alone as a punishment for murder, produced this difference in the moral character of the two nations.' Bonaparte restored Capital Punishment in Tuscany. 'On comparing three successive periods of twenty years,' says Mr. L. 'in the first period Capital Punishment existing, in the second abolished, and in the third again restored, it is found that fewer crimes, and fewer murders were perpetrated in the middle twenty years, while no executions took place, than in either the preceding or succeeding twenty years, while the scaffold was in use.' So, you will perceive, that the change could be owing to nothing but the abolition of Capital Punishment.

Elizabeth of Russia, did not inflict the punishment of death. The experiment was so successful as to recommend itself to her successor, Catherine the Great, who never employed Capital Punishment except in some rare cases of crime against the state. From that time to the present, Capital Punishment has been inflicted in Russia, but twice. Count de Segur says, that Russia is one of the countries in which the least number of murders is committed, and adopts the following profound saying of Catherine: 'We must punish crime without imitating it; the penalty of death is rarely any thing but a useless barbarity.' Such, O Legislators of free America, is the language of a Russian sovereign.

Says a writer, 'During the time that amiable and kind-hearted man, Sir James Mackintosh, was Recorder of Bombay, a period of seven years, the punishment of death was *entirely discontinued*. If the experiment ever was to fail, its failure might have been expected in such a place as Bombay—a crowded Indian sea-port, composed of a mixed and shifting population. But what was the result? It had been most successful; for Sir J. Mackintosh declared from the bench, in his last charge, when he was about to return to England, that the district had been governed without Capital Punishment, and with no diminution in the security of the lives and property of man.' This at least shows that the security of society is not in Capital Punishment.

I could refer you to other instances of successful experiment in this matter—could show you that the crime of murder keeps pace with Capital Punishment—but have not time to enter into further details. Enough has been said to show that at least Capital Punishment has no efficacy to restrain murder, or to shield society from violent crime—that, on the other hand, it has a tendency to produce violence, and by imitating a crime to increase the very evil it should diminish.

Thus, my friends, the argument for the *expediency* of Capital Punishment, from the assumption that it tends to restrain violence, and to shield community from crime, is met by facts—showing that it not only does *not* exercise this conservative or protective influence, but that it is positively *inexpedient*. All outward penalties must be more or less imperfect—all human laws evince the frailty and the sin of man. There is nothing that can effectually stay crime, but the *disposition* that is fostered by christian principle. But that which comes next in efficacy to this inward power, is the spirit of Christianity manifested in legislation—in our laws and penalties. If these laws and penalties breathe revenge and violence, the maladies of society will only be aggravated—if these rest upon the great mandate of our text—the Christian mode, the Christian expediency of overcoming evil with good; these social diseases, if not eradicated, will at least be soothed and diminished. 'Overcome evil with *good*,' is a mighty principle! It shall accomplish more in one brief hour than years of iron torture, bloody racks, and fearful gibbets. It shall appeal to man in the power of kindness, and even while punishing, seek to restore. It shall enact no partial penalty, but seek the good of community, of the criminal, of *all*.

There is one other consideration which I wish to present here, that seems, of itself, sufficient to counterbalance all the benefit that is derived from the penalty of Capital Punishment, viewed as a mere expedient—which, of itself, calls for the abolition of that penalty, unless we are *assured, solemnly* assured, that in no other way can life and safety be preserved. I allude to the fact that *men are often executed who are entirely* INNOCENT. It is said that upwards of *one hundred* cases of this kind are known in the annals of English jurisprudence. And how many in this country, the Omniscient only can know. Think of this, and shudder. Upwards of one hundred men, have gone, innocent, to a felon's grave! Gone, amid maledictions and denunciations, *knowing that they were innocent*, yet led on by an irresistible power to their execution. Is it not horrid to think of? May we not well pause, and weigh the benefits of a penalty that incurs such fearful liabilities? Who, in fact, is safe? Human tribunals are fallible—circumstancial evidence is often strong, apparently irresistible; and who, I ask, though free from crime as the innocent babe, may not become entangled in its toils? You and I are as liable to be unjustly executed as many innocent men who have been. It is miserable consolation to the innocent man to think that he shall one day be found guiltless, and flags waved and cannon discharged above his grave. Paley, who with a christian heart and an acute intellect, held, in some respects, a strange morality, says, that 'he who falls by a mistaken sentence, may be considered as falling for his country, while he suffers under the operation of those rules by the general effect and tendency of which the welfare of the community is maintained and upheld.' To which Sir Samuel Romilly has well replied,—'When the innocent become the victims of the law, the law *is not merely inefficient*, it does not merely fail of accomplishing its intended object, *it injures the persons it was meant to protect*, it creates the very evil it was to cure, and destroys the security it was made to preserve.' This, I say, was a sound answer. Do you not perceive that it virtually matters but little to the innocent man, whether he dies by felon-hands, or by the law, seeing he dies undeservingly. Again: do you not see the inexpediency of Capital Punishment, in this point of view, that when an innocent person has been executed it is calculated to weaken confidence in tribunals of justice, and to lower the majesty of the law in the eyes of unthinking men—the very men who need to feel its necessity?

Now, this danger of executing the innocent is not a mere bug-bear, a *supposition* conjured up to help our argument. It has been the case fearfully too often. I said, upwards of one hundred instances have occurred in the history of English jurisprudence. Mr. O'Sullivan, in his Report before the Legislature of New-York, specifies the trains of evidence that, in several instances, have been the foundation of the execution of innocent men.—'There have been cases,' says he, 'in which groans have been heard in the apartment of the crime, which have attracted the steps of those on whose testimony the case has turned—when on proceeding to the spot, they have found a man bending over the murdered body, a lantern in the left hand, and the knife yet dripping with the warm current, in the blood-stained right, with horror-striken countenance, and lips which in the presence of the dead, seemed to refuse to deny the crime, in the very act of which he is thus surprised—yet the man has been, many years after, when his *memory* alone could be benefitted by the discovery, ascertained *not* to have been the murderer. There have been cases in which a father has been found murdered in an out-house, the only person at home being a son, sworn by a sister to have been dissolute and undutiful, and anxious for the death of the father, and succession to the family property—when the track of his shoes in the snow is found from the house to the spot of the murder, and the hammer with which it was committed, (known as his own) found, on a search in a corner of one of his private drawers, with the bloody evidence of the deed only imperfectly effaced from it—and yet the son has been innocent! The sister, years after, on her death-bed, confessing herself the fratricide as well as the parricide. There have been cases in which two men have been seen fighting in a field—an old enmity existing between them—the one found dead, killed by a stroke from a pitch-fork known as belonging to the other, and which the other had been carrying—the pitch-fork lying by the side of the murdered man; and yet its owner has been afterwards found not to have been the author of the murder of which it had been the instrument—the true murderer sitting on the jury that tried him!'

Such, my friends, have been some of the fallibilities of the criminal law. There are horrid deaths enough—death by scorching flame, by racking torture, by being crushed under some immovable weight, and smothered; but of all deaths the most horrid are, that which is the result of being buried alive, and that in which a man dies by the hands of the law as a *criminal*, yet *innocent*. Which of these two is the worst, they only can know who experience, in either case, its dying pangs.

But is it not time that we were awake to the matter of the abolition of Capital Punishment? Awake to it, as a matter of sound policy—as a matter of social and individual security. Upon each one of us, individually, rests the execution of this penalty. It is your voice, it is mine, so long as we uphold it, that condemns a man to death. The judge, the executioner, is but our agent. Consider what sound policy, what true justice, what reason, and above all, what Christianity requires us to do. Consider the uncertainty of Capital Punishment. Consider its great disregard of the sanctity of life. Consider the increase of crime under its administration, the decrease of crime when it is abolished—and then consider the innocent men who have suffered un-

* As quoted by Mr. O'Sullivan.

der it, that had imprisonment been the penalty might have lived to be restored in honor and in peace back to society. Let me close with this point, and if I appeal to your feelings in doing so, remember that I do not draw upon imagination, but from fatal facts.

Let us look upon the man who dies guiltless, and yet who dies a felon's death. His last hour has come. Time and disease have been forestalled by *justice*. Let us enter his dungeon. Nay, look not around!—this is the common furniture of a prison, especially of the last abode of him, who, according to legal ethics, as he has sinned deeply must be sinned against in return. Look not around, but look at *him*—the doomed man. Is there not a dreadful calmness in his face, more awful than the malignity of guilt? But it is a fitful countenance, for now it is wild and fevered—as if the insulted soul were stunned with amazement at the suddenness and weight of its charge, or would rend its very clay to plead its innocence. He has parted from the few who loved him to the last. Perhaps there was but *one*. He kissed the cold lips, beneath which a heart was breaking, and, Oh!—thought to curdle the very blood in its fountain—perhaps over the embers even of *that* heart, a suspicion of his guilt is brooding like a spectre. But the time flies. Hark! it is the bell-toll—saying to him, *'Come! come! to a* FELON'S *death!'* He is bewildered, he is amazed, he weeps, he says over the mockery of a prayer with stony lips as they lead him to the gibbet, with muffled feet, and creaking wheels, and doleful death-march. And what a crowd is there! Fashionable folly, rude profaneness, inebriety, thieving, lust, hoarse jesting with the executioner and the rope.—One more prayer—and his time has come.—The fatal cap is drawn. Stop! stop! the multitude heaves like the billows of a yawning sea. Conscience has done its work at last! A man staggers pale and moist through the dense crowd, and lifts his clammy hands, and screams with agonized voice, *'I* am the murderer, not he!' Raise him up—raise up that INNOCENT man—let him hear it! Alas! it is too late. You may canonize his memory, but his spirit was bent too far. In that last struggle, it rushed from the presence of incredulous man, shrieking, *'Innocent! innocent!'* up to the merciful God.

The Trumpet and Magazine.

BOSTON, SATURDAY, FEB. 25, 1843.

Meeting at Lynn.

Another storm—gloomy prospects—meeting at Lynn—postponed in the forenoon—great gathering in the afternoon and evening—Lyceum Hall—cause in Lynn, &c. &c.

Storm after storm has come upon us for a few weeks past. Last week a storm of snow begun on Tuesday morning and continued through the day and night. True to the determination to be at the meeting in Lynn on Wednesday, we repaired to the depot of the Eastern Railroad in Boston to take the quarter past 9 o'clock train. But the Agent assured us, there were no engines at this end of the road; they had all been sent down the night before to clear the track, and none had come back. The 7 o'clock train on Wednesday had not gone; and when a train would go, he could not tell. A gloomy prospect, thought we. While waiting at the depot, several Unitarian clergyman and delegates came in, who were on their way, or rather desired to be on their way to Dorchester, to attend the installation of Rev. Mr. Bigelow. At length in something like an hour after the proper time, a train arrived *from* Lynn, which started immediately on its return, and we took passage, with a few other friends bound to the Conference.

We found the friends in Lynn in low spirits.—They knew not what to do. Should the meeting be put off until the next day? or should they proceed? Very few had arrived from the neighboring towns, and there were not more than fifty persons present. It was at last agreed (about half past eleven) that meeting should be holden in the afternoon; that the bells of the Universalist Churches should be rung; and service should be commenced at 2 o'clock. But before 1 o'clock it was apparent, that the resolution to go on with the meeting was a wise one; for the friends from Salem, Danvers and Marblehead, who had been disappointed of their passage upon the Railroad, came pouring into town in sleighs, and at 2 o'clock a large number had assembled.

Lyceum Hall, which had been engaged for the occasion, is a splendid and spacious room. It is of the whole size of the building, and it is said it will seat comfortably about 1000 persons.—Neither of the Universalist Churches in that town would accommodate so many. Contrary to all expectation in the morning, the Hall was filled. The services proceeded as they usually do in a Conference Meeting, with this exception, that we think we *never* heard the singing equalled. Whether it was that we sung more with the spirit than usual, or whether some other circumstance produced it, we will not say; but surely we never heard such a chorus of praise.—Imagine from 800 to 1000 persons, all engaged, all familiar with the music, all inspired by the sentiments, and you may have some conception of the volume of praise which ascended to heaven. The Conference Hymns only were used, each family of Universalists bringing one or two copies of the work. The clergy present in the afternoon were Brs. Everett, of Salem, Austin, of Danvers, Gardner, of Iowa City, (providentially present,) Willis, of Cambridgeport, Damon, of Lynn, and ourself. Br. Atkinson, of Marblehead, did not venture to come over. Each of the brethren present endeavored to make the meeting interesting and *profitable*. Many of the laymen engaged in the services; and we were truly happy to perceive that they are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The afternoon service continued two hours and a half. Every exertion was made by our friends at Lynn, to see that all visitors from other towns were accommodated. Their kindness will be long remembered.

The services of the evening commenced at half past *6 o'clock*. By *this* time the Hall had become filled to its utmost capacity. Seats were carried into the aisles, which were all filled; and in looking upon the mingled throng, one seemed to be beholding a sea of heads. Perhaps this service was the more interesting of the two. A large number took part in the exercises. All the speakers were interesting and profitable in their remarks; but we were peculiarly touched with the testimony of those who had recently been brought to the knowledge of the truth. One young man arose and spoke as follows:—'I once lived in this town,' said he. 'I made myself miserable and low by my sins. You do not know me, for I am in one sense in a disguise. I used to be a loafer about your streets—I have slept in barns and sheds, and any place into which I could creep. I used to be a drunkard. It has been said (added he) that Universalism never produces conversion, never begets a change of heart, never produces a reformation of life. Look at me. I offer myself as a refutation of that objection.' Said he, 'I will tell you who I am, and then you will remember me. My name is P—— B——.' On his mentioning his name, there was a rush of interest through the audience. He had been redeemed by the power of the gospel and turned from the evil of his ways. May the Lord bless him, and make him faithful always. Another gentleman somewhat advanced in life arose. He had, he said, 'been a great opposer to Universalism.' 'I have often said if I believed that doctrine, I would launch out *into* all sin; I would lie, and steal, and murder. But my conscience used to condemn me even then when I said so.—I knew better; but I wished to say something evil of that doctrine that I was so much prejudiced against. But I thank God that my eyes are opened; I now love this doctrine; it gives me great peace; I desire to live and die in this faith; I hope I shall not dishonor it,' &c. Some gentleman at our side whispered, that he (the last speaker) was the last of the five Trustees of one of the Christian Societies that had been brought to the knowledge of the truth. The Meeting-House, congregation, trustees and all, are now devoted to the interests of Universalism.

Soon after arose Rev. B. F. Newhall, of Saugus, who has embraced Universalism within a year or two. He spoke first of the condition of our cause in that town. There were some discouragements; but there were some persons in that town who loved the gospel, and whose souls had felt its power. He spoke of the prejudice and enmity which reigned in some hearts in Saugus against the truth; and from this he turned very naturally to what used to be the state of his own mind in regard to Universalism. He early experienced religion, and felt his heart touched with the sweet influences of the love of God. But he had a strong prejudice against Universalists—he remembered well how he used to feel. But he began to inquire, to *think* for himself, to pray earnestly for light; and the more he thought and the more he prayed, the nearer he drew to the doctrine of the final happiness of all men. This was the only doctrine which resulted from just views of the love of God. When it became known that he was inclining to this doctrine, he was cautioned not to *avow* it; he could have retained his fellowship with his former brethren, notwithstanding his faith, if he had not *avowed* it. When he preached the great principles which lead to Universalism, no fault was found; he remembered one discourse, concerning the love of God, in which he laid down premises from which no other doctrine but Universalism could flow, and it was thought by his former brethren one of the best sermons he ever preached in the world. But he could not hide his light, and therefore avowed his faith in Christ as a Universal Saviour, and then he was called, like Paul, to labor and suffer reproch.

From the above our readers will get an idea of the late meeting at Lynn. It was a good meeting—it was a happy meeting—it was a very large meeting—it was a profitable meeting.

> My willing soul would stay
> In such a frame as this;
> And sit and sing herself away
> To everlasting bliss.

Elder Himes' Safe.

Elder Himes is one of the leaders of the Miller party. He insists that the world is coming to an end in the course of the year 1843, and perhaps very soon. But whatever the Elder's faith may be, it is certain *that he has recently purchased one of Thayer & Edwards' Salamander Safes, and it is put up in his office.* Now if the Elder believes the world is coming to an end so soon, what does he want of this Safe?

1. Is he fearful that he is not one of the *righteous?* Does he think he shall not be caught up into the air when the earth is burned? and does he intend to creep into this Salamander Safe?—Now, this is not a bad plan. The Elder wants two strings to his bow. If he is one of the righteous (of which he has some doubt) then he will be saved from the flames by being removed from the earth during the burning; but if it shall turn out that he is *not* one of the righteous (which is more probable,) he intends to be locked up in the Safe, and thus be secured from the fire. If the Elder has driven some people out of their wits, it is certain he has got a little cunning left to himself.

2. But there is another view we may take of this subject. We understand the Elder has made large sums of money by the Miller excitement.—He has, we believe, kept three or four presses running continually, and has sold large quantities of papers and books. He has made a large amount of money. The public may see some proof of it in his dress, for he is clad much better than he used to be. He keeps a large Salamander Safe to protect his cash from fire in case the building burns, as well as from thieves. Now is not this Elder a shrewd man? He does not wish to lose his cash, which has accrued to him from the excitement and the building which he occupies, is in as great danger of being consumed, by an accidental conflagration, as any other building. Is it not wise then for him to buy a Salamander Safe?

To be sure, the Elder preaches that the world is coming to an end very speedily; and if the world is so soon to end, we see no reason why the Elder should desire to hoard up cash in iron chests. Will he please to explain this a little?—He is making exertions to amass wealth. Where the excitement dies away a little, he is sure to add fuel to the fire to keep it going, even though he makes people insane. It is a money-making concern; and if the rum-sellers may make money out of what injures the community, why may not others do the same? Does not the Elder need an iron Safe? But we see no reason why *he* should desire to be rich? If his doctrine be true, what does he need of wealth and Salamander Safes?—Will not this transaction lead honest people to suspect that he is playing a deep game upon the credulity of the community, to make himself rich? and that he believes no more in the speedy end of the world than other folks?

☞The article on Capital Punishment in our last, giving an account of the debate in the Parliament of the savages of the Windward Islands, was taken *from* Tyermann and Bennett's Journal.

Think of it.

There is one fact, which is deserving public attention. In the controversy now going on in regard to capital punishment, *all* the orthodox editors, and clergy defend it. They plead for *severe* punishments; they plead for the continuance of the gallows. Rev. Mr. Cheever, of New York, (of Deacon Giles' memory) is defending it in that city; Rev. Parsons Cooke read a sermon in favor of it in the State House in Boston; the 'Puritan' and other orthodox papers in this region are giving their influence to it; and several of the orthodox clergy have preached and *published* discourses on the same side. Now, this is not to be wondered at. They believe in ENDLESS punishment; they believe that men will be tormented endlessly by their Creator without any design to do them good. It is perfectly in character therefore for them to defend the scaffold and the gallows. If they love the doctrine of endless torture, they can rejoice in the view of blood; the cries of the fallen will be music in their ears. Or to speak more mildly, if they can contemplate the *hell* in which they believe, without pain, no wonder that they can look unmoved upon the gallows. All unmerciful punishments are to be classed together.

On the other hand, the Universalists, with few exceptions, are opposed to capital punishment.—They are doing all in their power to cleanse our Statute books from that foul stain. And not only they, but the kind hearted every where, the meek, the mild, join their prayers together for a consummation so devoutly to be wished. We do not intend to say, that none but Universalists are opposed to capital punishment. There are many in other sects, whose hearts revolt at the doctrine of endless torture, *but still who have not* formally renounced it, who are utterly opposed to taking human life as a penalty. This reformation will go on, we are persuaded, until philanthropy and love are entirely successful.

The abettors of endless misery would fain persuade the public, that the opposition to capital punishment proceeds from a morbid feeling of sympathy. We think the effort springs from a healthy state of the public mind; we think it springs from sound views of scripture, of the rights of human government and of benevolence. We suspect the partialist clergy begin to feel, that if capital punishment be abolished, their cruel creeds must soon follow. For how long will men tolerate the doctrine of ENDLESS TORTURE, after they have punished the laws from all vindictive penalties? We can see very clearly, that the partialist clergy have reason for alarm.

Dr. Sharp's Sermon.

Rev. Daniel Sharp, D. D. is the pastor of the Third Baptist Church in this city. He is a divine, we hesitate not to say, who, for intelligence, for fidelity to the denomination to which he belongs, and to the society and church over which he is placed, for his kindness and manly bearing to other sects, and for the christian virtues in general, is not surpassed by any clergyman in Boston. We remember Dr. Sharp nearly thirty years ago. He was the contemporary and bosom friend of such men as Gano of Providence; Baldwin, Winchell and Wayland of this city; Jacobs, of Cambridgeport; Grafton, of Newton, &c. &c. men who were once the pride and boast of the Baptist denomination.

When Elder Knapp was brought to Boston, by such men as Messrs. Stowe and Neal, Dr. Sharp could not give him cordial co-operation; he did not approve his course; he believed it would be eventually detrimental to the cause of pure religion; and he stood aloof therefore, taking occasion, we believe, in a few instances to hear the Elder, on the ground, we suppose, of 'proving all things.' The Dr. was placed in a peculiar situation. The class of christians whom he loved, seemed to be running mad with the Knapp fanaticism; and he thought it his duty to discountenance it. Former friends grew cold; vast numbers were added to the other Baptist churches, and few to his own; his congregation was, in this manner, thrown somewhat in the shade; some were induced to withdraw from him; and in our opinion he has been called to taste of what the New Testament writers call suffering for righteousness sake.

The sermon before us, from Phil. ii. 2, 3, was preached on Oct. 9, 1842, which the Dr. describes as the 'commencement of another associational year.'

After certain very profitable suggestions, the Dr. approaches the subject of the excitement to which we have referred. He speaks of the 'peculiar combination of circumstances,' of the effect it had upon his society and church, and of his own conscientious scruples, in the following terms:

From a peculiar combination of circumstances our number during the past year has been greatly diminished. This fact, in contrast with the great accessions made to other churches in this city, has induced in many minds a feeling of discouragement, and in some a feeling of dissatisfaction. You cannot suppose that, under these circumstances, your Pastor has been a stranger to occasional despondency or distressing solicitude in regard to the continuance of a relation which had so long, and up to this period, without a solitary interuption, so harmoniously and happily subsisted. He knew that on himself to a great degree, would the responsibility rest of introducing 'new measures' into his congregation, or of preventing them; he knew also, that by their introduction, the church would be increased; many old friends would be pleased and many new ones gained.—Now, whether your Pastor has ever been converted or not,—a fact about which many have expressed their doubts,—it cannot be supposed that he could be indifferent to the continued attachment of his friends; or to the temporal benefits resulting from large accessions to the church. He knew, as well as any one could tell him, before that consideration was presented to him, that the pecuniary burdens of the society would thereby be lightened; and that many would be gratified, whose wishes he would have delighted to consult. But his judgement, his conscience, his sense of religious propriety; all his earliest and all his later habits; all his experience, all his observation; and all his convictions of the ultimate result of such measures on the moral and religious character of the church would not allow him to do, what other ministers felt at liberty to do. And yet, he knew before it happened, just as well as he has known since,—and uttered the prediction to some of the brethren in the ministry,—that, adopting these measures, they would be thought to have all the religion and himself little or none. He knew that, if he stood to his convictions and principles, he would suffer an almost total eclipse; but he knew also, as he does now, that the period of his obscuration would not last forever.

His mind remains the same. Not a shadow of a doubt has passed over it, as to the rectitude and propriety of the course he pursued. See the following section of the discourse.

It was with this foresight of the future, after days of anxiety and nights of sleepless thought, that your Pastor decided that he could not, without sinning against his own conscience and betraying, as he believed, the interests of truth and christianity, pursue any other course than that which he had pursued ever since he was a minister; nor has he ever had one misgiving thought, that he decided incorrectly. Nothing has occurred or is occurring to bring the shadow of a doubt over his mind, as to the propriety of his course. He knows that he was right. So entirely confident is he of this; that were he again placed in the same position, and subjected to the same trials, the same alienations, the same denunciations, and the same loss of friends, he would not swerve a hair-breadth from the course he pursued; except in one thing, instead of being silent, and bearing in quietness personal indignities and coarse and bitter rebukes, he would give his views publicly and explicitly, on the novel system of Evangelism, its measures and tendencies.

It may be necessary for him to speak more fully. Should a repetition of past scenes occur, he shall follow out the same general course he has pursued, except in bearing quietly 'personal indignities, and coarse and bitter rebukes.' He will speak out his convictions at length. To use his own words,—

Should occasion call for it, he will show *who* and *what* modern Evangelists are. He will show the unavoidably deleterious influence of the system of Evangelism as now pursued, on the Evangelists themselves. He will show, that the position and functions which they claim, and are allowed to exercise, tend to make them arrogant, despotic, vituperative, mercenary, and reckless in hastening multitudes into the churches; since they do not share the responsibilities of a Pastor, who is to abide the good or bad effects of such an indiscriminate increase. He will also show that Evangelists although good men, are under strong temptations to pursue an eccentric, and extravagant course; which, as it excites curiosity, attracts crowds: but is sure ultimately to bring the christian ministry and the christian religion into utter contempt; and that none but a heartless, coarse-minded, self-seeking man, would force himself on a minister who did not desire his services. He will also show the indelicacy and unkindness of any church in *virtually* forcing an Evangelist upon a Pastor, because the former happens to have some striking peculiarities. He will show, that it is a practical declaration, 'we would employ a person that can do your work better than you can *yourself*;' that is an encroachment on the office of a Pastor; and that no minister who clearly understands his own duties, or possesses a proper self-respect ought to submit to it; and that, whether intended or not by the churches, the effect of employing such helpers is to degrade their Pastors; to fill them with discouraging fears; to paralyze their efforts; to destroy the mutual confidence and respect which ought to subsist between them and their people; to unsettle, and render fluctuating and undesirable that connexion which, next to the marriage relation, should be considered sacred and inviolable.

And he can, and will make it appear, should it seem necessary, that this system of Evangelism is not less alarming, in that it will deter pious men, of good talents, sound learning and decent worldly prospects, from becoming ministers in our denomination; that, if this system continues to be patronized, a class of men, disqualified by mental imbecility for any other profession, and by idleness for any mechanical employment, will be found in the ministerial office, who will be ready to play a first, second, or third part, as their patrons may deign to assign them, rather than not obtain an easy although it be a vagrant support.

And should the crisis call for it, your Pastor will show the pernicious effects of modern Evangelism on the moral and religious character of the churches. He will not find it difficult to convince you, that mere religious excitement will be deemed every thing; and the developement of a beautiful religious character will be considered nothing; that additions to the churches will be substituted for conversions; and evanescent emotions for a scriptural faith and perseverance in well-doing,—whilst disunion, disorganization and apostacy, will take the place of that union, harmony, and well-established belief, which were once the glory and strength of our churches.

Notwithstanding the deep feeling we have in our own soul, we almost hesitate to commend what the Dr. here says, lest it should make some of his false brethren more opposed to him than they now are. They will cry, 'See, see how his course pleases the Universalists; see how it pleases the ungodly.' We shall therefore make but few remarks. We are glad to see the notice which the 'Recorder' has given of this sermon, written in a strain of careful commendation.

Thanks to Br. Thayer.

We feel quite obliged to Br. Thayer, of the 'Star and Palladium,' for his article in the last number of that paper, entitled 'Proposals for a new paper.' From what he says, we infer that he is heart-sick of the profusion of cards of thanks, begging articles, notices of donation parties, Cornucopian Rallies, charity porringers, &c. &c., with which certain of our papers have abounded. Such things are not in good taste;—they serve to lower the character of our journals; and we do not believe they are necessary. We acknowledge each editor has the right to do as he pleases; we speak for the good of the denomination, and to preserve the high character of our denominational papers.

The Outside.

Our outside does not present the usual variety to-day, but it is *rich*, unusually rich. The sermon on Capital Punishment, from the pen of Br. Chapin, is a powerful production, and ought to be read again and again. The article on the last page from the pen of Br. Le Fevre is very interesting, and taken in connexion with the other valuable articles, makes one of the best outsides we have given for a long time.

Death of Bishop Griswold.

Bishop Griswold, of the Episcopal Church, departed this life very suddenly, on Wednesday 15th inst. He was a kind man, catholic in his feelings, respectful to all sects, and his death has created a wide sensation. We copy the following account of his death from the 'Christian Witness.'

On the afternoon of Wednesday last, the Bishop left home in his usual health, to call upon the assistant bishop, and on reaching his house he suddenly fell upon the side-walk, before the window of Bishop Eastburn's study. An individual a few paces off saw him fall, and immediately coming to his assistance, helped him to rise. He asked the bishop if he was hurt, and he replied that he feared he was badly injured. Wm. Appleton, Esq. being in the vicinity, was in an instant at his side, and took his arm to support him as he walked towards the door of Bishop Eastburn's house. On the steps his limbs gave way, and he was carried into Bishop Eastburn's study, where he was extended upon the floor, and medical assistance directly sought. Two of our most eminent physicians were almost instantaneously present, and, they pronounced at once that he was in a dying state. In the space of five or six minutes after his fall, the bishop, without a struggle, breathed out his last breath. The manner of his dissolution was sudden, and were it for man to choose, we might have wished that he had had more timely warning of his approaching end; not for his own sake, for his work was done, and well done, but that the living might have been edified by the godly counsels and the patient example of resignation and peace, that would have been heard and seen at his dying-bed. But God's appointed time had come, and we bow to his sovereign will.

M. H. Smith's Book.

The Orthodox, so called, are making great efforts, to circulate the late work of M. H. Smith. We fully believe that they have very slight confidence in it; in fact some of the leading men of the denomination to which Mr. S. now belongs have told us, that they had no confidence in him whatsoever. But there is a class of men among them, who, whatever their opinions may be of said Smith, are willing to use him for the purpose of making sectarian capital. Such are the most violent sectarians in the world, who are ready to sacrifice every thing, except their own dear selves, for the advantage of their party. We suppose the publishers of Mr. Smith's book (Tappan & Dennett) will do their utmost to circulate the work for *the profits' sake*. They make money on it—perhaps they have a large premium. To sell it among the Methodists, they advertise it in Zion's Herald; to sell it among other sects, they advertise it in the papers of each sect; they get it puffed as much as possible; and then they try to work it off. How many copies they have sold, we know not; but probably not a very large number, for the partialists generally have little confidence in it.

No one can read the book without being persuaded, that the writer, or *writers* (for we learn that Smith had *aid*) were filled with MALICE towards Universalists. A. W. M'Clure, late of Malden, the same who wrote the lectures on Ultra Universalism, was associated with Mr. Smith in the preparation of the work. A package of proof-sheets, directed to Mr. M'Clure, were sent to Malden by stage, and they accidentally fell into the hands of a gentleman of a similar name, who opened the package, and examined it, before he discovered the mistake; and he learned enough from the proof-sheets, the copy and the letter accompanying them, to convince him that the work was the joint production of Messrs. Smith and M'Clure. We do not mention this as a fact of any considerable importance in *itself*, but merely to show that Mr. M'Clure is in part responsible for the work.

As it respects the statements in the book in regard to Universalists, the partialists themselves do not believe them; they cannot if they would; they know Universalists too well. They *know* the statements are incorrect; they know that they cannot place confidence in what Mr. Smith says. Some persons among them there are of small information, who may possibly suppose them true; and it is for their benefit we shall offer a few remarks occasionally in regard to the character of the book.

As a specimen of Smith's misrepresentations, we call attention to the following. Mr. Smith is endeavoring to prove, that Universalists use their churches for the purpose of dramatic exhibitions. Take the following passage from the book.

Their places of worship have in their eyes nothing of a sacred character. They are opened for infidel lectures, and for theatrical shows and exhibitions. In proof of this, read the following from the 'Trumpet' of April 6, 1839:

'*Dramatic Exhibitions in Milford, Mass.*—Somebody has sent us a bill of a dramatic exhibition, given by the Milford Social Club, at the UNIVERSALIST MEETING-HOUSE IN MILFORD, on Friday evening, 29th ult., consisting, 1st. Of the tragedy of Douglas; 2d. A few silly songs; and 3d. A farce, in one act, called a Race for a Dinner; the whole concluded with the Raccoon Hunt, by Mr. Freeman.'

Now a person would suppose from the above that Universalists *are*, or *had been*, in the habit of using their churches for dramatic exhibitions. But it is not so; Universalists were *never* in such a habit. We have known orthodox churches opened for exhibitions of a dramatic character, on occasions of the examinations of academies and the like; but any one who supposes that *Universalist* churches are used for dramatic purposes, is in a great error. Mr. Smith *knew* better; he *knew* that his representation was *deceptive*, and he must have intended it should be. Why did he not tell his readers, that he never knew of but *one* instance of the kind, instead of representing it as a general thing? A person would suppose from his representation that it was a general practice, and that the article copied from the 'Trumpet' was a regular advertisement of the play. Would any one of Mr. Smith's readers judge from his representation, that the article was published in the 'Trumpet,' for the sake of passing a decided CONDEMNATION on such a *desecration* of a house of worship? In order to show the reader that Mr. Smith had the facts before his eyes, and that he kept them back intentionally, and thereby *intended* to deceive his readers, we here subjoin the whole article, from the 'Trumpet' of April 6, 1839.

Dramatic Exhibitions in Milford, Ms.

Somebody has sent us a bill of a dramatic exhibition, given by the Milford Social Club, at the Universalist Meeting-House in Milford, on Friday evening, 29th ult., consisting, 1st. Of the tragedy of Douglas; 2d. A few silly songs; and 3d. A farce, in one act, called a Race for a Dinner; the whole concluded with the Raccoon Hunt, by Mr, Freeman.

It appears to us a very lamentable consideration that a meeting house, built for religious purposes, and solemnly consecrated to the worship of God, should be desecrated by such performances as these. Surely, the spirit of religion must have fled from that house. We know not the prevalent sentiments of the inhabitants of Milford in regard to this matter, but we are confident there must be *some* to whom such a desecration of a house erected for different purposes, must be a source of the deepest grief. It is, in our view, altogether improper.

We beg of the young gentlemen and ladies of Milford, if they must pursue these dramatic exhibitions, to spare the house of God. Is there no Town-House, or other building, that might be used? It is an offence against the good taste of society, and the religious sentiments of mankind, to introduce such services into a meeting-house. We beg of the proprietors of that house to interpose and save not only their meeting-house from disgrace, but the denomination of christians to which, in former years they professed to belong. If they cannot do this, we beg of them to drop the name Universalist, and no longer connect it with a house desecrated as theirs has been. We wish the public to know, that this is the only meeting-house in the land, called a Universalist meeting-house, that is used for such purposes.—Such is certainly the case, as far as we have any knowledge.

Now let any person compare the *partial* statement in Smith's book, with the *whole* statement from the 'Trumpet,' and then say whether Mr. Smith did not study to deceive the public, and to slander Universalists. *There is no excuse*,—the matter is not capable of excuse. He had all the *facts* before his eyes; he did suppress them knowingly and wilfully; and he is guilty of intentionally deceiving the public for the purpose of harming Universalists. Let these facts be duly pondered; and if there were no other similar case in the book, would not this stamp the work as altogether unworthy of belief?

A great stumbling block.

There is no passage of scripture, we apprehend, which so much blocks up the way of our partialist friends, as that glorious passage 1 Cor. xv. 22, 'As in Adam ALL die, even so in Christ shall ALL be made alive.' In the 'Trumpet' for Aug. 27, 1842, we gave a long article on this subject, in which we extracted a copious passage from Barnes' Notes, on that text. Barnes insists, 'If this passage means that in Adam, or by Adam, all men became sinners, then the correspondent declaration, 'all shall be made alive,' must mean that ALL MEN shall become righteous, or that all shall be saved.' Again, he says, 'If the phrase 'all die' there means all become sinners, then the phrase 'all be made alive' must mean all shall be made holy, or be recovered from their spiritual death, and thus an obvious argument is furnished for the doctrine of universal salvation which it is difficult, if not impossible to meet.' Such is the reasoning of Dr. Barnes, one of the great leaders among the partialists, whose works are in high repute. Again, he adds, 'It will not do to say, that the word '*all*,' in the latter part of the sentence, means all the elect, or all the righteous; for its *most natural* and *obvious* meaning is, that it is co-extensive with the word *all* in the former part of the verse.' So we say also. If *all* men be referred to in the former part of the verse, *all* must be referred to in the latter part. Dr. Barnes believed that *all men* were intended in both clauses of the verse; but he held that it was the *resurrection* of all men, and not their *salvation*, which is asserted in the latter part.

But other writers will not admit Dr. Barnes' explanation. They declare it leads directly to Universalism; and this shows as we intimated at the beginning, that this passage is a great stumbling block to the partialists. One insists that you must get by it upon the one side, and the other insists you must go by it upon the other; and thus they conflict with each other.

Our neighbor, the editor of the 'Christian Witness,' maintains, that if the word *all* in the latter part of the verse be applied to *all men*, it will beyond all question prove the salvation of all men. Take an extract from his paper.

'Let us now see whether the old interpretation of 1 Cor. xv. places that chapter in the hands of Universalists. The Universalist takes verse 22, and demands, if *all* are raised *in Christ*,' what authority have we *for saying that any* portion of them will be taken out of Christ hereafter? How will 'Amicus' answer? The apostle describes in the next verse who are raised, and says it is those who 'are Christ's at his coming.' And, says the Universalist, if all are raised at that time, then all 'are Christ's.' Moreover, he adds, the apostle declares that the subjects of the resurrection are 'raised in glory,' are 'raised in incorruption,' are 'raised in power,' are 'raised a spiritual body;' that they shall 'bear the image of the heavenly,' shall 'put on incorruption,' shall 'put on immortality,' shall shout, 'O death, where is the sting?' shall find that 'sin,' which is the 'sting of death' is gone; and shall give 'thanks to God for the victory, through our Lord Jesus Christ.' And if *all* are thus raised, and with these feelings of triumph, and with this release from sin, then *all* must be saved. Now it will not do to neglect this reasoning. If we admit that the apostle is speaking of a *general* resurrection, this conclusion is linked to the premises with 'hooks of steel.'—It is unnecessary to say that our view of this chapter removes the difficulty.'

Thus we have it *in plain terms*. The learned Episcopalian says, if you make 1 Cor. xv. 22, apply to all men, ALL MEN *must be saved*. 'This conclusion is linked to the premises with hooks of steel.' Well, Dr. Barnes says, the passage does respect all men; this he affirms 'is its most natural and obvious meaning.' And what is the conclusion to which these two doctors will drive the community? Surely, they will by their arguments and concessions *compel* men to believe in the ultimate happiness of all. And yet they *threaten us with endless damnation, if we believe* that doctrine.

But to the Scriptures. The Bible is the man of our counsel. What is the evident intent of Paul's reasoning? It was to show, that as Jesus has risen from the dead, all men shall rise; and as they had all borne the earthly, or Adamic nature, incident to sin and death, so they should all bear the heaven'y nature, which shall be incorruptible and immortal. All shall be made alive *in Christ*. Not merely *through* Christ, nor *by* Christ, but IN Christ. This expression is often used by Paul. Its general sense is, to believe in him, to be filled with his spirit, to be renewed and made holy. Hence Paul says, Rom. xvi. 7, 'Salute Andronicus and Junia, *my kinsmen*, and my fellow prisoners, who are of note among the apostles, who also were IN CHRIST before me.' To be in Christ in this sense, was to be *made anew*, to be *Christians*. So also in 2 Cor. v. 17, 'If any man be *in Christ*, he is a new creature; old things are passed away, and behold all things are become new.' Here is a full exposition of the phrase. That this is the sense in 1 Cor. xv. 22, is evident from the context. See the 18th verse, 'Then they also which are fallen asleep *in Christ* are perished.' In Christ here means, in the faith and spirit of Christ. Again, ver. 18, 'If in this life only we have hope *in Christ*,' &c. that is, have hope founded in him, resting in his teachings and character. Then comes the 22d verse, 'As in Adam all die, even so in Christ shall all be made alive.' Does not this preposition (for it is the same Greek preposition in all the cases) signify the same in the 22d that it does in the 18th and 19th verses? All the dead shall be made alive *in Christ*, as those are said to have been asleep in Christ mentioned in the 18th verse. To be made alive in Christ signifies to be made a new creature, 2 Cor. v. 17, to be raised in the faith, spirit and moral nature of the Lord Jesus. All men are to be drawn *to him*, John xii. 32. *In his name* every knee shall bow; and every tongue shall confess him Lord, Phil. ii. 9—11. In the dispensation of the fulness of times, God will gather together in one all things *in Christ*, Eph. i. 10.

That we have correctly defined this great matter will be evident to every one who will read Christ's account of the condition of men in the immortal state. See Matt. xxii. 29, 30, and Luke xx. 35, 36. It will be further evident from Paul's continued account of the resurrection in the 15th of 1st Cor. Christ is the 'first fruits' of the resurrection, ver. 20; the general harvest must be of the same nature. He is to put down every enemy,—not men, but principles; and death, the *last* in the train, shall be destroyed. ver. 26. All things are to be subdued to him, even as he is to be subject to the Father, that God may be *all in* all. ver. 28. Paul speaks of the different glories; but he sees only two degrees; the one is the glory of the present state, the other of the immortal. 'The glory of the celestial is one, and the glory of the terrestrial is another.' ver. 40. Paul knew

only of those two states. Now see the glories described: 'It is sown in *corruption*, it is raised in *incorruption:* It is sown in *dishonor*, it is raised in *glory:* It is sown in *weakness*, it is raised in *power:* It is sown a *natural* body, it is raised a *spiritual* body.' The first man (Adam) was of the earth, earthy; the second man is the Lord from heaven, and of course is *heavenly*. ver 47. Now shall all who died in Adam's nature be made alive in Christ's nature? Yes surely; for '*as we have borne the image of the earthy, we shall also bear the* IMAGE OF THE HEAVENLY.' ver. 49. Well, if they shall all bear the image of the heavenly, shall they not all be made alive in Christ's image? The dead shall be raised *incorruptible* and immortal, ver. 53; death shall be swallowed up in victory, ver. 54; SIN, the sting of death, shall be destroyed, vers. 55, 56; and the resurrection shall be a glorious victory to all, ver. 57. How clearly does this show, that to be made alive in Christ is to be made alive in Christ's image and spirit. Confute this scriptural argument who can.

Paul has a somewhat similar argument in the 5th of Romans. He speaks of Adam's sin, and of men sinning after the similitude of Adam's transgression. He concludes by saying, that 'as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the *free gift came upon all men unto justification of life.*' ver. 18. And this is further explained in the next verse, 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many (the same who were made sinners) BE MADE RIGHTEOUS, ver. 19; not merely be made alive from the dead, but be made RIGHTEOUS. And the full work of the Redeemer can never be done, until all are brought into this situation.

We know not that we can understand all that Paul says about Adam in Romans v. and 1 Cor. xv; but if there was ever any thing plain, it is this, that all the ruins of the fall shall be repaired by the Lord Jesus Christ; that his grace shall abound more than sin, Rom. v. 20; and that all those shall be made righteous under Christ, who had been sinners under Adam. ver. 19. This is begun, but not completed in this world. Paul carries it beyond the grave; nor shall the kingdom of Jesus be resigned, until all are changed into the image of God, and God shall be all in all.

Elder Knapp and the Washingtonians.

It has been widely reported, that Elder Jacob Knapp was the cause of the origin of the Washingtonian Temperance movement in Baltimore. Knowing the many large stories the Elder has told about Universalists, we have heretofore taken occasion to say, that we had no confidence in his statement that he was the prime mover of the Washingtonian reform. Through the columns of the 'Trumpet,' Elder Knapp's claim reached Baltimore, where it met the eye of Rev. James Shrigley, who addressed a letter to W. K. Mitchell, Esq the worthy President of the Washington Temperance Society of that city, and one of the 'immortal six,' who first formed the Society, and gave motion to the reform. Mr. Mitchell addressed Mr. Shrigley as follows:

Baltimore, Jan. 11, 1843.

DEAR SIR:—I have received yours of the 9th inst. and take great pleasure in communicating to you the information you desire, of which the accompanying certificate and book will I hope be conclusive and satisfactory.

I have received several communications on the subject from individuals with whom I had no personal acquaintance, and of whose responsibility I had no knowledge. But the request, coming from a gentlemen so well known and so highly esteemed, is one which affords us much pleasure to satisfy.

Very respectfully your ob't servant,
W. K. MITCHELL.*

To Rev. J. Shrigley, Baltimore.

* The original letter of Mr. Mitchell may be seen at the Trumpet office.

CERTIFICATE.

'*Baltimore, Jan.* 11, 1843.

'We, the undersigned, survivors of the original six founders of the Washington Temperance Society, certify, that Elder Jacob Knapp had no agency in the formation of the Washington Temperance Society, and that its formation cannot with truth or justice be attributed in any manner to his influence or exertions, directly or indirectly. The act was spontaneous among ourselves, without the agency of any known human influence, and we can ascribe it only to the manifestation of the beneficence of the Divine Author of all good.

The origin, history and characteristics of the Society are truly and fully explained in a book published by John Zug, a member of the Society, and entitled 'The Foundation, Progress, and Principles of the Washington Temperance Society of Baltimore, and the influence it has had on the Temperance movements in the United States.'

Signed, W. K. MITCHELL,
JAMES MCCURLEY,
DAVID ANDERSON,
ARCHABALD CAMPBELL,
JOHN F. HOES.

The above letter and certificate were published in the 'Trumpet' of Jan. 28th; and they have drawn out from Mr. John H. W. Hawkins the following letters, which we copy from the 'Mercantile Journal' of Saturday last. We shall only remark, that we have now given the public all the documents, and they must judge between Mr. Mitchell and Mr. Hawkins. At any rate, the FIVE survivors of the 'immortal six,' all testify, that '*Elder Knapp had no agency in the formation of the Washington Temperance Society; and that its formation cannot with truth or justice be attributed* IN ANY MANNER *to his influence or exertions,* DIRECTLY OR INDIRECTLY.' So far as Elder Knapp is concerned, that must settle the matter forever.

Boston, Feb. 18, 1843.

Mr. JOHN HAWKINS,—DEAR SIR—I noticed in the Tetotaller of the 11th inst. an article which I think not only affects the credit of Elder Jacob Knapp, but calls in question your veracity.

The Tetotaller thinks it would be well for the friends of Mr. Knapp, in his absence, to make the requisite explanation.

The most important part of the article alluded to, is a *certificate* from the five survivors of the original six founders of the Washington Temperance Society; and the most important part of that certificate is the following sentence:

'Elder Jacob Knapp had no agency in the formation of the Washington Temperance Society, and its formation cannot, with truth and justice, be attributed in any manner to his influence or exertions, directly or INDIRECTLY.'

As a friend of Temperance and Religion, and anxious for the reputation of men devoted to these causes, allow me to ask whether you have ever made a contrary statement, and if so upon what authority.

'Honor to whom honor is due.'

Yours, respectfully. W. S. DAMRELL.

Boston, Feb. 18, 1843.

Mr. W. S. DAMRELL,—DEAR SIR—In answer to your note of this morning, I regret to say that Mr. Mitchell's letter, with the certificate, places me in an unpleasant position. I can give you the facts in the case, so far as I am concerned, and leave you and the public to judge.

In November, 1841, I visited Baltimore for the purpose of seeing my friends, and to bring my daughter Elizabeth to Boston.

I left Baltimore on the 8th of November.—Going to the cars with my daughter, we fell in company with Wm. K. Mitchell, one of the original founders named in the certificate, who stated to me of his own accord, that it was the Temperance sermon preached by Elder Knapp, that brought about this reform. This was the first intimation that I ever had that any such fact existed, to the best of my knowledge. Upon this authority, I made a public statement of it, upon my return—first in Providence, R. I., and again in the Rev. Mr. Stowe's church, in this city as well as elsewhere.

'I tell the truth—I lie not.'

Yours respectfully, JOHN H. W. HAWKINS.

Sectarism not Charity.

When Elder Knapp, the Baptist revivalist, was in Marblehead, the Baptist Society gave him, in one form and another, the sum of TWO HUNDRED DOLLARS, which he carried off *out of the town* with him.

Two or three weeks ago, a collection was taken up in all the Churches in that town, to aid the distressed families of several poor shipwrecked mariners, and this same Church and Society contributed the enormous sum of TWELVE DOLLARS.

Such are *the fruits* of the religion which flourishes under the preaching of Elder Knapp. *He* reaps the harvest—let *the poor* suffer.

Conference at Danvers.

A Union Conference Meeting will be holden in Danvers, New Mills, on Wednesday next, March 1st. It is a continuation of the series of meetings which have been holden in Marblehead, Danvers and Lynn. The brethren are desirous to have a good and profitable meeting; and they extend an invitation to all the brethren and sisters in the region round about to be present on that occasion. We have no doubt, should the weather be fair or foul, it will be a large and happy meeting.

Salem, Mass.

The good cause continues to progress in Salem and vicinity. At the last communion, 27 were added to the Church in that city; making an addition of 100 in the short time since Br. Everett has had the charge of the Society. We rejoice in these indications of spiritual growth among our beloved friends in that region. May the good work continue.

Br. Drew,

We shall publish that part of your article next week, which you have requested us to do, albeit you have taken good care to publish no part of ours. You ask of us, what you have not granted to us. But we will overlook that, and many things too which your article contains; and do as you desire.

COMMUNICATIONS.

Great Struggle in Danvers.

BR. WHITTEMORE,—In the last 'Zion's Advocate' there is a letter published from my Methodist brother Barras, descriptive of the wonderful works which have been done in Danvers this winter. Among other things he informs the public that 'efforts have been made to stop the work, but in the struggle between the priests of God and the priests of Baal, Elisha's God [I suppose he means Elijah's] hath triumphed, and salvation's chariot still is rolling onward. God speed the work.'

As to any efforts which have been made to 'stop the work' among the Methodists, perhaps he refers to his Orthodox or Baptist neighbors, as I have understood there has been some jealousies and heart-burnings between them. If not to these, I know not to whom he can in truth, allude. There are none others, to my knowledge, who have made efforts to 'stop the work' in the little Methodist Society here. I have heard that our Methodist friends have made strenuous efforts to get up an excitement by spreading their sails and catching a few of the last puffs of the Miller and Knapp whirlwinds, but that any body could try to 'stop the work,' seems almost impossible. People do not generally exert themselves to stop a work they deem unworthy a moment's notice. It requires but a small gust of wind to raise the dust in a dry time; and those who are in the midst of the whirl, may imagine for the moment, that the very foundations of the earth are being torn asunder. But when the brief commotion ceases, it is seen that the whirlwind has removed nothing but the *lighter substances*—the *leaves* and *straws*, which lie upon the surface—while every thing that possesses even a small amount of stability and strength, remains precisely as before. It is soon ascertained to be but 'a tempest in a tea-pot.'

I was not aware until I read this letter, that there had been such a war between the 'priests' in Danvers. It seems, however, that Br. Barras has been for sometime engaged in a tremendous struggle against 'the priests of God.' It is a good trait in him, I think, to acknowledge his *defeat* in this 'struggle,' so candidly and publicly. He does not even attempt to conceal it. 'In the strength,' he says, 'between the priests of God and the priests of Baal, Elijah's God hath triumphed.' Now this confession manifests true humility and lowly mindedness—it shows that he has no disposition to conceal his defeat by loud *boasting* and *shouting!* But I marvel he should have so readily and so openly described himself as a priest of Baal. Surely a man of his liberal and christian and charitable character, would not be guilty of calling his neighbors such hard names; hence he must, with all meekness, have alluded to himself and his brother ministers who have assisted him in his great 'struggle.' And, moreover, who can mistake the propriety of such an application of his remarks? The ancient priests of Baal were those who *leaped* on their altars—who put themselves in a great variety of postures, and went through many manœuvres and changing of places, in the worship—who *cried aloud* to their god, and *shouted* with great vociferation, from noon till sunset, and I have no doubt, in many instances, from sunset till *midnight*. If there are any *modern* priests of Baal, they must be those who conduct theirs in *a similar manner*, from day to day, and night to night, and week to week. This is an unavoidable conclusion.

Was their ever a coat that fitted its owner better? It is to be hoped that Br. Barras' defeat, so frankly acknowledged, will have a tendency to induce him to leave the ranks of the priests of Baal, as many of his ministering brethren have already done—or that at least it will convince him of the futility of ever again 'struggling' against the priests of the *One* true God.

The conclusion of his letter is literally true.—Elijah's God *has* triumphed! 'The chariot of *salvation*'—(not of endless *damnation*)—the chariot of a world's salvation, 'is still rolling onward,' in this town and the surrounding region, with a power never before witnessed. To which I would with him respond, 'God speed the work!'

Danvers, Feb. 11, 1843. J. M A.

Stafford, Jan. 30, 1843.

Br. WHITTEMORE,—At the request of the friends, I send you the following:—Died in Wales, Dec. 24, 1842, Mrs. PURBEY STOWELL, wife of Mr. Lewis Stowell, aged 24. Her funeral was attended in the Baptist Meeting-House by a large concourse of people, when the writer of this delivered an Address from these words:—'If a man die shall he live again?, And as he spake of the resurrection of the dead, some of the *professedly* pious ones mocked,* and others said, we will hear thee again touching this matter. In concluding our remarks, we spake something as follows: In the life and death of your departed companion, mother, sister, daughter and friend, you have seen an illustration of the nature and power of gospel faith. Religion with her was not a mere matter of form, of expediency, of worldly policy; but a *fixed* and an abiding principle of action. It consisted of an unwavering confidence in God, and a cheerful, voluntary obedience to his requirements. It was the union of faith and works, and it manifested itself in all the domestic and social relations of life. As a wife, she was confiding; as a parent, indulgent; as a sister, affectionate; as a child, obedient; as a friend, she was constant, and as a neighbor she was kind. In short, she *lived* the doctrine she professed. She was a Universalist in theory and in practice. She believed that God was kind to the evil and the unthankful; that he had compassion on the wayward and the wandering; that he would overcome all evil with good, and she was therefore guided by the law of kindness, and manifested its spirit in her intercourse with the world.

Such was the religion of her life. Did it fail to comfort and sustain her in the hours of sickness and death? Did she cast it aside when the destroying angel approached her? I tell you nay. It was *then* she cherished it most fondly.—It was *then* she felt its mighty power, and appreciated its true value. During her short illness, she repeatedly requested her companion to read to her from the Bible and the 'Universalist Magazine,' and the good news of salvation through the blood of the Lamb, was like cold water to the thirsty soul. It refreshed her drooping spirit, and buoyed her up amid her trials. And when the lamp of life burned but dimly, and its feeble blaze began to flicker in its socket, her faith grew stronger, and her hopes brighter, until she sweetly fell asleep in Jesus, to awake in his likeness on the morning of the resurrection. When told by her physician that she was dying, she said she was happy and willing to go. Death had no terrors for her. She feared not the gloom of the grave, and her exit from time, was a triumphant refutation of the oft repeated saying, 'Universalism will not do to die by.' It will do to die by, my friends, and it is the only system of faith under heaven that can give complete victory in the last, sad, trying moment.

I counsel you, therefore, to cherish this faith, to walk by its light, to live under its influence, and enjoy its reward. May the mourners, one and all, find comfort in all their afflictions from the consideration of a reunion with the departed in another and a better world.

WALDO LYON.

*The spirit manifested by the Rev. Mr. Cooper who took part in the services, has served to open the eyes of some to a sense of their duty. Yesterday I preached in Wales to a very respectable congregation, and our friends there are making an effort to have meetings one-fourth of the time the coming year. So true it is that the wrath of man *shall* praise the Lord.

General Intelligence.

Arrival of the Acadia. The Royal Mail steamship Acadia, Capt. Ryrie, arrived at her berth, East Boston, on Sunday morning about half past 10 o'clock, from Liverpool, having accomplished her passage in 14 days, including the detention at Halifax. She did not leave Liverpool until the 5th inst., being detained on account of the severity of the weather. She reached Halifax on the 17th inst., at 12 o'clock, noon, and left the same day at 4 P. M.

The Britania which sailed from this port on the first of January, arrived at Liverpool on the 16th.

The British Queen steamer was so much damaged on her last voyage from New York that the cost of repairing her will be very large.

Another fine steamship has been added to the Liverpool, Halifax and Boston line, called the Hibernia, and to be commanded by Capt. Judkins recently of the Columbia. She is 1250 tons burthen, and has engines of 350 horse power each. Her saloon on deck 40 feet by 19.

Com. Isaac Hull. This gallant officer and accomplished gentleman *died in Philadelphia*, on Monday evening, at five o'clock, after a severe but short illness. His many distinguished services in the cause of his country, his private virtues and christian character, are his best eulogy.

Wonderful Escape. In Cincinnati, on the evening of the 7th inst., at the close of the performances at the theatre, a man, supposed to be intoxicated, fell from the second tier of boxes into the pit, a height of about twenty feet, *lighting on his head.* He was considerably stunned, as might be supposed, but in a few minutes got upon his legs and walked off.

Novel. A steamboat is being built at New Castle, Del., by captain Robinson upon an entirely new plan. She is constructed without frame or timbers, being put together upon the principle of a hogshead, with iron hoops. She is 85 feet long, has 12 feet beam, guards included, 21 feet hold, and when ready, will not draw more than two and a half feet of water. The hooping does away with caulking, and having no frame, gives her more room and less weight, as well as being a great saving of timber and money.

Fire in Blackstone street. Between 12 and 1 o'clock this morning, a fire broke out in the grocery store of Messrs. More & Salisbury, 45 Blackstone street. The fire was extinguished without great damage to the building, but the goods were considerably damaged by the smoke and water. We learn that there was an insurance on both building and stock. The fire is supposed to have originated from the stove pipe.—*Mail.*

Fire in Millbury. The Boston and Millbury Singletary factory with all its machinery, &c., was destroyed by fire on Tuesday night. The progress of the flames was so extremely rapid, none of the contents, except a small quantity of wool, which was stored in one end of it, were saved. The loss is estimated at $20,000, and is covered by insurance in Worcester. It is not known how the fire originated.—*Post.*

The East Boston Ferry Company have built a new slip for their boats on this side of the water. It is on the same wharf as the new depot of the railroad company. In a short time the old slip will be altogether abandoned—it is used now only for the railroad ferry boat. From present appearances it cannot be long before the new depot will be ready for use. There are two slips on this wharf, so that the East Boston ferry boats and the railroad boats are entirely independent of each other.—*Journal.*

A new microscope has been exhibited at the Polytechnic Institution, the powers of which are said to surpass all previous instruments. It consists of six powers. The second magnifies the wings of a locust to twenty-seven feet in length. The fourth the sting of the bee to twenty-seven feet. By the sixth, each lens in the eye of a fly is so magnified, that it appears to be fourteen inches in diameter; and a human hair, 13 inches in diameter, or 4 feet in circumference.

A Profitable Cow. One of the cows at the State Lunatic Hospital has given this year, one thousand and thirteen gallons of milk. The account has been kept by the farmer of the establishment, Capt. Chaffin. One other cow is estimated to have done as well, and a third has fallen but little short of the other two. The cows are of common breeds, purchased of farmers in this town. The milk of the one cow at four cents a quart would be worth $162,08. The keeping costs about $75.—*Worcester Spy.*

Melancholy Suicide. We learn from the Mail, that Mr. Oriok, a highly respectable citizen of Roxbury, committed suicide yesterday, by hanging himself in the upper story of his house, having first tied his hands together with a handkerchief. The cause is supposed to have been reverses in business. He was for many years a merchant in India street, in this city. He left some writing, addressed 'To the Mother of his Children,' in which he detailed very minutely the causes that conduced to this act. He was 42 years of age, and has left a wife and six children.

Dreadful Mortality. Letters received in this city from the Sandwich Islands, overland to the 30th of Oct., state that the Captain and six seamen of the whaling ship George, of New Bedford had died of scurvy, and not one of the survivors was able to manage the helm. They had tried to reach the harbor of Honolulu—but could go no further than to make the island, when some of the Missionaries went on board and anchored the ship. The mate had since died.

We learn from the New Bedford Mercury, of this morning, that as soon as the intelligence reached Honolulu, Capt. Cash, late of ship Jefferson, of Nantucket, with Dr. Hood, and a party of seamen, were despatched to render assistance, and the George was taken into the harbor of Honolulu on the first of November. The crew were all removed on shore, and would probably recover.

The ship was refitting and would be sent home in charge of Capt. Cash. She had 1400 barrels of oil, and would take sperm oil on freight for home.—*Transcript.*

Singular Case. The National Intelligencer of yesterday says that the Supreme Court of the United States was to be occupied that day with the case of Jewell vs. Jewell, from South Carolina, which involves a question of marriage between a Catholic woman and a Jew, who, after living fifteen years together, and bearing eight children, separated, and Jewell married a Jewess and died intestate, leaving two families. The contest is which is legitimate? The parties are highly respectable, and the event of the suit momentous. The legal records of valid marriage will be discussed. The Attorney General and Mr. Coxe for the appellants, and Mr. Hunt, of Charleston for the defendant.

The Humane Society of Massachusetts have awarded gold medals to Joseph Marshall, of Patch's Beach, Ipswich, and to T. S. Greenwood of the same town, in testimony of the exertions of each, whereby the lives of the survivors from the wreck of the schr. Deposit, on Lakeman's Ledge, were preserved when in imminent danger on the 23d of December, 1839. This award, so justly deserved, would probably have been made at an earlier day, had the circumstances of the case been made known to the Society.

By the death of Bishop Griswold, the Eastern Diocese is dissolved. Maine, New Hampshire, and Rhode Island, will hereafter constitute three Dioceses. The Episcopal Church in each of these States must now choose a Bishop for itself or request a neighboring Diocese to excercise episcopal supervision over the same.—*Prov. Chronicle*

Avalanche, or Sand Slide—Twenty-five or thirty persons buried in the ruins. The Albany mail of Saturday evening brought an account of a horrid catastrophe, which has swept into eternity twenty-five or thirty human beings! About 5 o'clock on Friday afternoon, in the city of Troy, N. Y., a sand slide took place from a hill situated in the southwest part of the city, known by the name of Mt. Ida, and elevated about 70 feet above the Hudson. Eight or ten houses were crushed in the mass of earth. It is supposed that some thirty or forty persons were in the houses at the time, only twelve of whom had at 6 o'clock that evening been extricated—five of these were dead, and the remaining seven were expected to recover. The whole extent of the disaster is at present impossible to calculate. Had this avalanche occurred during the night, the destruction of life would undoubtedly been much greater as many of the male occupants of the houses were absent at their daily labor. So sudden was the slide that a countryman who was passing with a load of wood had but just time to jump off, when his horses, sled and all, were buried beneath a mass of earth. The poor countryman proved to be a Millerite, and when out of harm's way, threw up his hands, exclaiming, 'The *end is coming*,' and ran hurriedly away. The scene is represented as one of horror and desolation—women mourning over the loss of their children, and digging frantically round the spot where their houses and their all is buried. Thousands were almost immediately gathered around the scene of destruction, and a corps of efficient men are engaged in digging for those who are missing, and clearing away the fragments of the destroyed buildings.

The driver of the Troy stage reports that the avalanche covered over four acres of land—that a woman who came out of her house to see what the matter was, instantly returned to get her child, and before she had time to escape, the woman and her child were buried under the earth—but was afterwards dug out alive with her child.

It is stated that since the recent earthquake, a large whirlpool has been formed in the Mississippi river, fifteen hundred miles below St. Louis.

Counterfeit threes, upon the 'Eastern Bank, Bangor,' are in circulation.

The Legislature of Missouri have passed a law, which has been approved by the Governor, totally abolishing imprisonment for debt.

A slight shock of an earthquake was experienced in Washington on Wednesday, about 20 minutes past 10 o'clock, P.M.

Winchester Ministerial Association.

The 'WINCHESTER MINISTERIAL ASSOCIATION,' will meet at the residence of Br. C. H. FAY, in Roxbury, on Monday next, at 2 1-2 o'clk. P. M.

Essayist—Br. S. STREETER.

Feb. 25. C. H. FAY, *Secretary.*

Strafford Quarterly Conference.

The next session of this body will be holden on the first Wednesday and following Thursday (1st and 2d) of March, at the new Meeting-House on LEE PARADE, N. H.

At the request of the brethren, there will be religious services at the above place, the evening previous, (Tuesday,) at 6 o'clock.

Friends from abroad will call on Br. Nicholas D. Meserve, on Lee Parade,—Josiah Bartlett, Esq., at the Hook,—or, Gardner Towle, Esq., Wadley's Falls, for directions.

A general invitation is extended to all of like precious faith, and others, to come up and sit with us 'in heavenly places.' To the ministering brethren, a particular request is made.

The friends in Lee are very desirous of greeting a large number of the good and true. What say! shall we have a real gospel season of refreshing? Come one—come ALL who can. E. FRANCIS, *Clerk.*

RELIGIOUS NOTICES.

Br. H. JEWELL will preach in Kensington, N. H. next Sunday.

Br. D. P. LIVERMORE will preach in West-Haverhill, Mass. next Sunday.

Br. J. F. DYAR will Lecture in Kingston, Mass. next Sunday evening, at 6 1-2 o'clock.

The EDITOR will preach in West-Haverhill, Mass. a week from next Sunday. And Lecture on Temperance same evening.

Br. E. THOMPSON will preach in Weare, N. H. the 1st, 2d and 3d Sundays in February.

Letters containing cash rec'd since our last

P. M. Methuen, $2—P. M. West Thornton, $1—D. H. P. Westport, $1—P. M. Cabotville, $2—P.M. Good Intent, $2—E. D. North Attleboro', $6—N. C. F. East Thomaston, $1—P. M. Sweden, $2, to April 8, '43—P. M. Pembroke, $2—P. M. Charlton, $2—P. M. Stockbridge, $1—P. M. Danville, $1—P. M. Quincy, $4—D. B. Rockingham, $2—P. M. Sterling, $2.

BRIGHTON MARKET—Feb. 20, 1843.

From the Daily Advertiser.

AT MARKET—620 Beef Cattle, 10 Cows and Calves, 2000 Sheep. 100 Beef Cattle unsold.

PRICES—Beef Cattle—Last week's prices were not sustained. A few extra at $5. First quality, $4 5) a 4.75; second quality, $4 a 4,25; third quality, $3,50 a 4,00.

Cows and Calves—Sales from $15 a 35.

Sheep—Sales were made from $2,50 to 4,75.

Swine—None at market.

MARRIED:

In this city, by Rev. O. A. Skinner, Mr. George W. H. Parker to Miss Charity P. Reed.

In East-Cambridge, by Rev. E. G. Brooks, Mr. William Fillebrown to Miss Clara C. Cutter.

In Stoneham, by Rev. W. M. Fernald, Mr. Henry P. Wiley to Miss Elma Green.

In Duxbury, by Rev. J. F. Dyar, Mr. Eden Sampson 2d, to Miss Lydia Soule. Mr. Alonzo Bicknell to Miss Maria Windsor.

In Shirley-Village, by Rev. W. Harriman, Rev. George Proctor, pastor of the Universalist Society in Sterling, to Miss Susan M'Intosh.

In Pottsville, Pa. Rev. Abel C. Thomas, late pastor of the 2d Universalist Society in Lowell, to Miss Mary Louisa Palmer.

DIED:

In this city, Mr. Thomas P. Clark, 54. Elijah Williams, Esq. 69.

In Cambridgeport, Feb. 10th, Mrs. Dorothy Osgood, aged 62, formerly of Saco, Me.

In Stow, Mr. Asa Goodrich, aged 32.

In Harvard, Harriet C. daughter of Mr. Willard Dickinson, aged 11 years.

In Marlboro', Feb. 21, Mrs. HANNAH, wife of Rev. Jacob Baker, aged 28. In recording this death the mind of the writer runs back, by an irresistible prompting, to the more youthful days of the deceased when in the midst of life's young joys, her thoughts were turned heavenward, and she was induced to choose that better part which could not be taken away. When in the days of her girlhood she connected herself with the Church of Christ, confessing him the seat of God to be the Saviour of the world. Then, she had embraced those principles which gave character to her after life, and made her, as she eminently was, respected and beloved by all who knew her. And for the influence of the gospel of Jesus, as exemplified in her character, the heart rises in devout gratitude to God.

Mrs. Baker was a UNIVERSALIST; and her life most beautifully reflected the spirit of her religion, wherever she moved. No ostentation or desire of display marked her course. But a meek and quiet spirit, breathing kindness and good will to all, was in her whole career. And although to speak of her as she was, may to those who were unacquainted with her seem eulogy, yet the simple truth is, that she so lived, that neither jealousy, envy, slander nor suspicion ever breathed upon her name. It is less than a year since Mrs. B. was called to follow her father to the grave. And it was by discharging the duties of filial affection, in watching incessantly over him in his last sickness, that she imbibed, or at least quickened that fatal disease, under which, from the midst of scenes full of pleasing promise and anticipation she has gone down early to the grave. But though she has left us thus early, she has gone in quiet submission to the will of God, imparting to her surviving friends a lesson of the value of our holy faith, which our souls would ever heed. By that faith, the usually startling spectacle of death's approach, rose into a scene of moral beauty and sublimity which could scarcely have failed to inspire the witnesses with the sentiment uttered by the disciple on the mount of transfiguration, 'It is good for us to be here.' For when the cold hand was upon her heart, and the death-film had well-nigh veiled all mortal scenes from her vision—when she knew that a few, faint pulsations and her heart should beat no more, so full was her soul, with that peaceful triumph her religion gave, that, with the last faint whisperings of affection's lip, she urged her husband *to sing* the praises of God, that her soul might as it were rise on the pinions of holy song to the light and the joy of heaven.

Mrs. Baker has left a husband in the bitterness of bereavement, with a little son who as yet knows not the loss which has befallen it; besides a widowed mother, numerous brothers and sisters, and a very large circle of friends to whom she was endeared, to mourn her departure from their midst. But they will be consoled by the blessed promise which the gospel gives, while faith assures a happy meeting beyond death's dark dominion, where God's salvation reigneth, and the smile of His countenance is the soul's light and joy forevermore. T. J. G.

In Lancaster, Mrs. NANCY, wife of Mr. J. W. Damon, aged 30 years. It may justly be said of Mrs. D. that she lived, and died a christian. Possessing a mild, benevolent and amiable disposition, she was universally esteemed and beloved by her acquaintances. Her last sickness, though attended with much suffering, was endured without a murmur or complaint. About thirty minutes before she breathed her last, she called to her bed side, her husband and her mother (all the near relatives then present) and bid them an affectionate farewell. She conversed particularly with her husband for a number of minutes, exhorting him to be reconciled to the bereavement which he must shortly experience, and to bear with resignation the trials which he would be called to endure. She said she believed she should be happy, and should meet all her friends again in a better world. She then very affectionately commended her infant babe to the care of her mother, expressing a desire that it might still enjoy the kindness of maternal love. During all these trying scenes, she manifested the most perfect composure of mind, and in a few moments after bidding farewell to her friends, she calmly resigned her spirit into the hands of her Redeemer, and fell asleep to awake in a better world. May this severe affliction be sanctified to the bereaved family and friends, and may the same gospel truths which imparted consolation to the subject of this notice in her last moments, be their comfort and support. J. H.

In Provincetown, Jan. 20, Mrs. SALLY DUNHAM, aged 52, wife of Mr. Nathan Dunham. It is truly a source of joy and consolation to every christian believer, when their friends are called away to the immortal world by the king of terrors, to have them bid adieu to the fading objects of this transitory state, triumphing and rejoicing in the blessed hope of the gospel of Jesus Christ, the Lamb of God who taketh away the sin of the world. Such was the happy lot of sister Dunham, the subject of this notice. Her disease was consumption; and though, during the latter part of her sickness she was weak in the flesh, yet she was strong in the spirit, and firm in the faith of the salvation of all mankind from sin, fully persuaded that what God had promised, he was able also to perform. She of served to the writer of this notice, but a short time before her departure, that she had not a doubt on this subject. She said that she was now fully satisfied. The next time I visited her, she gave me a short account of her experience. She had been a believer in the doctrine of endless misery till within about eight years, when she became a firm believer in the blessed truth, that God is the Saviour of all men, and connected herself with the Universalist church in this place. And it is justly due to our departed sister to say, that she adorned the doctrine which she so much loved in life, and which gave so great joy in death, with a well ordered life and godly conversation. The next time I enjoyed the privilege of conversing with her on the subject of religion, her strength had so far failed, that she was unable to converse but little—but what she did say, was the expression of joy and peace. 'O,' said she, 'this room is a heaven to me! how happy I am! all is peace!' How true is the sentiment expressed in the words of the Poet:

'Jesus can make a dying bed
Feel soft as down pillows are,
While on his breast I lean my head,
And breath my life out sweetly there.'

Such was the happy condition of sister D., in her last moments. She had the Saviour to lean her head upon. She knew that her Redeemer liveth—and as he lived, she knew that she should live in him. She felt that it would be far better for her to depart and be with Christ,—that to die was to exchange the sorrows of earth for a glorious immortality. She died in the blessed faith of the gospel—in the firm belief of the salvation of the world through Jesus Christ, who is the resurrection and the life. And now she is where the wicked cease from troubling and the weary are at rest. We truly mourn the loss of so bright an example of christian piety, but we know that what is our loss is her gain. Husband, mourn not as those who have no hope, concerning thy companion who has fallen asleep. Children weep not for thy dear mother, for she has gone home, and you will meet her again to part no more forever. H. P. S.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, February 28th.

Tuition in English, $4,00
in the Languages, 4,50 per term.

Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c.

It is the endeavor of the Instructor to teach THINGS and not WORDS merely. For the better accomplishment of this object a very good apparatus has been procured, and a Geological and Mineralogical Cabinet, &c. are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr. O. W. ALBEE, to state that he has been employed 10 years by the same Board of Trustees, and each year with increasing patronage.

S. F. BUCKLIN,
B. W. BILDRETH,
S. E. PHELPS,
} Committee of the Trustees.

Marlboro', Feb. 9, 1843.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY, THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 300 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

'GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as Voluntaries. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

BELLS, CLOCKS, ORGANS, GEORGE H. HOLBROOK, East Medway, Mass. manufacture, CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 27

Poetry.

(ORIGINAL.)

LINES

On the death of LUMAN M. son of Mr. Luman Barnard.

Is that voice of music silenced,
Are those charms forever fled?
And is our beloved Luman,
Number'd with the silent dead?
Yes, that sparkling eye has faded,
And his form is prostrate now,
Death has set his fearful signet
On his fair and lovely brow.

He to weeping friends and kindred
Now has bid a long adieu;
But O, fond and doting parents,
Sorrow heaviest falls on you!
In thy memory stricken mother
That last kiss will treasured be,
And his last and flattering accents,
Which expressed his love for thee.

Mourn not that he early left you,
That his journey soon was o'er,
That the heart which beat so lightly,
Soon was doomed to beat no more;
He has left a world of sorrow
For a land of heavenly rest;
Where no pain or grief or anguish,
Never can disturb his breast. S. E.

Malden, Feb. 1843.

Miscellany.

(ORIGINAL.)

Religion.

What a sublime system is Religion. It embraces all that is valuable to man in the whole course of his journey on earth. It unites him by indissoluble links to the invisible Deity, and presents to his glowing imagination the prospect of an endless futurity of life, glory and felicity. There is not a moral feeling, or duty, or affection which it does not engender. It is the sum of all excellence. It exhibits the perfect unbounded love of God, operating in all His works and commands us to be perfect as he is perfect. Religion is heaven's sweetest gift to mortal man. It soothes, it inspires the soul, it calms all the tumultuous passions. It enters the heart and engenders the finest emotions and thrills upon every chord. Hope, friendship and affection gather from her more ardour and obtain from her store-house holier links to the charms which they entwine around the heart. It gives to oblivion our troubles, and begets a joyfulness in our woes. We admire it in the fulness of prosperity—in adversity it will sooth us still. It is a sunbeam on our path, a cordial in our cup, an exotic plant of bliss blooming in our midst, a celestial pinion vouchsafed us to refresh our minds by enabling us to soar away to a purer element—that our upward tending spirits may not always be doomed to couple with the low wants and evanescent joys of earth.

I have said that religion is a sublime system. It comes from God and reveals his character, his will and dispensation; his truth and grace. It comes to teach man to improve his faculties, his relations, his duties, and his ultimate destiny. Man without religion wanders through the world solitary and forlorn. All around him and all within him is gloomy and mysterious. In religion he finds an instructer, guide and companion. She unrols to his view the volume of nature; displays the chain of cause, opens the book of life and discourses of that great First Cause whom to know is life eternal. Religion not only reveals the true character of God, but she tells us that man is the child of supreme unchangable regard—the destined heir of immortality. She teaches us to behold in all the friends who are united by the ties of nature, the impress of filial regard—to acknowledge in every human countenance a brother whose interest she bids us respect and cherish, and whom it is our duty and privilege to love.—Religion is of God: a heavenly thought. It will support us in the hour of dissolving nature. If our hopes rest on him, we need not fear that hour, mournful and impressive as are the circumstances connected with it.—We can even rejoice in its near approach; for 'death is but an angel of mercy sent to convey us to heavenly abodes,' and we only leave a world of sorrow for one of bliss. We exchange the gloom of earth, for the glory of heaven: cease from time to exist in eternity. It is true we must part with those we love, but we shall meet them again on yonder banks of deliverance, clothed in angelic beauty, with crowns of never fading splendour, to unite in ceaseless praises, free from sickness, free from pain and disease, to spend an eternity with those shining ones above with harps and robes like theirs. E. G. M.

Danvers, Jan. 24, 1843.

(ORIGINAL.)

A Page from Reflection.

SUNDAY AFTERNOON, FEB. 5. How sad and how solemn is this afternoon! The snow is descending thick and fast. The cold wind howls abroad; and gloom thickens around me. I am confined to my chamber by sickness; but my mind wanders to a scene far away, where the last funeral rites are being performed, over the remains of a beloved, and long cherished friend. . . . . It is half past three. Before this, the cold clod has rattled upon the coffin of the beloved one, and the snow has whitened her new made grave. Yes, she is taken from the home of her childhood, and is received into the bosom of her mother earth, and the pure snow lies gently upon her resting place, a fit emblem of her innocence and purity.

Although she is gone hence to be here no more, her many and endearing virtues will be long cherished by her youthful husband and numerous friends. When the first agony of grief has subsided, and religion sheds its soothing influence upon the mind, how sweet will be the remembrance of all that was good and lovely in the departed one! Every kind action, affectionate look, and heart-felt word, is treasured up in the memory of the survivor. And how cheering the thought that we can turn from the gloom of the grave, from earth and its sorrows, to 'that bright world beyond our own,' and there contemplate her enfranchised spirit in the abodes of bliss.—There the eye of faith is directed to a reunion with those who have gone before us; where the ties of love and friendship shall not be severed. And the little time of our sojourning here is rendered hallowed by the blissful thought—*'we meet again!'*

Boston. E. M. G.

Revolutionary Anecdotes.

It will be remembered that a reward of 500*l.* was offered for the head of John Hancock.—When he signed the declaration of Independence, he did it with a bold hand, in a conspicuous manner, and rose from his seat, pointing to it, and exclaimed, 'There John Bull can read my name without *spectacles*, he may double his reward, and I put him at defiance.'

When I visited Mr. Adams in November, 1818, his hand trembled similar to that of Stephen Hopkins, the Quaker patriot from Rhode Island, who had been afflicted with a paralytic stroke. Mr. Adams acted as his amanuensis, and asked him if he should sign his name to the Declaration of Independence for him. 'No! I will sign it myself—if we are hung for signing it, you shall not be hung for it for me.'

Mr. Adams, then in imitation of Hopkins, took his pen, clasped his wrist with his left hand, went through the tremulous motion of signing his name, and in the language of Hopkins, emphatically said, 'If my hand trembles, John Bull will find my heart won't!' which Mr. Adams said electrified all Congress, and made the most timid firm in their purpose.—*Advertiser.*

From the Universalist Union, Jan. 9, 1843.

A page from my Experience.

BY REV. C. F. LEFEVRE.

It was my good fortune on my entrance into the faith of Universal Salvation, to have an occular demonstration of the falsity of those objections which have since been so often obtruded upon me. I was told that in uniting myself with that denomination, I should be excluding myself from the worthy and *respectable* part of the community, and this was urged upon me as a very convincing argument to deter me from proclaiming what my conscience told me was the truth. But this advice came too late to affect me, for I had already proved its falseness. The particulars I will now narrate.

When I was ordained in England in the Episcopal Church, and for some time after I had taken possession of my parish in Canada, I knew little of Universalism as a doctrine, and still less of its professors as a denomination. I am not aware that I had ever heard the word used. I had once in my life attended service in a Universalist Church.—It was the one in which Mr. Mitchell officiated in Duane Street, New York. I was staying at the house of a friend in that city who went to that Church, and I was inquired of, when Sabbath morning came, to what Church I wished to go. I replied that I was myself a member of the Episcopal Church, but being, in a measure, a stranger in the city, I should be happy to accompany him. He expressed himself gratified with my ready compliance and accordingly I took a seat in his pew. This was more than twenty years ago and during Mr. Mitchell's palmy days. I cannot now remember the subject of the discourse, but it could not have touched on doctrine, for I thought all the time that I was worshipping in an Orthodox congregation.—I recollect, however, enough to know that I was well pleased with the sentiments expressed, and the elevated morality inculcated.—The audience was rather large than otherwise, very *respectable* in appearance, and apparently very attentive and interested in the services. My friend inquired of me how I liked the minister and the sermon, and I expressed myself well pleased. I never inquired of him, and he never informed me, to what kind of preaching I had been listening. I only knew that it was a dissenter's, a name which in England is applied to all who do not conform to the established Church; but whether Presbyterian, a Methodist, a Baptist, I knew not, and cared as little. One thing I did know, that the gentleman with whom I went was a highly *respectable* and valued citizen, and the congregation apparently as much so as any I had seen in New York. This was the first and indeed the last Universalist sermon that I ever heard till I preached the doctrine myself.

The first time that I heard any thing about Universalism was from a clergyman of the Church of England who said that he believed that doctrine. Some clerical business called me to Quebec, and I was, during my stay, introduced to the clergy of that city. At the house of the Bishop I met with the assistant Arch-deacon, who officiated in the Cathedral, who expressed a wish to visit the part of the country in which I resided, and, if feasible, to obtain a Church in my vicinity. I informed him that there would probably be a vacancy in a parish about sixteen miles from my residence, and, if agreeable, I should be pleased with his company on my return. He accepted the invitation, and took a seat in my sleigh. It was during this journey that he unfolded to me his view of the mystery of God's will, 'that in the dispensation of the fulness of times, he would gather together in one all things in Christ.' I was *immeasurably* surprised at such a faith, and more so from its coming from such a source. I thought a good deal of this conversation, but 'I kept all these things in my heart.' On my arriving at the place of my residence, my friend found a letter which had been dispatched from Quebec, announcing the death of his father-in-law, and further stating that by immediate application he might succeed to his living and Church in Prince Edward's island, for he too was a clergyman. My travelling companion, therefore, immediately returned, and I have neither seen him nor heard of him from that day to the present. Here, then, was a very valuable and *respectable* clergyman of the Church, an avowed believer in that doctrine.

This short conversation made a deep impression on my mind, and although nothing of an argumentative turn had been given to the subject, I did not fail, when by myself, to submit to the process of objection. On the simple principles of *reason* I was not satisfied with *any* objection that I could raise. There was no possible way in which I could bring one that did not in opposing Universalism, as plainly oppose the attributes which are by common consent given to the Deity. But the Scriptures taught that some of the human family must dwell in endless sin and suffering, and that at once destroyed the doctrine of the salvation of the world. I know not how long I rested contented with this reasoning, but the thought was continually pressing me, whether the Scriptures *could* reveal any thing in the government of the Deity, which was subversive of his attributes. Here was a fresh difficulty, and I went very patiently to work to see what the Scriptures *did* teach. I was astonished to find so much which I had hitherto received as unquestionable evidence of the endless misery of some, although inadequate to sustain that sentiment when it came to be fairly weighed in the balance of the sanctuary. With the exception of two or three parables and some highly figuratively language in the book of Revelations, I could not place my finger on one single passage that I would dare to risk in controversy in opposition to this sentiment. This was a *sad disappointment* to me, for I anticipated no difficulty in demolishing Universalism with such weapons as the Scriptures furnished. I had, therefore, to content myself by *inferring* the doctrine of endless misery from parabolic language.

At this stage of my experience there were several things which occurred tending to loosen those chains which held me in bondage, for I am free to confess that I grasped with the tenacity of a death-grasp the tenets in which I had been educated. A somewhat critical examination of my Greek Testament very much weakened my confidence in certain words to which I had given a positive and absolute sense, but which they did not of *necessity* require, for I could not but discover that the very same words, in other passages, had an indefinite meaning. I refer especially to the original word rendered forever, everlasting, eternal, &c., in the common version of the Testament. Time and again did I go over these passages, *hoping* to fix the meaning of an absolute eternity to them; but it would not do. It was very evident to my mind that it was not the *word* but the *subject* to which the word was applied that must determine its duration.

There was a clergyman residing about fifty miles from me, who had not yet received Priest's orders, and consequently could not administer the communion, and he sent to me to discharge that office for him. I complied with his wish, and during my sojourn at his house, on looking over his library one morning, I observed a small book entitled, as nearly as I can remember, 'Prophecies fulfilled in the destruction of Jerusalem.' I took it down and as it was a short treatise, in two or three hours I had finished the perusal of it. I was much staggered at its contents. I saw plain enough that those tremendous threatenings, which I had been instructed to carry into another world, were of a *peculiar* character, applied to a *peculiar* people, applied under *peculiar* circumstances, and that they had their complete fulfilment, to the very letter, during that age. I pointed this out to my brother clergyman, and expressed to him my conviction of the impropriety of giving these passages a meaning which they did not actually warrant. He replied that he knew that they were not of themselves sufficient to establish the doctrine generally taught from them, but it was most *prudent* to let them pass unexplained, and be received in their current acceptation. I did not pursue the conversation any further, but I was pretty well confirmed in the belief, that I was not the *only* one of the party who doubted the supposed Orthodox doctrine of endless misery.

I had by this time got pretty far into the subject of Universalism. I had reasoned upon it; I had tested it by Scripture, and at every fresh aspect in which I placed it, it commended itself more and more to my judgment as well as to my better feelings. As yet I had said nothing to my brother clergymen, for I began to *feel* what would come upon me, if I were only suspected of heresy. I had, however, arrived at that point when it was impossible for me to repress my thoughts; I felt as if there were an inward flame that would consume me, if I had not given it vent; 'So the fire kindled and at last I spake with my tongue.' I took occasion one day, while in the house of a clergyman much my senior in years, to make known to him the difficulties which for so long a time had perplexed my mind. He was quite alarmed at the annuciation, but I found the subject was by no means *new* to him. He had once grappled with a Universalist, and had been so much worsted in the encounter, that he ever afterwards carefully avoided all controversy with those of that faith. I found in proposing my difficulties to this gentleman, that he could not 'answer one in a thousand.' But if he could not enlighten me, he could exhort me and advise me, which he did in good earnest, making very clear to my mind the certain ruin that must overtake myself and family, and the injury the Church would sustain in that section of the country, if I should *openly* espouse such a sentiment. As it was not *advice* but *information* that I wanted, I gained nothing by this interview, except an hostility on his part, which he afterwards exhibited in no unequivocal manner. My application to my other brethren in the ministry was equally unsuccessful, though it was not followed by the same enmity.

And here I cannot but remark, that very many in the Church expressed no surprize at my *believing* this doctrine, but only indignation because I had the hardihood to preach it. I might have continued in the Church to this day, and have been known as cherishing this hope, if I would only have consented to have kept it to myself. How many there are in all congregations who *secretly* believe in the final recovery of the whole family of man from sin and misery, is known only to the Searcher of hearts, but if my congregation was a fair sample of others, the number cannot be very small.

A circumstance took place about this time, which entirely settled the business in my mind. It was quite an opportune occurrence. A gentleman residing in New York city, now a much esteemed friend of mine, though at that time entirely unknown to me, had a brother residing in my parish. He was a Methodist, and much wedded to his opinions. His brother in New York sent him 'Balfour's Second Inquiry.' It came by mail and the postage if I remember rightly, was one dollar and a quarter. At all events, on account of the expense, for money was very scarce in that new country, this individual declined taking it out of the office, thinking perhaps that the perusal would scarcely repay him. One day I observed this book lying among the letters, and inquired of the Postmaster to whom it belonged. He gave me the desired information, and at the same time stated the reason of its lying in the office. I next looked into the book itself, and the latter part contained, what I had so long wished to see, viz, a treatise on those passages of Scripture in which the terms eternal, everlasting, forever, &c. occur. The next time I saw the owner of the book, which was not long, for I lost no time in finding him, I made the following bargain with him—that I should pay the postage and read the book, that he should also read it himself, and if he wished, then to come into possession of it, he could do so. I had now obtained such help as was not only satisfactory, but rendered me much more than a match for those who contested the question with me. I showed this book to a clergyman who lived in the next parish to my own.—He read it and returned it to me saying 'that it was the most dangerous work he had ever read.' I asked him if he could controvert the statements. He confessed his inability to do so, but added, that he had gone on his knees and prayed to God that he might never believe them. This brother became a very bitter opposer of mine and said many hard things against me. The clergyman who succeeded me in my living called on me in New York, some years since, and among other news, informed me that my old antagonist had himself left the Church, and was then at the head of a congregation of Irvingites in King-ton, U. C. He said that he had expressed his remorse at the unjust persecution he had manifested towards me.

Being by this time pretty well grounded in the faith, I made no scruple in preaching the 'common salvation.' It made no small stir in that quiet village and in 'the regions round about,' but the church was better filled than before, and, I believe better than it has ever been since. I was not long suffered no difficulty in demolishing Universalism with such weapons as the Scriptures furnished. I had, therefore, to content myself by *inferring* the doctrine of endless misery from parabolic language.

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Being by this time pretty well grounded in the faith, I made no scruple in preaching the 'common salvation.' It made no small stir in that quiet village and in 'the regions round about,' but the church was better filled than before, and, I believe better than it has ever been since. I was not long suffered to remain in the humble capacity of a 'travelling missionary' in the woods of Canada. He never married, but devoted all his funds to the upbuilding of the church in the Provinces.

There were certain facts connected with my renunciation which may not be uninteresting to the reader, and which at once relieved me from the apprehension that those who embraced this doctrine were less *respectable* than others in the christian community. In the first place, then, I found that there were those in the church, holding the first place in the ministry, who *in heart* believed the sentiment if they did not make a public profession of it in the pulpit. But I had no sooner *plainly* divulged my sentiments to my congregation, that I discovered a very large proportion of the same way of thinking. And what were the characters and standing of these persons? Were they the refuse of the congregation?—No, they were the most influential of the citizens—the men most respected in the community and even in the church itself. I found them among my vestry and wardens. On the score then of *respectability*, I was perfectly satisfied.

I had now every needed evidence that I could require to decide that a christian and virtuous life was quite compatible with a belief in Universalism. Indeed those of my own society who confessed that sentiments, were not only the most exemplary but the most active in the church itself. Before leaving the Province, I was permitted to see that it was as comforting in death as it was salutary in life. There came one day to my house a very venerable old man verging on to ninety years. He was originally from one of the eastern states, and had been among the first hearers of Murray. He had heard of my conversion to the faith in which he trusted, and he had come to talk with me. He said that he had nearly finished his pilgrimage on earth and was waiting for the summons that should call him home. He left me strengthened in the faith, and not a little zealous to communicate to others the consolations of the same blessed hope. In a very few days I was called upon to see this aged man expire.—Calm and peaceful was his end, full of faith, hope and charity, and I said in my heart, if this is the way in which the Universalist dies, 'let me die that death and my latter end be like his.' From that hour to the present moment, I have never had the 'shade of shadow' of a doubt as to the truth of the doctrine. I have never in the reading of the various controversies which I have met with on the subject since leaving the Provinces, found stronger objections against this blessed truth than those which I propounded to myself and answered to my conscience before I renounced my former belief. I have seen, it is true many witicisms and quibbles and sophisms, but nothing that could move a serious and reflecting mind. Nor do I expect ever to receive in my heart the belief of endless misery for any of my brethren in the flesh, unless my mind should by some unhappy and unavoidable influence become so perverted that it will 'call evil good, and bitter sweet.'

Capital Punishment.

We have thought for some time past, of preparing a few short articles on the subject of capital punishment. It is scarcely necessary to say which side of the question we shall take. If we are guided by the spirit of our faith or Christianity, there is but one side we can take; and that is the side opposed to all retaliating, unmerciful and useless punishment, to all suffering that has not good in view, and a reasonable probability of reaching that good.

The subject of taking life by law is beginning to attract attention, and to move the public mind in all parts of our land. The philanthropic and humane, the true Christian and true man, are begining every where to question whether this dark frowning Moloch of the barbarous age of our race, shall be allowed any longer to lift its huge and awful form into the calm bright heavens. It is beginning to be seriously questioned whether, in its present advanced and Christianized state, society shall suffer the blood baptized altar of this savage god, to stand any longer in its midst; and whether the ferocious priest of the Past, with his face hypocritically turned heavenward, and his soul quick with the spirit of hell, shall be permitted any longer to minister there unmolested, and daily, with dripping knife, to do his accursed work of human sacrifice. Every where we say, this has got to be a matter of serious thought and inquiry; and we would not be idle; but would do what we may to further the good work of purging our statute book of this foul stain of cruelty and barbarism.

In touching the subject, we shall first consider some of the arguments used by the advocates of this punishment, for its justice and necessity.

1. The first argument for the infliction of capital punishment is drawn from what is supposed to be the sanction of the Bible. It is well known that great account is made of the passage in Genesis ix. 6, 'Whoso shedeth man's blood, by man shall his blood be shed.'

In the very first outset, we might question the interpretation put upon this language, and demand the proof that this is a command.—Can it not be shown that this sort of speech is prophetical, so to speak, rather than imperative? The expression 'shall' or 'shall be' is abundantly employed as simply setting forth what will come to pass, as declarative of events that will happen, without the slighest intimation of a command, or of the excercise of authority. In John viii. Jesus says, 'When ye have lifted up the Son of man, then shall ye know that I am He,' &c. This is not a command, but a statement of what would come to pass. So in Matt. xxiii., Christ says, 'nation shall rise against nation;' 'they shall deliver you up and shall kill you.' So also in chapter xxv., he says to his disciples, 'ye shall be offended because of me this night;' and to Peter, 'before the cock crow, thou *shalt* deny me.' It would be absurd to contend that in these expressions there is a command, and yet why not as well as in the words of the review, 'Whoso sheddeth man's blood, by man shall his blood be shed.' There is not a particle of proof in the words themselves, that it is a command; but they seem to be only a declaration of what would be likely to occur, under the circumstances of the world; a statement of the fact, that, if a man destoyed the life of his fellow, he would have his own destroyed in like manner. This has been verified in the past, as our present discussion shows.

But allowing the common view of the passage to be correct; allowing also that the law of Moses recognizes the doctrine of capital punishment, as it certainly does—what then? The law of Moses is not our law. The old dispensation enjoins many things that we are under no obligation to observe. And this is practically admitted by those who contend for the punishment of death. Hence this argument from the Bible, or the law of Moses proves too much.

If we are to make the mosaic laws and institutions our guide; or if they are binding upon us, why then, we must observe them all for we have no power to select such as we choose to obey, and reject the rest. The code of Moses is either in force, or it is not. If it be, and the argument for punishment by death be good, then we must follow it out, and not only give life for life, but an eye for an eye, tooth for tooth, hand for hand, and foot for foot. These have all the same sanction with that of life.

But worse than this, if we are to be governed by these passages so as to feel justified in the infliction of capital punishment for murder, why not inflict it in every case provided by the same law? If there be any obligation to observe this because it is commanded in the law of Moses, then there is equal obligation to observe all the other examples of punishment by death. There were not less than 13 offences punishable with death under the Jewish law—Murder; Crime against nature; Kidnapping; Smiting father or mother; cursing them; Witchcraft; kindling of fire on the Sabbath; gathering of sticks, or performing any kind of work on that day; &c. Now if the argument is good in one case, it is in all, and there is the same power, obligation and justice in putting the man to death who gathers sticks on the sabbath, that there is for putting the murderer to death; so far as the Bible is concerned.

Is it not absurd then, to attempt to justify the barbarous custom of legalized murder, by an appeal to institutions which by the same rule sanction what those who make the appeal shrink from with horror? Let it therefore be borne in mind by the advocates of capital punishment, that the argument drawn from the Bible proves altogether too much, and that in adopting it they must, to be consistent, insist upon its infliction in every case provided for in the Mosaic code—for kidnapping, for adultery, for filial disobedience, kindling a fire on the sabbath, gathering sticks, &c.

Again; suppose we admit that in the time of Moses it *might* have been possibly necessary to inflict the punishment of death among a people so rude and savage; yet this admission will by no means justify its infliction now or prove its necessity. Every thing is changed; the whole face of society, and its internal organization are revolutionized, and have become more cultivated, softened, and merciful. Of course with this change in the feelings, habits, and manners of mankind, there must come a corresponding change in their laws and institutions. What might have been a necessary statute thousands of years ago, may have become exceedingly prejudicial in this age, and in the present improved state of society and civil government. Other and better ways may be devised for affecting the desired object, and should therefore be adopted—so that if we allow the necessity of capital punishment to have existed ages since, it is no argument to prove the necessity now.

The correctness of this position is confirmed by the character of the Christian religion itself. No one who is acquainted with the records of the law and the gospel, can fail to perceive that the Christian dispensation thro' out relaxes, and removes the sternness, retaliation, and sanguinary severity of the former. 'The principles of morality inculcated by Moses, continue to be inforced with even greater strictness, but the terrible severity provided for the infraction of these moral rules is no where sanctioned by the religion of Jesus Christ.' There is plain proof that Christianity is designed to abolish and take the place of the law dispensation, which was designed only as a temporary institution fitted to the rude and animal state of society existing at the time of its creation; while the gospel is expressly designed to elevate and purify mankind, to raise them from this state of degradation; and it is therefore addressed to the higher powers of their nature, and makes its appeals to the moral and intellectual faculties.

The spirit of retaliation and revenge acknowledged by the law of Moses, is emphatically denounced by Christ, and rejected from his religion. Ye have heard that it hath been said an eye for an eye, a tooth for a tooth, but I say unto you resist not evil.' Here the very spirit and essence of this portion of the Mosaic law is denied outright by the founder of the Christian religion! How strange, how injudicious, then, for his professed followers to attempt to renew it, to justify the punishment of death by appealing to that law which he has so openly denounced. If they will turn Jews at once, the argument would have some propriety at least, if not force; but in the mouth of Christians it is surely out of place. Thus much for the Bible argument of capital punishment, and we trust it will be seen that it can not be urged with any reason or weight in the question; and that those who employ it are entitled to all the absurdities and horors which it involves.—*Star and Palladium.* T. B. T.

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language of *the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

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AGENTS.

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CAPITAL PUNISHMENT.

SERMON III.

BY REV. EDWIN H. CHAPIN, OF CHARLESTOWN.

Capital Punishment opposed by Christian Philosophy.

'For the Son of man is not come to destroy men's lives, but to save them.'—Luke ix. 56.

I deduce from these words of our Saviour, this fact—that Christianity is not a destructive, nor peculiarly a retributive system; but that it is an up-building, a conservative, a restorative system. In this light I propose to examine the institution of Capital Punishment, in this my last discourse upon the subject.—Thus far we have examined the strongest grounds of the defenders of this penalty.—We have taken the negative, in endeavoring to refute their arguments adduced to prove the necessity and expediency of Capital Punishment' by showing that it is *unnecessary* and *inexpedient*. We shall, upon the present occasion, carry our opposition to Capital Punishment, so to speak, into the camp of its advocates; by showing that it is opposed by Christian Philosophy.

It is hardly necessary for us to premise that we do not dogmatically assume our notions of Christian Philosophy to be correct. But this we do assume, and facts authorize us to take for granted, that our views of Christian Philosophy are the views practically taken by the best philanthropists, in the best movements of the age. This Philosophy supplies the premises of the Peace-advocate and the Temperance-man, and the Prison-discipline Reformer. This Philosophy is what all Christians claim as belonging in a peculiar manner to Christianity. This Philosophy is that which says that revenge is an unholy passion, and that to save life is better than to kill, and that to raise up and restore is better than to crush and denounce—that love is a mightier agent than terror—that every man has a soul which is more precious than wealth or bodily circumstances, that all men are equal, that they are children of One Great Father, and that *mercy is better than sacrifice*. This Philosophy, I say, is *practically* admitted by all philanthropists of our day—it is the Philosophy that has given an impulse to the most successful and widely prevalent reforms—and it is seen and admitted by *all* sects, except when some theological dispute intervenes, or some peculiar institution is attacked. With this Philosophy as a test, then, I proceed to examine the institution of Capital Punishment.

I. I remark that Capital Punishment is opposed by Christian Philosophy, because Capital Punishment includes the sentiment of *revenge*. We have already examined the arguments that are brought to its support upon the grounds of its alleged *necessity*, or *expediency*. Many, doubtless, uphold it—some, because they verily believe it to be a command of God—some, because they think that the protection of individuals and of society demands it—some, because they believe it is a salutary and effectual preventive of increase of crime. Many uphold it, no doubt, from one, or from all these considerations. And I would not say that they wish a criminal to be hung, from the dictate of mere revenge.—This would be judging the *motives* of men who are in most things benevolent and merciful. But this I *do* say—that the sentiment of revenge will be found in this penalty, and that men, unconsciously perhaps, often give heed to it. We all know how hard it is to avoid returning blow for blow. When the cheek aches with pain, and tingles with shame, there rushes up in us an almost irresistible impulse to give back the stroke.—That is the feeling that sways us in the moment of excitement. If we pause awhile, and coolly reflect, it is quite likely that we shall not return the blow. But why is this?—With what new consideration has reason supplied us, that we smite not back? With this consideration—that a return of the blow will not make *our* pain any the less—that it will not benefit *us*—that it will not benefit the *offender;* and that, by reciprocating the foul act we place ourselves upon a par with him. But mankind at large do not reason so, any more than the man who strikes back in the moment of anger—from the simple cause that men scarcely reason upon the point at all. Nine men out of ten will say, if the man first struck should strike back, that he did right. It is a sentiment as old as human nature, and as prevalent as the race. Peter thought just so when he cut off the right ear of Malchus, and James and John acted under its influence when they wished to call down fire from heaven. The best men in the world feel it, and can hardly get rid of it. If they do not strike back, they would be gratified to see their foe pitch headlong. The old grudge lies in the heart like lead, and they cannot repress a feeling of satisfaction, if they hear that the man who has injured them has come to some hurt. Deep and fiery is this sentiment, running all through society, woven into the very fibres of our nature, burning in our bones, even when we light up the smile of forgiveness, and stretch out the open hand of reconciliation.

And this very sentiment, I say, lies at the foundation of the penalty of hanging, and, unconsciously perhaps, stirs in the bosom of him who wishes to have a man hung. Let us see if it is not so. After you are convinced that Capital Punishment is *unnecessary* and *inexpedient*, does there not remain in your heart a feeling something similar to that with which you regard the act of him who has returned blow *for* blow? That is, a feeling that as the murderer has killed a man it is right that he should be killed in return.—Vague this feeling may be—weakened perhaps—but still do you not find it there, spontaneously intruding itself, spontaneously urging the propriety of paying the aggressor in kind? I think this feeling will be found in many bosoms. But, when you coolly reason upon this feeling, you will perceive that it only urges the law of *retaliation*—blow for blow, wound for wound, stripe for stripe.—This is *revenge*—an unholy feeling—it is condemned by Christ. This sentiment is often excited by eloquent appeals—but it is the old feeling still. We are pointed to the slain man, taken away, perhaps, in his very usefulness and prime of life—a man of probity and benevolence, of industry and piety; and then we are referred to the murderer, a coarse and brutal man, dangerous and blood-thirsty; we are referred to the bereaved and destitute wife of the slain—to his little, unprotected children; and it is asked—ought not a man who has done as that murderer has, who has removed from society one of its most valuable members, and deprived a wife of her companion and children of their guide, ought not *he* to be hung—ought not the severest penalty to be inflicted upon him? Here you see, is still the old principle of *retaliation*—blow for blow—a severe evil ought to be inflicted, in return for a severe evil committed. No higher consideration is brought into view, than this one—how shall that evil be *avenged?* But the moment we come to reason upon the subject, we ask ourselves—Can the death of the murderer bring back the slain to life? can it give to that broken-hearted wife her husband? to those unprotected children their father? No: it can do none of these things.—Of what use is it then? Capital Punishment is unnecessary, it is inexpedient, it cannot restore the lost; of what possible use is it then? I answer—it gratifies the sentiment of revenge.

Now, my friends, when we find that this sentiment affects even those who admit that Capital Punishment is unnecessary and inexpedient; must we not suppose that it exerts its proportion of influence upon those who believe that this penalty *is* necessary, *is* expedient? And may it not be one strong motive that urges them to cling with such tenacity to Capital Punishment—imagining that all their zeal springs from high moral considerations, from a tenderness for the welfare of society, and an elevated, abstract love of justice? I verily believe, if they were to analyze their feelings, they would find that revenge has a deeper hold upon their decision in this matter, than they will admit, or than they are aware of. And *we*, who believe it to be unnecessary and inexpedient, condemn Capital Punishment because it excites and gratifies this feeling of revenge; because it is borne up on the current of the same old feeling that gives blow for blow.

But now let us look at this penalty as a legal appointment—as a manifestation of the legislative wisdom that ordains it. We place the execution of penalties in the hand of a feigned personality that we call the *Law*—or of a personified attribute that we term *Justice*. Society does not allow each man to decide upon the amount of his individual wrongs—to inflict the fine, the imprisonment and the death, by his own hands. The passions of men, considered individually, cannot be trusted. There must be an executive personality, that shall rise above partialities and interests, and appoint the penalty and wield the punishment, with a cool brain, and a steady, impassionate hand. This executive personality is the creation of society—it is made by the voices of men in a collective capacity, apart from individual interests, in moments of reason, of obedience to duty, of as clear perception as circumstances will admit, of the eternal distinction between right and wrong. It is the only way, undoubtedly, that anything like justice can be administered, or the individual interests of man as a member of the great whole of society, and with due consideration for the welfare of that great whole, can be secured. It often does effectually what the single hand could not do, and generally awards such a sentence as not only the injured, not only the unoffending, but as the reason and conscience of the criminal himself must approve. Far be it from me to say that Government is, of itself, a wrong; or that the hand of the law, which, while it swiftly punishes the offender, in the very act sustains the welfare of the whole, far be it from me to say that that is a tyrant's hand—that the right thus to act is an usurped right! But this I *do* say—that Governments are fallible, and that human laws do not proceed directly from Infinite wisdom but from finite wisdom, and as such bear the imperfections and the errors of the finite. Those who uphold Justice in society, as an immaculate thing, that cannot err, that sits serene and impassionate upon her tribunal, and metes out her penalties as the dictates of the eternally Good and Right and True; forget that justice is not an actual personality, but a fictitious representative of the best wisdom of the human minds of the age, or the country. But everything having its origin in humanity, is liable to partake of the imperfections of humanity. The justice of any age, although it may be more impartial and calm than individuals are likely to be, is still but an expression of the opinions and ideas of that age.—The penalty that executes for treason, is a representation of the opinions of men concerning the magnitude of the crime of treason. The penalty that hung witches was an exhibition of Puritan opinion. The penalty that burnt Latimer was a manifestation of the opinions of his age concerning heresy. And the penalty in our day that hangs for murder is a declaration of the opinions of men in our day concerning murder. What follows, then? That the same idea may lie at the foundation of a law that lies at the foundation of the decisions which men make as individuals—the same idea as that which is the sentiment of those who commend him who gives blow for blow. The sentiment of revenge, so prevalent in individual bosoms, is very likely to be found in the penalties created by society, which is composed of individuals. Therefore, as this idea of taking life *for* life is so prevalent with individuals, it is natural that should influence them when they come to affix the penalty to the crime of murder. It behooves us, then, to ask if the principle of *revenge* is not in that penalty. Is it solely a high, moral decision? No; it sanctifies the very passion that leads to one half the murders in the land. It gives blow *for* blow, wound *for* wound, stripe *for* stripe. It is not *necessary* to take life in order to protect society, imprisonment will do as well—but in the law is comprehended the idea, that, because life has been taken by a murderer the life of the murderer must be taken also. It is not *expedient* to hang the criminal, but life has been taken and *life* alone can pay the forfeit. Is not this, I ask, the very principle of offsetting one evil against another? Is it not a manifestation of that spirit, somewhat purified yet still *existing*, that sends a stroke in anger back for the stroke that has been given?

I find Capital Punishment not only *unnecessary* and *inexpedient*, then, but I find in it the principle of *revenge*. And this principle is notoriously condemned by Christian Philosophy. Christ forbade *retaliation*. He did not forbid *punishment*, but he forbade the infliction of an evil merely as an *offset* for an evil, without any other end, or for *that* end at all. You may secure and punish the man who has struck you, but you are not to strike him *just because he struck you!* You may endeavor to recover your property of a man who has feloniously taken it, but you are not to injure him *just because he has injured you!* You may inflict punishment on the man who has committed murder, but you are not to take his life *just because he has taken another man's life*. Revenge is an unholy sentiment, whether it burns in the individual bosom, or flames out in the sword of the magistrate—whether it clenches the hand, or rears the gibbet—whether it urges the wild Indian to hunt his victim's track like a sloth-hound, or excites the stormy multitude to clamor for the murderer's death. I do not doubt that the penalty has been devised by wise men, and by good men. I do not doubt that it is thought necessary and expedient.—But I have examined the arguments for necessity and for expediency. And when I have weighed them, and rejected them, I find remaining *another* argument for the penalty of death, not uttered with the lips perhaps, not distinctly avowed, but lying deep in the passions of the human heart and transfered to the law. And this sentiment of revenge, I say, is worse in the law than it is in the individual bosom. In the law we expect to find a more elevated sentiment, a more rational measure of right and wrong, a more dispassionate judgment, than in the heart of the man who is tried by every-day temptations, and balanced between conflicting interests, and moving constantly in excitement. Therefore, I lift up my voice against this sentiment as found in the law, even more strongly than when I find it among individuals. It is a bad passion—prevalent to an awful extent in the world. By it the injured man drives his hot dagger into the heart of his oppressor. By it Lynch-law hideously apes Justice, and acts the magistrate with the fury of a fiend. By it the crimsoned duellist sets up his *code*, and sprinkles with the blood of his victim the sacred principle of honor.' By it wars are kept in existence. War—what is this, but 'a great national Capital Punishment?' An insult has been given—it must be *paid back*. The Nation's *honor* is at stake—let it speak for itself in iron-death-shot, and rapine, and flame.—Let it press on with its awful retribution, grinding the bones of its victims, treading out the fires of beautiful homes, and offering its dripping holocausts to Moloch and to Satan. Must not an *evil given* be paid by *evil in return?*

Thus, then, I am anxious that this penalty of life *for* life should be abolished, because it maintains and sanctifies a bad principle. I know not when that principle shall be eradicated from the human heart. But *this* I know—*that so long as it exists in the highest moral expression of society—in its laws*—it must be expected to live in individual bosoms, and to produce its legitimate fruits in the world. Remember, law-makers, that Christ's religion gives not blow for blow.—Remember, that while it approves of restraining sin, it does not approve of inflicting evil for evil's sake. Remember that the Son of man came not to destroy men's lives, but to save them.

II. Capital Punishment is opposed by Christian Philosophy, *because this penalty defeats the true end of punishment*. I can but touch here upon a topic that, of itself, might well employ a discourse, or a series of discourses. In the matter of punishment, it would seem, two parties come in—society, and the offender against its peace. All will agree, that to each of these punishment has its application; for society it is a protector, for the criminal it is a minister of justice. But when it has discharged its duty to society, *society* can claim no more of it. If it *protects* society that is all that society has a *right* to demand.—We have already shown that society can be as well, yea, and better protected by other penalties than by that of death. The punishment of death, then, is not required for the *protection* of society. What then? Shall it exist merely as a *retaliatory* measure? In this light, we have already shown at some length, it sanctifies the principle of revenge—a principle emphatically condemned by Christianity. Why should it exist then? Merely to inflict evil upon the criminal? What good is gained thereby? Verily, none at all. It is the most worthless thing in the world, merely to inflict punishment as punishment; merely to inflict pain as an end. It does no one any good. It benefits nothing. Every one will see, then, that Capital Punishment is utterly useless for any of the offices of punishment. It is no peculiar protection to society. It is wrong so far as it is a mere principle of revenge; and if its infliction of pain is all that distinguishes it, the infliction of mere pain as pain, is a useless and wanton cruelty, producing no good result, and having no end beyond it. I say, then, that in so far as we all agree concerning the objects of punishment, Capital Punishment has nothing to distinguish it as being better, or as being as good as other penalties. It cannot protect society any better; it has no more salutary effect in its function as a minister of justice.

But I wish to go further than this, and consider punishment as to its true definition.—What are the true ends of punishment?—'The intent of punishment,' says Beccaria, 'is not to torment a sensible being, nor to undo a crime already committed. . . . . The end of punishment is no other than to prevent the criminal from doing further injury to society, and to prevent others from committing the like offence.' 'The essence of crime,' says Roscoe,* 'is that it introduces a certain degree of pain, or evil into the world. The immediate effect of *punishment* is to introduce another degree of pain, or evil, often much greater than the first. Simply to punish, is therefore to add to the miseries of the human race. If no beneficial alteration be effected, either in the disposition of the person punished, or on society at large, the punishment is a mere act of retribution, or revenge. *Punishment*, strictly speaking, is therefore only allowable as a medium of reformation to reclaim the offender, and secure society from further injury; and the degree of it must depend, not altogether on the nature of the offence, but on the necessity of employing such a medium. . . . . Instead, therefore, of connecting the ideas of *crime* and *punishment*, we ought rather to place together the ideas of *crime* and *reformation;* considering punishment as only *one of the modes* for effecting reformation, the extent of which must always be proportioned to the necessity of the case.'

*In his Penal Jurisprudence.

Punishment, then, is not a mere executor of *evil*—is not a mere protector of society; it is also, as is said in the passage just quoted, a mean of reformation. This, I may say, is its *chief* end. I do not say that it is its only end, for, I repeat, it is to be a protector of society. Nor do I say that true punishment will not have any evil in it. It must be of such a nature as that it shall be felt to be the consequence of transgression—a bitter consequence—a consequence which must ever attach to a like transgression. But the greatest end is reached if it make a man feel the *intrinsic wrong* of his crime, and the degradation he has brought upon himself. 'Violent punishments,' says Burgh,* 'become familiar and are despised—a people are to be led like rational creatures, not to be driven like brutes. The severest punishment under a mild administration, would be to convince the offender that he has committed a foul crime.'—Nay, we may say, my friends, that the accumulation of *goad* upon the head of an offender, if it convince him of the baseness of his offences and make him sick of them, that accumulation of good would, in such a case, be a *punishment*. It is not the *severity* of a punishment that secures its efficacy, it is the power which it has to bring a man to a sense of the *intrinsic evil* of his wrong-doing. This is the great end and the real efficacy of punishment—to make a man detest and renounce his iniquity. And all the while there should be kept in sight another principle—*reformation*. As Mr. Roscoe says, 'Instead of connecting the ideas of *crime* and *punishment*, we should place together the ideas of *crime* and *reformation*.' Crime is the *actual* state of the offender—reformation is the *desired* state. Society being protected, the great work of legislation should be to bring about *reformation in the criminal*. It is plain, that *punishment that is employed as an end—as an infliction of evil*, and nothing else—*never can* prevent crime. You must go deeper. You must alter the *disposition* of the criminal—you must bring moral motives to bear upon him—you must learn him the *intrinsic evil* of his crimes—you must set before him the *intrinsic good* of virtue, and induce him to accept it. Then your end is reached. He will commit no more crimes. You have not only deprived him of the *power* to commit crimes, you have taken from him the *disposition*—a far safer guarantee. Now, you may put men in the stocks, and tie them to the whipping-post, and burn their foreheads, and crop their ears—and it is all useless, and worse than useless. It is cruelty wasted upon *man*—a creature of reason and of moral capabilities—treated like a dog, or a horse. You have not taught him any intrinsic difference between right and wrong—you have not excited in him any disposition for virtue—you have whipped him, or branded him, and turned him loose upon society, with no feeling concerning his guilt save that it may bring *pain* upon him, and no reverence for the law—but instead, spite and revenge. And if he can only get rid of being caught, and whipped or burned again, he will pursue his evil ways with as much relish as ever. We take criminals and put them in prison. Our aim does not seem to be the apportionment of such a penalty as shall suit the disposition and circumstances of the criminal, and tend to wean him from his propensity. No: we assign so heavy a penalty for so heavy a crime, and when the criminal has worked out his *term of years*, whether reformed or not, turn him loose again; not realizing the fact that *a good disposition* is a better security from crime than locks and prison-labor, and that if we have aimed at nothing but inflicting retribution, the time and the expence have been worse than half lost.

*As quoted by Roscoe.

Here, then, is the great end to which punishment should lead—*reformation*. It should be of such a nature as to associate in the criminal's mind, *degradation* with *vice* and *crime*, and as to incite to the love and the embracing of virtue. This will remove *crime*—the mere infliction of pain only *hurts criminals*. The true idea of punishment, makes not so much account of the *severity* of punishment, as it does of its *efficacy* to heal the malady of guilt. It presumes that a prisoner may be well-fed, comfortably-clothed, and decently lodged, and the true ends of punishment secured thereby, much better than they are secured by whipping, and chains, and tortures.

This, then, I say, seems to be the true end of criminal punishment. It is the end contemplated by Christian Philosophy. This aims not merely to inflict pain—not to give evil for evil; but to reform, to develope, to restore. Its very end is to heal the sick—the morally diseased. It aims to seek and to save the lost. It is plain, then, that any system that thwarts this end is opposed by Christian Philosophy. And I maintain that Capital Punishment thwarts this end. This rests upon the old idea of inflicting pain as an end, of employing punishment as mere punishment. It has, virtually, no end in view. It is an end itself. It aims not to work the reformation, but to secure the death of the guilty. It does not remove *crime*, it only removes the *criminal*.

I know what will be said, in reply to this. It will be said that 'the expectation of such a terrible doom is calculated to work a most salutary reformation. The criminal under sentence of death, is led to repentance and to the renunciation of sin.' But, if so, for what end? If that reformation to which he has been led under sentence of death, be a radical and sincere one, why then deprive him of life? He is just fitted to act in life, for some of life's noblest ends. You say that he is sincerely and radically reformed. In the spirit of mercy, then, I ask, why deprive him of his life? Plainly, because you regard his punishment as an *end*, and not as a *mean*. But, you say, 'we are fallible, and cannot tell whether he has reformed in the depths of his soul, or not, because we cannot pierce to the motives.' True, my friends, *we cannot tell!* But reason is as much against the probability of a true reformation, as for it. The man is surrounded with unnatural circumstances—terror, remorse, grief, agitate and rend him. The aspect of that black and fearful death is ever before him. The hope of pardon, if he is penitent, excites him. Friends plead with him. Good men urge him. He hears the whispers of the jailors—he sees the staring eyes of curious people—he catches the sound of the hammers at work upon his gibbet—he confesses, he kneels, he prays—strange thoughts rush over him, he is not himself; at least he is not in the ordinary circumstance of mortals. His hour comes—and, amid the very echoes of his last prayer, he dies *by his own hands*, his self-inflicted wound reproving with its bloody lips the expression of his tongue. Such a case has happened before now. And whatever may be the end, I ask, are not the agitation and extraordinary nature of the last scenes of the felon's life unfavorable to the reformation of which we have been speaking—the deep-seated, vigorous reformation that christian principle builds up in the ruined and unclean soul. I do not say that Capital Punishment *never* excites to penitence—I believe it may have done so. But I also believe that many of its supposed reformations are spurious—and I know that from the nature of things, it can not produce the reformation that Christianity aims at even in the hearts of the most abandoned. To say the most for it—so far as the reformation was produced under a mere fear of death, it is very doubtful—and it if was produced by the labor and assiduity of Religious Teachers, it was not the *penalty* that acted efficiently in the case, but the *teachings*, which may be given under other and more favorable circumstances. And if it be the object of Capital Punishment to *reform* men, why not place *all* criminals under its doom, if it is thus efficient? But it is *not* its chief object to reform men—if they *are* reformed, this end comes in only *incidentally*—the *chief* end of Capital Punishment is to inflict retribution. It is not used as a *mean*, but as an *end*. And what shall we say for all the scoffers, the blasphemers, the men who have cursed on the very gibbet, and died with oaths strangling in their mouths. Was it the object of Capital Punishment to reform these? Why enforce it if it did not accomplish its end? But, I repeat, reformation is not the chief object of Capital Punishment. It is not used as a *mean*, but as an *end*, and thus thwarts the true design of punishment, and therefore is opposed by Christian Philosophy.

III. Capital Punishment is opposed by Christian Philosophy, *because of the position which that Philosophy occupies in regard to the best movements, and the truest reforms of the age.* I wish under this head to vindicate myself, and those with whom I take my stand in this matter of Capital Punishment, from misconstruction and misrepresentation. In the van of all our philanthropic endeavors is Christianity. That seems to have risen upon men of this age with new life and power—or rather, in men a new life and power have been kindled, by that which has ever been life-giving and powerful. The ideas of men in our time are beginning to be enlarged by universality and depth. We see them discarding narrow and selfish notions, and looking abroad for the good of the race. We see them piercing below the wrong *act* to the wrong *motive*, and, still deeper, to the *cause*. The great doctrine of human brotherhood is circulating through the souls of *men*, and quickening into being strong endeavors for human meliorntion. The efficacy of love over fear, of willing obedience over constrained service, of kindness over severity, of good over evil, has been tested. Men see something in man worth preserving, worth living for, capable of being raised from ruin, disease and sin, and made virtuous and happy. I say, these ideas and these principles are beginning to be common in our day, and are producing vast and beneficial results. Our's is not merely an age of triumph in physical machinery—it is an age of intense moral effort, of genuine and wide-spread philanthropy. We must say this, admitting as we do much evil, and folly, and fanaticism. And who doubts, as he examines, that all these broad ideas and all these mighty principles, have their home in the bosom of Christianity? Who does not see their beautiful accordance with the teachings that Jesus breathed nineteen hundred years ago, amid the sneers of Jewish bigotry and the clash of Roman war? Who does not see that Christ's Religion is not a destructive but a saving religion—that it is not a severe and partial and formal system, but one whose great element is *love*, whose labor is for the suffering and oppressed and the castaway? I say, who does not feel this in the very depths of his soul, whatever his creed or his party? We know, we must know, that Christianity is the prime-agent of all these good and beautiful and triumphant efforts of philanthropy and brotherly zeal. This, then, I say, is the position which Christianity occupies, and in that position it condemns Capital Punishment. That penalty has no accordance with the best spirit of the age. It is a bloody relic of those times when men were persecuted for opinion's sake, and burnt for heresy, and drawn and quartered for treason. It is a relic of those times when the maniac was whipped and starved, and the harder the prisoner's bed, and the worse his food, the better *punishment* was it. It is a relic of those days when men labored not to *restore*, but to punish, not to raise up but to trample under foot, not to remove *crime*, but to *hurt the criminal*. And those who uphold it now, (I speak with all respect) are of the same class as those who upheld burning for heresy, and flogging for insanity. Had they lived back in those ages, that would have been their stand. They are in advance of those views, not because they have moved upon the earth, but because the earth has moved and carried them with it. I speak thus, my friends, for this reason. These men often indulge in hard names, and impute wrong motives of action. Let an effort be made for reform, and they cry out—'disorganization and ruin.' They do so in regard to those who labor for the abolition of Capital Punishment. They call them enemies of law and order—men who sink justice in mercy—men who would unhinge society—men who pity the criminal more than the injured—men who attack the very buttresses and foundations of Religion—men who are moved by morbid feeling, and not by genuine philanthropy. Now it has perhaps always been the case, in every age, that hard names and false motives have been imputed to men who labored for reform. But all this is not *argument*, and cannot resist *fact*. Therefore, every true Reform has gone on, and these men have been forced along with it. '*Infidel*' and '*Heretic*' are mere names, and threadbare at that. But it is the veriest jargon in the world, this volley of epithets that is let loose by some upon those who do not interpret Scripture, or who do not reason as they do. Men are called Infidel, or lax in their reverence for the Bible, because they do not construe the text—'Whoso sheddeth man's blood by man shall his blood be shed,' to mean that all murderers shall be executed, or because they say that the mandate, if it be one, has no binding authority for this age and dispensation. But the conclusion does not follow, any more than it follows that men are Infidels because they say that the text—'This is my body,' is not to be taken literally. What Protestant heeds being called an Infidel for that? I object, then, to this liberal circulation of the term *Infidel*.—I am assured that men who render the text alluded to, in a manner different from the advocates of Capital Punishment, have as much reverence for the word of God and for religion, as they. Nay, I am not sure but their love for Christianity and for pure religion is even more intense, and that it is for this reason that they labor with the text. They look upon Christianity, especially since it has shone forth as it does upon the present age, and see its great principles, its true motives, its broad and merciful ideas; and they cannot think that it was meant that the gibbet should stand through all time, and that as an arbitrary penalty, in utter contradiction to the spirit of love, in utter discordance with facts, Capital Punishment is to be executed everywhere, and upon all murderers. For this they may be called Infidels, but they cannot falsify their convictions.

But the friends of the abolition of Capital Punishment are called *disorganizers*, men lax about justice, and order, and law. But why is this? What proof is exhibited? Because men wish to purify the law, does it prove that they are enemies to *all* law? Because they wish to make punishment more effectual, is it an evidence of their desire to abolish *all* punishment? The truth is, men are too easily alarmed. They fancy if the ground whereon they stand is taken from beneath their feet, they shall find no other place in the universe to rest upon, and that the universe itself will soon be dissolved. Let them not be afraid. The universe will stand, and God's truth will stand, and all that is true and right will stand. But all that is *false*, will be shaken, and must fall. In every age it has been so. For the most abominable evils there have been advocates, and when these evils were attacked, they cried out, 'the whole frame-work of society is falling—we are running into anarchy and licentiousness!' It is a common saying that 'we have fallen upon evil times.' But this has always been said, whenever and wherever men have thought and acted for themselves. There is always enough evil in the world to be attacked, when men do thus think and act. And frequently, the agitation that to these alarmists looks like anarchy and licentiousness, is the very agitation of healthful, vigorous life. It has its *abuses*, like all things, but also its great and beneficial *uses*. It is not the result of this new dogma, or that new notion. It is not the effect of transcendentalism, or infidelity, or heresy. It is the legitimate result of republicanism and of protestantism. Those who will go away back, and stand upon the premises of the divine right of kings, and the supremacy of the Roman Catholic Church, may say that all is running loose from them, and say so with some reason; but those who have gone part way, and complain that all who have taken their departure from the spot where they prefer to stand, have run wild and anarchical—for them, I say, to cry out so, is very inconsistent and very futile. Government, like natural science, is to be studied—new discoveries may be made in it every day, and alterations will be had upon it continually. Christianity is eternal and very deep, and as we go on increasing in knowledge of it, the more we shall find to be known. For us, then, to set down a stake that shall fasten Government to just such opinions, or to weave a chain that shall confine religion to just such limits, is like one deciding the amount of precious ore that lies in the granite bosom of the earth, or from his little planet endeavoring to sound the universe, that is infinitely deep and high. 'There are certain aphorisms,' says a writer, 'which men of weak minds or interested views are always ready to apply for want of solid reasons to support their objections.—When any scheme of improvement is offered, hundreds will tell you that *innovations are dangerous*, for one who is capable of pointing out where the apprehended danger lies.'—This remark is a true one. These alarmeries are trite, and come from vague ideas and obstinates prejudices, as much as from rational and christian views. The danger, after all, is not on the side of *reform*. Conservatism has the greatest hold upon the mass of men. You will find now that the multitude in any of our large cities is in favor of hanging, and not for any modification of the penalty. At least suffer me to repel the idea, that because we seek for an alteration of the criminal code, we therefore wish to disorganize society, or let the guilty go free, and to break down all law. It is not so. We wish to make the law respected, and punishment effectual. We wish not to excuse the criminal, but to make crime less frequent. I think that we have shown reasons to this effect.

But again: It is said that the friends of the abolition of Capital Punishment, are men of mistaken mercy, and morbid feeling. What proof is there of it? They do not ask for the free discharge of the criminal—they do not look lightly upon his crime. If they make a distinction between the criminal and the crime, it is such a distinction as shall reform the criminal, and destroy the crime. *Morbid feeling!* From whence does this cry come? What do the advocates of Capital Punishment mean by it? Morbid, *diseased?* It may be so—but even this is better than the stagnation of death, the apathy of custom, or the obstinacy of prejudice. Morbid feeling! I am not sure that it always belongs on the

reforming side. It is as likely to be found with those who magnify the causes of fear—who cling to things because they are established, and who in the shaking of some rotten device, or venerable error, see the downfall of the bulwarks and buttresses of eternal truth. *Morbid feeling!* This has always been the cry. It was a morbid feeling in those who protested for the rights of individual conscience—it was a morbid feeling in our Puritan fathers that excited them to resist the tyranny of the Church. It was a morbid feeling that spoke in favor of Baptists and Quakers. It was a morbid feeling that induced the patriots of the Revolution to rebel. It was a morbid feeling that softened down the harsh penalties of cutting out the heart, of transfixing the head on a pole and of stretching on the rack, to hanging on a gibbet. It was a morbid feeling that changed the place of public execution from the public gaze to the jail-yard. And I expect that this morbid feeling will continue until the ermine of Justice shall be no longer stained with blood, until men learn to be merciful even while they punish, until they learn that the true policy of society is not *severity* but *reformation*. If all this—and it is all of a kind—is morbid feeling, let it work on. To me it looks like that energy tempered by reason and guided by Christianity that has led to all the beneficial and glorious reforms that have heretofore been accomplished.

And now, after what has been said, I claim one point. At least let the *experiment* be made of preserving the security of society and inflicting upon the criminal due punishment, without causing the death of any. Let the *experiment* be made—if it fails, the remedy is at hand. The old penalty, that, to say the least, has not worked very well, can be restored.

After all, no human legislation can reach the *springs* of evil. God's law, Christ's spirit alone can do this. Crime and sin shall die as men become good and holy. The true Reformer is the true Christian—the great element of human melioration, is the gospel of Jesus. Preach that, my friends, live that, extend that to all men, and you will not need Courts of Justice, nor prisons, nor gibbets.—Then it shall be seen that 'The Son of man came not to destroy men's lives but to save them'—to save soul and body, the last from the violence of passion and sin—the first from that which is worse than temporal death, from pollution, degradation and utter bondage.—Let *this* Reform go on, whatever becomes of others. Let it go on in your soul, hearer, and in mine. We shall need to strive after no other reforms. They will all come to us and issue from us, like the airs of heaven and the songs of angels.

The Trumpet and Magazine.

BOSTON, SATURDAY, MARCH 4, 1843.

Supposed difficult text Explained.

'Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.' Luke xiii. 24.

A subscriber, J. G. K. has requested an explanation of the above passage, taken in connexion with verse 28. The whole passage extends from the 23d to the 30th verse inclusive. First of all, let the reader take his Bible, and read the passage very carefully, and then sit down, with the open Bible before him, to the examination of the subject.

We think that the principal mistake which has been made in regard to this subject, has consisted in applying it to the future immortal state. It is thought by some, that when the question was propounded to Jesus, 'Lord, are there few that be *saved*,' the reference was to salvation in the immortal existence. The exhortation has been supposed to mean, 'strive to be saved hereafter, in the future world; for many shall strive thus to be saved, and shall not be able.' But to our own opinion. We consider it certain that our Lord was not speaking of the immortal state; that state had not been the subject of the preceding context; and the language is not such as was applied to the immortal state by the holy men of God in the time of Jesus and his apostles, nor at any time previous. Can such events as are described in verses 25—27 take place in the immortal world? Will men stand at the door and knock at the door in the future world? Will beings come from the East and West, North and South in the future world? Are those points of the compass to be our guide there, as in this world? Again. Was not the kingdom of God mentioned verse 18, the spiritual kingdom of Christ which he came to establish among men? It was compared to the mustard seed for the smallness of its beginning, and for its triumph after it was set up in the earth. This was the same kingdom in which the Jews were to see the patriarchs, Abraham, Isaac, and Jacob; this was the kingdom of God, to which the people were to come from the East, West, North and South. Now, it is certain that Jesus came to establish his kingdom, which he compared to the grain of mustard seed, among men *on the earth*. The kingdom of heaven is *at hand*, it was said; behold the kingdom of heaven is within you; the kingdom of God is come nigh unto you. What reason can there be then for supposing the passage under consideration, should be applied to the immortal state?

But let us proceed. 'Lord, are there few that be saved?' verse 21. *Are* there few? It is not, '*shall* there be few saved *hereafter;* but '*are* there few that *be saved?*' We suspect this inquirer wished to be on the popular side. If many embraced the religion of Christ, he wished to embrace it; if *few*, he wished to avoid it. Hence, the Saviour's answer to that man. *Strive* to enter in; for, although the yoke is easy, and the burthen light to the true believer, yet to such a man as the inquirer then was, it was *difficult* to become a christian. There were in him perhaps many prejudices to be conquered; fears to be overcome; a love of worldly praise and greatness to be expelled; relatives and friends to break away from. Therefore, said the Saviour, *strive, strive;* it is to such as you a 'strait gate,' a difficult passage. But *strive;* the opportunity is not to last always; soon the enemies of Christ, the Jews, will be destroyed; and when the destruction shall come, it will fall upon you; you cannot then enter the kingdom; the door will be shut; you (being Jews) will in effect plead that you have eaten in Christ's presence, and that he has taught in *your streets* (language exclusively Jewish) but he will in effect say, 'depart from me.' You will be filled with sorrow; you will see Abraham, Isaac and Jacob by faith in the kingdom of Christ (for Abraham rejoiced to see Christ's day, he saw it and was glad, John viii. 56); and you will see many, from all quarters of the world come and sit down in the same spiritual kingdom. And the Gentiles who were *the last* preached to, will be *the first* to embrace the truth; and the Jews, who were *the first* to hear the tidings, will be *the last* to be brought in. This very passage shows that *all* are to be brought in; for on a contrary supposition, we can see no sense in it.—'There are last which shall be first.' What does that mean? It means that the Gentiles, who were the last to hear the gospel, (for it was not preached to them until after Christ's resurrection) should be the first to embrace it; whereas the Jews, who were the first to hear it, should be the last to embrace it,—language which plainly shews that they will embrace it eventually, although for their neglect and wickedness the door was temporarily shut against them. There is no intimation that the door should never be opened again; but there is, in verse 30, an assurance, that even those who rejected the gospel *at first*, should at *the last* be brought in. The door therefore was not finally closed.

Let us look at this matter a little more closely. 'There are last which shall be first, and there are first which shall be last.' When Paul exhorted in the synagogue at Antioch, the Jews were filled with envy and rejected the gospel. 'Then Paul and Barnabus waxed bold and said, it was necessary that the word of God should *first* have been spoken to you: but *seeing ye put it from you, and judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles.' Acts xiii. 46.—Thus we see, the Jews had the first offer of the gospel; they rejected it; and then it was offered to the Gentiles. Did they reject it? No. 'When the Gentiles heard it, they were glad, and glorified the word of the Lord.' Acts xiii. 48. When Paul preached at Rome, the Jews of that city also rejected the gospel; and Paul said to them, 'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that they will hear it.*' Acts xxviii. 28. Is not this subject now perfectly plain? Does it not prove the salvation of the Jews, who, at the first, excluded themselves from the blessings of the gospel? The door was shut against them, and they were dreadfully punished. But are they not eventually to be brought in? Certainly, because the Bible puts them down as the last in the order of conversions to the gospel; but if they shall never be converted, why are they put down as the last in order? Paul is treating on the same subject in the 11th of Romans. He there says, 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, [not forever, but] *until the fulness of the Gentiles be come in.* And so ALL ISRAEL SHALL BE SAVED.' Thus the Jews are to be brought in *last*, after the whole Gentile world is converted. It cannot be necessary to add any more on this point.

Now what profit may we derive from this subject?

1st. It is our duty to *strive* to enter into the kingdom of God. Reader, have *you* entered in? Are you in possession of that righteousness, peace and joy in the Holy Ghost, which constitute the element of the kingdom? If not, *strive.* Encounter every obstacle, and overcome it. You must not be carried by the current of popular thought and feeling, if it be wrong; you must not follow the multitude to do evil. But strive for entrance into the kingdom.

The gospel requires you to be humble—Christ-like. Are you so? If you are, there will be but few obstacles in the way. Pride is our greatest difficulty. Are you willing to labor and suffer reproach? or are you yet so much in love with this world that you prize the approval of men, more than the approval of God? If so, strive for higher qualifications—strive for entrance. You, reader, are a Gentile. The door has never been shut against you. Called *last*, be among *the first* to come in.

The Bible requires you to love all men; to love even your enemies; to forgive injuries; to do unto others as you would they should do unto you. Have you attained this high point in the Christian's progress? If not, strive, yea, strive on. Strive to overcome every difficulty. 'Lay aside every weight, and the sin that doth so easily beset you, and run with patience the race set before you.' Strive on. And to help you, look to Jesus, who endured the cross, despising the shame. Consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds.

Such are our views of the above passage, and such are the moral lessons which it impresses upon our heart.

Conference at Charlestown.

The Conference at Charlestown, on Tuesday of last week, was a happy and profitable meeting. It was not our privilege to be present in the forenoon; but we understood the services were truly interesting. The clergy of the vicinity were generally present. We regretted the absence of Father Ballou, who is always happy in meetings of this kind,—he was absent from home. The meeting in the afternoon was opened with prayer by Br. Bacon, of Providence, R. I. We cannot give the names of all the speakers, nor is it necessary. The brethren all seemed to have one object in view, namely, the promotion of the spiritual interests of men,—the increase of divine knowledge,—the quickening of zeal,—the importance of the purity of life and godly conversation, and the necessity of our sympathizing with all the distressed and sorrowing. Such were the general objects of the meeting, objects that were faithfully carried out.

The meeting in the evening was precisely of a similar character. We could not be present until about 8 o'clock; and when we went in, Br. H. Ballou, 2d, of Medford, was speaking. Br. Chapin addressed the meeting with great power subsequently, as did several others. The laymen took part in the exercises throughout the day.—The meeting was in truth a happy and profitable meeting, largely, but not overwhelmingly attended. All got seats in the evening without resorting to the aisles. The meeting was adjourned to Cambridgeport to be holden on Tuesday next. Come, brethren and sisters, come and enjoy an excellent spiritual feast. Let us have a profitable meeting. Don't forget—Tuesday next at 10 o'clock, A. M. meeting to be continued through the day and evening.

Conference at Cambridgeport.

There will be a Conference Meeting at the Universalist Chapel in Cambridgeport, on Tuesday next, commencing at 10 o'clock, A. M.—Those christians who love meetings of this description, whether they reside in Boston, Charlestown, Roxbury, Brookline, Brighton, West Cambridge, Medford, Malden, Somerville, or any other town, are respectfully invited to be present. It will be a meeting for the laity, as well as the clergy; and while we impress it upon the clerical brethren to be present, let the lay brethren and sisters who can, be present also. If the meeting be not a glorious one, it shall not be the fault of the friends in Cambridgeport.

It did not come.

It was confidently expected by the dupes of the Miller mania, that the world would come to an end on Wednesday the 15th ult. The Concord Congregational Journal says, that in some places in that vicinity, there was a confident expectation that the end of the world would come, and that white robes were prepared and worn by individuals, and the day observed religiously by others in social worship, in anticipation of the Lord's immediate advent.

The Greenfield Gazette of the 20th ult. says:—'We learn that some of Miller's disciples in Amherst, on Wednesday last, clothed themselves in their ascension robes and waited patiently till night, fully believing that this world was to be burned up on that day. Not finding their anticipations realized, they concluded to wait a while longer for the end of all things earthly.'

Death of Mr. Elmore Williams.

We regret to learn the death of that true friend of Universalism, Mr. Elmore Williams, of Cincinnati, Ohio. He died on the 10th ult. aged 68. He removed to that place in 1794, when it contained but two shingle-roof houses, and was little else than a wilderness. By his industry, good judgment and economy, he became possessor of an immense estate, which he was always ready to use for the cause of truth and the benefit of mankind. His gifts in various ways during his life, amounted to upwards of forty thousand dollars. He died in the strong belief of Universalism. He assured his clergyman, Rev. John A. Gurley, that his mind remained unchanged, and that he died in the faith of Universalism without doubts or fears. We remember him well. In 1827, while in Cincinnati, we were much with him, and found him an unassuming Christian, which is the highest honor that can be conferred on any man. He felt deeply for the woes of others; he wept with those that wept, and rejoiced with those that rejoiced.

Elder Himes' Safe.

Our article concerning Elder Himes' safe has made much stir. Some of his disciples denied the fact, and said the Trumpet was a lying paper. But IT IS A FACT, and there is no mistake; Elder Himes, the Millerite, has provided himself with a first rate Salamander Safe, and we challenge contradiction. Let the Elder deny it if he can. Now if the Elder believes, as he says he does, in the approaching end of the world, then he has doubts whether he is one of the righteous (very reasonable doubts, to be sure) and he means to be locked up in the safe, until the conflagration is passed. Is this the plan? If not, then he must have bought the safe for the security of money. Now it is well known that the Elder had no money before the Miller excitement arose; and this proves what we have before said, that he has engaged in his present enterprise because it is a money-making concern. He has made thousands of dollars by it; and wishing to keep this private, which he could hardly do, if he deposited money in a bank, he has obtained the safe, and keeps the cash in his own possession, and he is doubtless adding to the stock every day. But if the world is just coming to an end, why need the Elder be so greedy after property? Will not this affair lead the world's people to suspect, that there is some hypocrisy somewhere? As to Br. Miller, he *is rich.* He owns a fine farm in the state of New York; and he has proved himself to be a shrewd man in this world's matters, whatever he may be in regard to the other. But notwithstanding he says the end of the world is close at hand, he will not relinquish his grasp upon his property. He and Elder Himes mean to take care of themselves in this world at least. They love the cash notwithstanding they say the end is near; and they are employing the most approved means to keep it safe.

State Prison.

There is at present some little excitement concerning the State Prison; and we believe that there has been some movement before the Governor and Council. We believe it is suspected, that there is some sectarian management in the Prison. The Boston Recorder, of last Saturday, gives an account of a revival having taken place there. If by a revival is meant an improvement in the spirit and character of the prisoners, we rejoice at it, whoever may be the instrument of the success. But if the revival is a partialist revival, merely bringing them to believe in endless misery, and to suppose that they have experienced a change of nature, we do not approve of it; and however it may be in place in a vestry, it is altogether out of place in the prison. We do not profess to have any direct information upon the subject; but we have heard suspicions expressed.

Attleboro', Mass.

We copy the following from a publication called the 'Christian Soldier.'

Some interest is pervading the minds of the people at Attleboro' Falls, at the present time. Within the two weeks past, we have held a series of meetings; some back-sliders have been reclaimed, and a few converted. Yet we want much done here. Error is found here in its most hideous forms. I preached sixteen times during the meeting, and if nothing more, have succeeded in getting people to look into their Bibles.—Universalists are making a mighty effort to support their theory; fearful probably that their craft is in danger. G. W. BREWSTER.

Mr. Brewster says, that 'error is found in Attleboro' in the most hideous forms.' Doubtless, *it is.* Mr. B. says he preached sixteen times during the meeting, and what further proof do we need? There is nothing more *hideous* than the doctrine of endless misery. He says he has succeeded in getting people to look into their Bibles. Yes, and that is the way *good* comes out of *evil;* and this looking into their Bibles, will make them Universalists. Mr. B. says, 'Universalists are making a mighty effort to support their theory; fearful probably that their craft is in danger.' Ah, brother, is not this a rash judgment? When Christ and his apostles made 'mighty effort' to support their doctrine, did they fear their craft was in danger? May not men make an effort to sustain what they believe to be truth, without being afraid that their craft is in danger? This is folly; if carried out, it would lay the axe at the root of all christian effort.

How reforms are Hindered.

It should never be forgotten, that the whole history of reforms proves, that they have been hindered more by their professed friends, than by their enemies. All true reforms must go onward, and must in the end prevail: but they are delayed and kept back always, by the indiscretion of those who claim to favor them. Whenever any new and good thing is broached, all the idle, visionary, ungoverned and ungovernable spirits fly towards it, and set up a great howl in its favor, and claiming to be its only true friends, they run into all extravagancies, engraft on to the real object of reform many things that have no connexion with it, and thus call up a thousand prejudices that would not otherwise have been heard of; and they denounce with the utmost bitterness all who do not agree with them in all things.—Such has been the fate of all reforms. Such were the evils that Luther had to contend with; and many of the Catholic authors chuckled and laughed at the disorders created by many of the indiscreet and professed friends of the Reformation. When Methodism arose in England, it met the same fate. Mr. Wesley the founder of the Methodist denomination, after speaking of the wonderful favor God had bestowed upon his enterprise, was obliged to confess;

'It brought forth error in ten thousand shapes, turning many of the simple out of the way. It brought forth enthusiasm, imaginary inspiration, ascribing to the all wise God all the wild, absurd self inconcistent dreams of an heated imagination. It brought forth pride, robbing the Giver of every gift of the honor due to his name. It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another; all totally subversive to that brotherly love which is the very badge of the Christian profession; without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all direful fruits, not of the Holy Spirit, but of the bottomless pit.' [Wesley's Sermons, Vol. VI., p. 66.] See also Bishop Mant's Bampton Lectures, p. 310, 311. Sixth edition.

It is precisely so in the present day. We know of no good cause which has been so much saved from the evil here mentioned as the cause of temperance, although we think there have been some mistakes in that. But look at the anti-Slavery movement. How much has that cause been injured, hindered and kept back, by the misdirected zeal and extravagancies of its professed friends.

Great Disappointment.

It is our duty to record the great disappointment which the disciples of Elders Miller and Himes have experienced lately. According to the reasoning of the inspired prophet, he who foretells the end of all things with remarkable precision, this great event was to have come off on the 15th of February last. Miller on Daniel xii. 11—13, makes out that in 45 years from the time Bonaparte dethroned the Pope, the first resurrection would come. This term expired on the 15th of February. The faithful expected the end of the world at that time, and set up until midnight in waiting, clothed in their white robes.—But the end would not come; and towards morning the disciples got sleepy, and gave it up for the time. Elder Russell, speaks of these eventful things, in the following manner:

FIFTEENTH OF FEBRUARY. According to Br. Miller's exposition of Dan. xii. 11—13, 45 years from the time the Pope was dethroned by Bonaparte and carried a prisoner into France, will bring us to the first resurrection. The 45 years expired on the 15th of February. Many confidently believed that our blessed Lord would come on that day, and in some instances Watch-meetings were held on the night of the 14th, hoping to see the Lord before morning. Altho' Jesus has not come thus far as some have anticipated, yet let all remember that he will come and fulfil all his precious promises. Perhaps we can give no better counsel than that which our Saviour himself gave on this subject:—'Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. And what I say unto you, I say unto all, Watch.'

Tributes of Respect.

The following articles, from the respective Societies named, are tributes of respect to their pastors who have recently left them. We have a reluctance to encourage the *publication* of such testimonials, because it would not be well to carry the practice to a considerable extent. But in consequence of earnest persuasion, we have yielded in this case.

At a meeting of the 'First Universalist Society in Fall River,' held Feb. 19th 1843, the following Resolutions were passed by a *unanimous* vote:

Whereas, the connection of Rev. John B. Dods with this Society is now closed; and whereas, while with us he has maintained an excellent moral character:

Resolved, That we believe him to be a man of the *first order* of mind, both *intellectually* and *morally*, and of a kind and most benevolent disposition.

Resolved, That it is by his own urgent request he has closed his labors with us; that we regret his departure from our midst; and that he has our warmest desires for his future prosperity and happiness.

Resolved, That a copy of these Resolutions be forwarded for publication in the 'Trumpet and Universalist Magazine.'

JOSEPH R. HATHAWAY, *President.*
EDWIN SHAW, *Clerk.*

At a meeting of the 'First Universalist Society in Claremont,' called for the purpose of acting on the letter of the Rev. John Nichols, asking a dismission from the pastoral charge of the Church and Society, at the close of the present year, it was, unanimously,

Resolved, That in view of the perfect peace and harmony, and unanimity of feeling which have existed in this Society during the period of Br. Nichols' stay with us, and the prosperity that has attended his ministerial labors, notwithstanding the many discouraging circumstances, under which, we have, from time to time, as a Society, labored, we can but regret that the relation which has so happily and profitably (as we trust) existed for the last four years and upwards, is so soon to be dissolved. But while we feel reluctant to part with one who has endeared himself to us by his amiable and christian-like deportment, we would remember that a wider field of usefulness is open before him, and that other parts of our spiritual Zion will reap the benefits of his labors of love. We therefore freely grant him his request to be released from the pastoral charge of this Church and Society at the close of the present year, trusting that an All-wise Providence will overrule the event for the best good of all concerned. And we would beg leave, as a Society, collectively and individually, to tender him our warmest sympathies in his severe affliction, and our most ardent prayers for his future prosperity and usefulness.

CHARLES WILLIAMS, *Clerk.*

THE PRIMARY SCHOOL READER. Part 1st. By William D. Swan, Principal of the Mayhew Grammar School, Boston. This is an excellent little manual for the purpose for which it is designed; and we cheerfully commend it to the attention of School Committees and the Teachers of Primary Schools in general.

Glorious Promises.

It was foretold by the prophet, and more fully declared by our Lord and his disciples, that God will abundantly bless his children The face of the covering over all people shall be removed; ignorance shall cease, and all shall know the Lord from the least unto the greatest. Death shall be swallowed up in victory; the dead shall be raised immortal and incorruptible, and thenceforth they shall not die any more; and they shall be equal unto the angels, the children of God, being the children of the resurrection. And the Lord God will wipe away tears from off all faces: there shall be no more sorrow nor sighing, neither shall there be any more pain, but the whole creation being delivered from this bondage of corruption, into the glorious liberty of the children of God,—being formed anew in the resurrection and clothed with the spiritual image of Christ Jesus,—shall enjoy perfect and unminglod happiness forever and ever.

Then may be realized the full import of the Revelator's language, when, having a prophetic view of future glory he exclaims, 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.' Rev. v. 13. Thanks be to God for the glorious promises recorded in his word. Let the name of the Lord be praised, and his goodness be extolled, henceforth and forevermore.

Fruits of Millerism, Endless Misery, &c.

A few extracts from exchange papers will show the dreadful effects of this delusion. The following article is from the 'Gospel Messenger,' Providence, R. I.

MORE FRUITS OF MILLERISM.

The dead body of Mrs. Luther, of Somerset, Mass., was carried through this city, last week, for burial. Mrs. Luther was made a raving maniac by the preaching of Millerism, and was carried from Somerset about ten days ago to the insane hospital at Worcester, where she died in the most awful paroxysms. She has left a worthy husband and nine children to deplore her melancholy fate.

A friend in Reading, Vt., writes us, that the Miller mania is raging extensively in that region. He says those who believe it, partially or wholly, neglect their business—some of them are deranged, and some have committed suicide. 'O, superstition! what a curse to man thou art.'

Another paper gives the following account:

DEPLORABLE EFFECTS OF MILLERISM.

A curious case of insanity, brought on by this delusion, occurred, not long since, at North East, Pa. The subject was a young man by the name of Putnam; for some length of time he had been laboring under mental derangement, when he declared that it had been made known to him by revelation that he should die on the last day of the year. He gave up his business—occupied his time for nine days in hewing out a sepulchre in which to die, a grave six feet deep in rock! Having made all preparations, he proceeded to his tomb, accompanied by some 200 persons present by *invite*, and unflinchingly laid himself down *to die.* He remained there for the space of an hour and a half, the assembled multitude waiting with anxious suspense to see him give up the ghost.—But the miserable man crept out of his hole, and departed thence, strongly impressed that he should'nt die that day. And so the poor fellow had to live in spite of himself, and that will probably be the case with a majority of the credulous who expect to die next April.

The editor of the 'Gospel Banner,' speaking of the Insane Asylum in Maine, says,

Since this Hospital has been in operation 23 of the cases of insanity were caused by '*religious excitement*,' and 12 by '*intemperance*,' showing that the preaching of hell torments does twice as much mischief to the minds of men as intemperance. Yet we enact laws against the latter, whilst we *protect* the former, because it goes forth under the cloak of '*religion.*'

During the past year, 13 of the 87 new patients admitted there were caused by 'revivals.' These are but a tithe of what have happened in the State. We are glad that Dr. RAY the accomplished and faithful Superintendent, has spoken out on the subject.

We find the following premonition in the 'Olive Branch' of last week. Until we saw this article, we had not heard of the proposed law; nor do we get any clear ideas of it, from the article itself. If there is any attempt, however, by the Episcopal Methodists, or any other party to violate, either directly or indirectly, our excellent Bill of Rights, we trust the Legislature will frown upon it. Let the members of both branches be on their guard; and if any such bill appears, let it be very carefully examined, that it may be quashed, should it contain any provisions hostile to the liberties of the people.

To Members of the Massachusetts Legislature.

Gentlemen we perceive by the caption in the notices of Legislative proceedings that the Episcopal Methodists, have by some means gotten into your body the form of a Law *Legalizing their Church Discipline*, or what involves such a fact, that acts done by officers existing by its forms should be legalized. Gentlemen, we assure you that the discipline of that Church contains provisions *violating* the Bill of Rights contained in our Constitution, and we hope the gentlemen will carefully scan the proposed law before they give it their sanction. In Pennsylvania, New York and several other States, the Episcopal Methodists have made most powerful efforts to obtain a law giving their Discipline legal sanction, but shrewd statesmen perceived the consequences to our Republican Institutions and the whole matter was justly repudiated.

That Discipline disfranchises every man subject to its provisions, and wrests from every E. Methodist congregation and church the sacred right of electing and employing its own religious teacher, a right so sacredly guarded in the Bill of Rights. We have not been able to obtain the draft of this proposed law so obnoxious to every friend of human rights.

Confidence in God.

There is something so beautiful and instructing in the following paragraph, that we publish it again. We believe it has appeared before in our columns.

CONFIDENCE. There is something very winning and endearing in confidence. Who could take away the life of a bird that fled to his bosom from the pounce of the hawk?—Or, who would take advantage of having him in his hand, to deprive the little trembler even of his liberty?—Nothing is ever lost by trusting in the ingenuous and noble minded; they always feel a responsibility to repay the confidence reposed in them.—What, then, may we not expect from the God of all comfort?—*William Jay.*

No remark is necessary. We only say, mourner, take courage.

The Report of the East Cambridge Union Temperance Society, from the pen of Rev. E. G. Brooks, is a sterling document. We wish it might be read by the members of every Temperance Society in the State.

Br. Drew *versus* Br. Dods.

We gave an article a week or two ago, in which we spoke with a conscious sense of justice, and at some length, in regard to the conduct of Br. Drew towards Br. Dods. We did not write for improper effect, but for truth and righteousness, and, as we believed, for insulted and abused and long-suffering innocence. We did not attempt to make any false issue; but to speak to the main point, and to tell the truth in an honest and fearless manner.

Br. Drew has requested us to republish, in our columns, a portion of his article. We will do so. But why did Br. Drew ask this? Did *he* republish any part of *ours*? O no. He has not done for us what he has asked us to do for him; and if we followed his example, we should publish nothing from his pen on this matter. But we shall not follow his example; we will do to him, not as he does unto us, but as he desires us to do to him. The suspicion has sprung up in our mind, that Br. Drew neither expected, nor desired us to publish his article, although he requested it, but he rather sought a refusal on our part, under the cover of which he could escape from the unenviable position into which he has thrown himself. It has occurred to our mind, *if* he had really *desired* us to republish his article, he would have avoided certain very offensive and unbrotherly terms and accusations which it contains, and which furnish a sufficient justification of a refusal on our part, to comply with his request. If such was his plan (we do not affirm it) he shall be disappointed; we will republish all he asks us to do. And first what he says of Br. Cobb:

If from any cause we have ever done injustice to or misstated any fact in relation to Br. W. we have always been ready like an honorable brother, to do him justice and 'stand corrected.' He knows that what we say in this is true. We have not to go beyond even his last paper for evidence of this in our favor. We have now one act of christian honesty to ask of him, in turn. Will he grant it? We appeal to him as a man and a Universalist.

Our request is, that he correct the following errors—for errors they certainly are—or insert our positive and unqualified denial of them, in the next 'Trumpet,' in order that *his* readers may be permitted to see at least a few words from us.—The Trumpet says:

'We know that *Br. Cobb of this city*, and other good brethren, *who then lived in Maine*, has told us, that there was *no* blame to be attached to Br. Dods in the matters to which Br. Drew has referred, but not named'—that is, the Union matters. We have before heard that Br. Cobb's name has been used as authority for the opinion that what this Convention found, is not true, because he lived in Maine all the time and *knew all about it.* We cannot think that Br. Cobb himself ever authorized such a use to be made of his connection with the Universalists of Maine. It is *not true* that Br. Cobb was present when Mr. Dods was tried; *it is not true*, that he knew any thing about it from personal observation; it is *not true* even that he *lived in Maine* at that time! He left this State in April, 1828, and Mr. Dods was not tried till Oct. 1830—two years and a half after Br. Cobb ceased to be an inhabitant of the State! So that *this* grave and long pretended authority for setting aside the opinion of this Convention, must go for nothing—absolutely nothing. Br. Cobb is an excellent man, and what he *knows* is entitled to respect; but the authority of his presence and opinions in this matter is improperly and unwarrantably plead. But this is only of a piece with the whole chapter of Br. W.'s facts. This, however, *is* of no great consequence; we mention it chiefly as a first example of misrepresentation. *We* feel more particularly misused by the following.

As to what Br. Drew says about Br. Cobb, it is not necessary that we make any reply. Br. Cobb was himself led, by the impulse of his own conscience, to publish an article in reference to the persecution of Br. Dods, whom he believes to have been a greatly injured man. The following extract from Br. Cobb's article will be a sufficient reply, to all Br. Drew has stated in the section above quoted:

I had an earlier acquaintance with Mr. Dods than any other preacher of our denomination.—In June, 1823, about twenty years ago, at the time the Eastern Association was holding a session at Waterville, Me., where I then resided, he was in that village on secular business. He attended some of the meetings of that Association, and obtained some new light He remained in that place about two weeks, and called at my house nearly every day, earnestly seeking conversation to help his devout and soul-stirring inquiries after truth. His dilligent and grasping mind made rapid advances in a knowledge of the Scriptures. That fortnight's familliar intercourse gave me the impression that I had obtained acquaintance with a pure and noble mind; and I have never changed that opinion.

The next year, if I mistake not, the Eastern Association (now the Maine Convention) met at Union. Mr. Dods then made application for the fellowship of the Association as a preacher. I was a member of the Committee on Fellowship. I had by that time heard some reports touching wrong things committed when he was an orthodox theological student, and when the other two members of the committee had decided for granting him fellowship, I declined giving my consent until those reports should be investigated. We went into an inquiry, and were soon perfectly satisfied that we were on a mere chase after base less gossip.

One of the stories which we then had to overhaul, and the one on which most stress was laid, was, that Mr. D. had stolen a pair of pantaloons from a boarding house at Andover,—and I believe it was said there was some money in the pocket. And what was the proof? Why, that the pants were missed after he went from that house, and from that place, to the theological school at Bangor. No other proof. No mortal eye saw him do the act, or found any stolen article upon him. And this is the story which, since Mr. D. has been winning popular favor in this city, has had new wings given it. Mr. Dods a thief!! I know not how to express the emotions excited in my bosom at the thought of such an allegation. Every person of common sense who knows the characteristic traits of the man, must hear such a charge with indignation and contempt. We know at least, that if he was such twenty-five or thirty years ago, when an orthodox student, not only his religion, but the entire make of the man, must have been utterly different from what it is at the present; and from what it has been for the twenty years of our acquaintance with him.

For these twenty years, since the commencement of our intercourse before mentioned, the acquaintance between me and Mr. Dods, has been very intimate. He has been often at my house. And in all our most familiar and unguarded conversation, I have never detected in him an impure thought. His former wife's brother, Rev. Frederick A. Hodsdon, who resided one season in my family, and whom all our New England brethren know to be one of the most honorable and high minded of men and christians, has repeatedly told me that he had lived in the family with Mr. Dods, and knew him, as he thought, root and branch, and that he had never seen the least sign of any looseness of moral principle, and regarded him as one of the most pure-minded men in the world,—and that his sister, a lady of refinement and intelligence, who would have been painfully sensitive to the least ground of suspecting wrong in her husband, had undoubting confidence in him, and the most devoted respect for him. All this expression of confidence and respect was subsequent to the affair at Union, which Br. Drew of the Gospel Banner has got his nervous system charged with, so that it explodes at every touch. That affair also I have inquired into. *I was present at the Maine Convention, when it was first brought forward, and have since conversed with old acquaintances*

from Union and Hope, persons of the first standing, who were as well acquainted as any with the whole affair,—and I am satisfied, that there is no evidence which can weigh with a candid unbiased mind against Br. Dods.

We recommend to Br. Drew, to think most deeply of Br. Cobb's testimony. Br. Cobb *does* know something about this business, notwithstanding Br. Drew would represent him as ignorant. Br. Cobb, from his acquaintance with the matter, affirms Br. Dods' entire *innocence*. Why does Br. Drew endeavor to show that Br. Cobb has no knowledge of this matter? In a subsequent part of his article, Br. Drew declares that he knows nothing against Br. Dods' *present* character, nor has he 'ever said that he was guilty in these OLD MATTERS.' Why then, when Br. Cobb affirms Br. Dods' innocence in *these old matters*, does Br. Drew attempt to show that Br. Cobb knows nothing about it? If Br. Drew never affirmed that Br. Dods was guilty in those old matters, why is he so zealous to prove that Br. Cobb is not well informed in the matter, when he (Br. C.) affirms Br. Dods' innocence? But we pass to the remaining part of so much of Br. D.'s article as he has requested *us* to quote.

He says that when Mr. D. was tried here, 'Br. Drew was concerned as a kind of ecclesiastical prosecutor.' This is a gross and total mistake. We wish Br. W. knew more of what he writes about on this business. We were *not* the prosecutor, and had nothing, in any shape, name or nature, to do *with* the prosecution. The late lamented and most excellent JAMES W. HOSKINS —(Oh! that we had more such *faithful* and honest friends of Universalism in our midst—men who are willing to take a virtuous responsibility for the cause, however *they* may suffer *for doing so.*) was the gentleman, who, *for the sake of ascertaining the facts*, (*not* for the sake of injuring Mr. D. but for the good of our cause,) made the complaint, *on which* he was tried; but he did it without our aid or assistance.

Akin to this untruth, is the additional statement of Br. W., that 'it hurts Br. D.'s feelings to see the world so lenient to one, *whom he once attempted to put down.*' Here is another statement which is far from being correct. We did *not* 'once attempt to put him down.' As we said before—we had no hand in, or concern with, the trial by which he was 'put down'—no more than Rev. Thomas Whittemore of Cambridgeport had. So much for *another* one of his *facts*. We care not how 'lenient' the world is to Mr. D. Leniency is *one* thing,—*that* we *admire;* but *falsehood* and *injustice* are another thing,—so see the world deceived by which, at any man's hands, is not, we confess, as an honest editor, so very pleasant to our 'feelings.' All the *feeling* we have is on *this* point.

Thus carrying the idea to the public, that we were an original 'prosecutor' of Mr. Dods, and that we tried hard to 'put him down,' Br. W. is pleased to set off, from such *false* facts—a platform of his own manufacture—to make his readers believe that we have been governed by 'old feelings,' and disposed to renew those 'old affairs' (which ought, on the authority of Ez. xviii. 21, to be *forgotten*, though *he* claims the *right to remember* them and *speak* of them so late as 1843,—thirteen years after the fact,) to injure his present standing, regardless of his amended character. This is not only utterly untrue, but it is personally abusive,—we wish we could think it is not intentional. Br. W. is not a simpleton, and therefore, we must say he *knows better*. He knows perfectly well,—and every time that he has written upon the subject, he has known all the while,—that *we have never uttered one word against Mr. Dods' present character;* he cannot put his finger upon it—we challenge him to it,—he knows that the point between him and us has *never been the guilt or innocence of Mr. D.*—though, as often as he has spoken of us, he has purposely kept this false issue before his readers; we have not ever even said *that he was guilty in these old matters*, and of course, therefore, we could not have brought *the sins of his past life* to bear unfavorably upon *his present character*. We *never* have had such *a design*—we have *never* said a word to *justify a suspicion of it*—on the contrary, we have *over and over again*, as often as we have written upon the subject, *protested against it;* he has seen and known all this, and yet Br. W. writes a long article, in reply to our complaints of *his* misconduct, craftily turning the point in controversy, so as to create a public prejudice against *us, as if we were all the time alledging Mr. D.'s old guilt!* as if we had *no mercy in our bowels* or could not *receive a repentant sinner*—but would make *him suffer forever* for sins he *had forsaken!* Is this fair? We ask this question before the *Public*. Is IT FAIR? Is it what is due from one Editor to another? Is it what is due from one brother to another? Judge ye.

In reply to the above we say, that Br. Drew has for years been understood to have been in reality, though *not in form*, an associate with Mr. Hoskins in the persecution of Br. Dods. Hoskins was Br. Drew's bosom friend. Br. Dods at the time was in Virginia, where he received a letter from that excellent Br. in the ministry, F. A. Hodsdon, enclosing one from another ministering Br., in which he was informed that Brs. *Drew* and *Hoskins* were scouring the country and making arrangements to arraign him in his absence. We have heard these statements again and again; and Br. Drew's subsequent course has in no way tended to lessen our faith in them.—Br. Dods had been before tried on THE SAME CHARGES; and he was acquitted. Br. Drew published the acquittal, and gave a powerful vindication of Br. Dods' character, which was copied a few months since into the 'Trumpet' by Br. H. Jewell. After this we are assured Brs. Drew and Hoskins took it upon themselves to crush Br. Dods; and brought forward the SAME OLD CHARGES, on which Br. Drew had acknowledged Br. Dods to have been acquitted; and because Br. Dods would not be tried *twice* on *the same charges*, he withdrew, as advised by Br. Reese, from the Association. Ever since this, Br. Drew has pursued him with a very unfriendly spirit.

Br. Drew now says, that he never uttered a word against Br. Dods' *present* character. He says (what every body knows is incorrect) that he has never represented him to have been guilty in the old transactions! Does Br. Drew merely mean that he has never said this *in direct* terms? or does he mean that he has never conveyed such an impression? Some men will *insinuate* what they dare not assert in plain terms. It is *notorious* that Br. Drew has been inimical to Br. Dods; and if we had been in the habit of preserving the files of the 'Intelligencer' and 'Banner,' we could put our finger on many proofs of it.

Did Br. Drew write a letter to Br. Dods' enemies in Taunton, Mass. in 1831, calculated to injure him? and did he direct them to Mr. Hoskins (the known enemy of Br. Dods) for further information? Rev. P. R Russell, now a Christian clergyman, has stated, that his prejudices against Mr. Dods were first caused by representations which Br. *Drew* made to Br. Bisbee in his presence. Was all this done with an intention to befriend or injure Br. Dods? Why have you, Br. Drew, every opportunity that offered, thrust at Br. Dods? Why do you endeavor to impress the public mind that the attempted trial in 1830 was for different charges from those on which he was tried and acquitted in 1829? Br. Reese was present at the last arraignment, and was one of the Committee before whom the case was to have been tried. Did not he condemn the course of conduct pursued against Br. Dods? Was he not from that moment to his dying day the firm friend and advocate of Br. Dods? We are assured that he among others advised Br. Dods not to submit to be tried a second time on the same charges, and that he drew up the form of the withdrawal and advised Br. Dods to take a copy of it. Who was the man that mutilated it, and in that state published it in the 'Christian Intelligencer'?

Has not Br. Drew long been in the habit of endeavoring to raise prejudices against Br. Dods in the minds of our preachers? We might name several who have assured us that such was his course. He will not, he *dare not* deny it. Did he not endeavor to rob Br. Dods of the tenderest friendships by representations made to a family in Gardiner? Who has forgotten his *slur* on Br. Dods, who happened to be present at the United States General Convention in Providence? In stating that Br. Dods magnetized a subject in that city, he added the significant words, '*a female* of course,' casting a slur on the excellent lady as well as Br. Dods. Who has forgotten the uneasiness manifested by Br. Drew in the 'Banner,' when Br. Dods was appointed a delegate to the United States Convention a few years since? Incidents of this nature have been too numerous to mention now; and yet Br. Drew would persuade us, that he *has never uttered one word against Br. Dods' present character*, nor ever even said, that *he was guilty in those old matters!!* Wonderful, wonderful! What possible construction shall we put upon his conduct?

As to what Br. Drew has said about us personally, it gives us little concern. He may try to make as many issues with us as he please. All those things move us not. We surely have always desired to treat him with respect; but there are certain things we cannot respect. We do not respect his magisterial manner as an editor; we do not respect his habit of fault-finding with his editorial brethren, a habit which leads him to be always seeking some little flaw in an argument, or inaccuracy of language or taste, to raise a breeze about; we think Br. Grosh has given him a just rebuke in regard to that matter; and least of all do we respect his conduct towards Br. Dods.—We heard a respected father in the ministry say, a few days since, that in all the charges brought against Br. Dods by his enemies, he had never seen any thing mentioned, so much to be condemned as Br. Drew's conduct towards him.—We have had many opportunities of knowing Br. Dods; and so far as we can judge, he is a man of preeminently good qualities. We fully agree with Br. Cobb, that Br. Dods has 'the respect of the rich, and *the warmest gratitude of the poor.*' And we further agree with Br. Cobb, that 'if some who have hunted Br. Dods with poisoned darts these dozen years, had half the excellence which makes the Christian which he possesses, it would be better for them and for society.'

We have received a request from 'W. J.' to offer some remarks on 1 Thess. iv and v. There are many subjects pressing upon our attention, and consuming our time. As soon as we can attend to his request, we will; and we hope to give him perfect satisfaction.

COMMUNICATIONS.

Duxbury, Mass.

Br. WHITTEMORE,—It seems that the believers in the glorious doctrine of God's impartial grace and salvation are fast becoming interested in the holding of Conference Meetings; and I have observed of late several articles upon this subject in the 'Trumpet,' calculated to arouse the feelings of Universalists. This is as it should be. We should never faint in a good cause; and among all the blessed privileges which we enjoy, none are so glorious, and none are calculated to be of more service to the real christian than the weekly Conference Meetings. To add still more to the interest of such meetings the laymen should take a more active part. This would not only benefit the hearers on such occasions, but it wou'd cause a feeling of satisfaction to the soul of the speaker himself. This is evident to me, not only from actual experience, but from information gathered from others.

I had the privilege of attending a Conference Meeting, last week, in the town of Duxbury, connected with the Universalist Society in that place, under the pastoral charge of Br. J. F. Dyar; and a glorious gathering of the people it was. Although small in numbers, it was rich with grace and brotherly love. The meeting commenced with singing and then a prayer by the Pastor, after which an exposition of a chapter was given and then exhortations from the brethren and sisters, mingled with singing from the Conference Hymns. Nine of the brethren and one sister gave in their testimony to the truth of the gospel as preached by Jesus Christ; and never did I attend a meeting where so much love and zeal were displayed as at that time in the great cause of universal love and benevolence. But time having come to close the meeting, thanks were returned by a brother, and we retired to our lodgings with a heart full of gratitude to God in thus permitting us to visit that beautiful portion of our spiritual Zion.

Long may they continue to prosper in the way of well doing which they have so gloriously begun; and may that spirit of unanimity and brotherly love which was so fully exemplified during my short visit, between the people and their Pastor continue. May his labors be wonderfully blessed in this place, and every soul be brought to a knowledge of the truth as it is in Jesus; and then in the language of the scripture, they can say, 'Ye shall hear the truth, and the truth shall make you free. E. A. VOSE.

Mesmerism---Inquiries.

Br. WHITTEMORE,—I suppose that among the numerous readers of the 'Trumpet,' a considerable number of them are interested in the subject of Mesmerism, and a few have had some practice in this novel science. I wish, therefore, through your columns to inquire of those who are experimenters, Br. J. B. Dods or any one else who can answer—Whether a person born blind, or effectually made so by accident, can perceive and distinguish objects around them, when under the mesmeric influence, in the same manner that those can who possess natural organs of vision unimpaired? And, if it should be found that they can, I would inquire farther, whether they cannot be told and made to remember what they see or perceive? And if so, I would suggest whether this science may not be made thus to contribute very much to the happiness of that unfortunate class of our fellow beings.

It will be truly wonderful if the blind can thus be made to see, and if I rightly understand the principles of the science, I do not see why they cannot discern, and soon learn to distinguish, objects when mesmerised, as well as those who are blessed with good eyes can while under that influence. Some will, doubtless, think me visionary even to conjecture, that the blind should ever be able to learn so as to read a common book understandingly when in the mesmeric sleep, but I have thought it to be not absolutely impossible.

Any one, who is able fairly to make the experiments necessary, will gratify the curiosity of one, at least, if he will answer the above questions through the columns of the 'Trumpet.'

Fraternally yours, S. LAWS.

Temple, N. H. Feb. 1843.

General Intelligence.

The body of Mr. Felix Sharkey, who has been missing from his home in Roxbury, about a week, was found drowned, near the City wharf, last week. While the Coroner's inquest was sitting upon the body, some audacious scoundrel stole a wallet containing $273 from the pocket of the brother of the deceased, Mr. Patrick M. Sharkey, who was called to the spot by the melancholy fate of his relative.

A Whale. Capt. Seth Baker, of the schooner William Henry, who arrived in New Bedford last week, in a passage of seven days from Norfolk, informs the editor of the Mercury, that on Monday morning, off Cape May, 25 miles from the land, he saw, alongside, the carcass of a large sperm whale, which, at a distance, he mistook for the hull of a vessel, capsized. The carcass had a harpoon, with a line attached, fixed in one side, and appeared to have been recently killed, as fresh blood was still flowing from the wound.

Death of Sir Charles Bagot. This functionary, says the Rochester Daily Advertiser of Tuesday, after a brief reign as Governor General of the Canadas, is no more—having expired at his residence, in Kingston, on the 9th inst. His administration has been remarkably liberal in its policy; and his demise cannot fail to be sensibly deplored by a large proportion of the Canadian population.

The Revolution in St Domingo Capt. Higgins, of the brig Joseph Atkins, at Holmes' Hole from Aux Cayes, 29th ult., reports that he was obliged to put to sea in consequence of a revolution which broke out three days previous to his leaving. The merchants and wealthy men were moving their specie and more valuable goods on board the shipping, and every vessel in port got ready for sea, except the schr. James of Marblehead, which could not leave, in consequence of not having ballast.

Earthquake at Sea. Capt. Bell, a passenger in the Mohawk from Para, informs the editor of the Advertiser, that on the 8th ult., Barbuda bearing W. S. W., 80 miles, an earthquake was felt about 11 A. M., in pleasant weather. There was a violent tremulous motion, similar to that felt in a train of steam cars. The ship's company at first thought the vessel had struck the ground, and the deep sea lead was thrown over, but no bottom found at the depth of 30 fathoms.

Counterfeit or altered Bills. Two men, at Taunton, have been successful in passing off a considerable amount of bad money recently.—The old bills of the *Stillwater* Canal Bank, *Orono, Maine*, are altered to *Blackstone* Canal Bank *Providence, R. I.* Their mode of operation was to go from store to store, purchasing small articles, giving a $5 bill, and receiving change in good money. The men can be recognized, and the officers of Taunton and New Bedford are in pursuit of them. The Colonel says the bills can be easily identified by the letter 'b' in Providence, instead of a 'd.'—*Transcript.*

One of the Rogues Caught. We learn from Col. Hatch, that Deputy Sheriff Morse, of Taunton, yesterday arrested a man in New Bedford, who called his name Green, and that counterfeit bills, of the same denomination mentioned in our paper yesterday, were found upon him. Green, who is now in Taunton jail, says he will inform where his *coadjutor* may be found.—*Transcript.*

Wretchedness. The Health Wardens in the city of New York are now engaged in ascertaining the number of wretched beings living in the cellars and alleys in the city. In one cellar in the very heart of the city, there were found twenty-eight human beings living together.

Frozen to Death. A single woman whose name was Lucy Talbot, was found frozen on Saturday morning last, near the entrance to her own residence, in Milton. A coroner's inquest was held, which resulted in a verdict of—*death from intemperance and exposure.* On the evening previous, it is said, that John Bowman, formerly of this town, a dissipated man, invited her to ride with him. They proceeded in a sleigh to a distillery, in Roxbury, and at a late hour started to return. Bowman on recovering from a state of intoxication in which he had lain during the passage home, found the woman frozen still, and immediately called assistance, but too late.—*Quincy Aurora.*

The Dangers of Dissecting. Doctor Samuel Mullikin, of Dorchester, a highly esteemed physician in extensive practice, died on Sunday morning last, from a disease contracted while dissecting a corpse. This is the third instance of death from the same cause, that has occurred among the physicians in the neighborhood of Boston within a few months past; one having died in Lynn, and one in Weston from diseases contracted in this way.—*Quincy Aurora.*

The Schr. Danin, Isaac B. Shepherd, of Salem master, arrived at Para, Dec. 28, making the passage in 25 days. The Danin, it will be remembered was formerly a Chelsea ferry boat, and went out rigged as a three masted schooner.—She was purchased by the Brazilian government, and on the 24th ult., was ready, with steam, to leave for the river Amazon, where she was to ply.

Fire in Roxbury. A fire broke out on Friday morning, about 3 o'clock, in the extensive Box Factory of Horn, Sinclair & Co., on the Roxbury branch of the Mill Dam, and before the firemen could subdue it, the two upper stories were nearly consumed. The second story of the building was occupied by Messrs. Lord & Sinclair, two young carpenters. Their loss is severe, as they had in the building tools amounting to $150, and finished stock for a new house, amounting to four or five hundred dollars—and no insurance. By the indefatigable exertions of the firemen, the steam engine of H. S. & Co. was saved, and also the Rope Factory of Moses Day, Esq. H. S. & Co. were fully covered by insurance. Nos. 8 and 12 from the city were on hand promptly, and rendered good service.

Dr. Henry H. Childs, of Pittsfield, Lieut. Governor of Massachusetts, has been appointed, by the Executive Council, one of the board of Trustees of the Lunatic Hospital at Worcester.

Large Fire in Cambridgeport. About 12 o'clock on Thursday morning, a fire broke out in the large new Sash and Blind Factory and Carpenter's Shop of Messrs. Hovey and Markham, in Cambridgeport, near the bridge, which in a short time was entirely consumed. In the cellar of the same building, was the valuable Factory of Mr. Joseph Welch, which was also consumed.

The fire then communicated to the adjoining office of Mr. Stephen D. Brown, wood wharfinger which was consumed in a very short time, thence it communicated to the house opposite, occupied by Mr. Hooker, and owned by Mr. Bliss. This also was mostly consumed.

It is impossible at this time to estimate with any precision the amount of loss.

The light of this fire illuminated the whole city; and probably caused many persons who are wide awake for great events, to suppose that the end of the world had come.—*Mail.*

Accident on the Norwich Railroad. We regret to learn from Mr. Fuller, of Harden's Express, that a collision took place on Thursday evening on the Norwich Railroad accompanied by serious injury. About six o'clock in the evening the accommodation passenger train from Norwich met a train from Worcester, and before the engines could be stopped the two struck with considerable force. One of the engineers, Mr. Holt, had both his arms broken, one at the wrist and the other above the elbow. It was found necessary to amputate in the latter case. One of the brakemen, Mr. Cheney, had both his legs broken. —*Advertiser.*

A fellow calling himself James Young, was arrested at New Haven, on Wednesday, for stealing a gold pencil case. On examining his person there were found in his possession, twenty-two sovereigns and five half eagles, besides small change and a printed *Card to the benevolent!* under which he is practising his impositions on the public.

The Bangor. The steamer Bangor, Capt. Dunn which left here last August for Constantinople, was by the last accounts, at Trebizonde, in the Black Sea, at which place she had arrived from Constantinople, with 700 passengers. She was to return to Constantinople with about the same number. Trebizonde is about 6642 miles to the eastward of Boston, and 500 miles above Constantinople. The Captain was sailing the Bangor under the Turkish flag, for the purpose of saving port charges, &c. At the time she was about sailing from here, it was difficult to get men to go in her, as it was thought by many that she would never reach her place of destination; but she has arrived out safely. When the Bangor run from this place to Portland, who thought that she would ever traverse the Black Sea.—*Bay State Democrat.*

Despatch. Ship Kentucky, Somers, (of Fairfield, Lincoln & Co's. line) at New Orleans, 11th inst., made the passage from that port to Boston, discharged and returned, in one month and nine days.

Another Land Slide. The Albany Evening Journal announces that a third slide of land took place in Troy on Wednesday evening, a short distance south of the others. No damage to persons or property, although the quantity of earth which fell, was about half as great as the first.

Lumber. The Eastern papers say that the amount of lumber which will be got into the market the coming season, will not be so great by nearly one half as the amount of last year.

Juvenile Obesity. At the Boston Museum, there is now on exhibition a very singular specimen of humanity. A boy, 11 years old, born at Middleboro', Mass., June 14, 1832, has attained the height of 5 feet 2 inches, and weighs 265 lbs! He has a fine, healthy countenance, a generous expression, and seems to enjoy life in a rational manner. His mind is active and having constructiveness prominently developed, many ingenious pieces of mechanism are devised by him. This lad is the youngest of five children. The oldest, a sister, about 30 years of age, weighs 180—but the father and mother, who are people of ordinary size and figure, are not at all inclined to fatness, nor are either of the three intermediate children. Perhaps a more remarkable example of excessive fatness in youth was never seen.—Should he live many years, and there is no apparent reason why he should not, he may vet rival the renowned Daniel Lambert in ponderosity.—*Mel. and Surgical Journal.*

Transcendentalism. A correspondent of the Philadelphia North American, signing himself 'A Quaker,' gives the following definition of this modern term for a revived ancient philosophy:—'Transcendentalism is an attempt at metaphisical disquisition on the organic laws of spirituality and their operation upon the material Universe in general and in particular; an attempt to analyze that which has neither weight or measure, being an impalpable substance, indivisible in its own nature, and incomprehensible to all finite intelligence; in other words, transcendentalism is the imagination run riot on a sea of speculation, without helm and without compass.'

A live Frog in a billet of wood. The N. York Plebeian says: 'A subscriber has shown us a wonderful affair indeed. It was no less than a stick of oak, about sixteen inches in diameter, apparently about ten years' growth, which he had split in twain in the morning. Out of the centre of the stick there fell a live toad, alive and kicking; and the print of its body, as it was imbedded in the oak, was full and apparent.—How the animal contrived to contain itself is a question which we may leave to the profoundly scientific.'

Death of Judge Thacher. Hon. P. O. Thacher, Judge of the Boston Municipal Court, departed this life on Wednesday morning, 22d ult., about 9 o'clock, at his residence in Boston.—Judge Thacher has been afflicted with acute rheumatism in the right lower limb for some weeks, and was obliged to be lifted up stairs into his Court room on Saturday, when he pronounced sentence on several criminals. On Sunday night he suffered something like paralysis of the right side, and his vital strength gradually diminished from that time.

A pair of fine Durham short horned oxen were sold at auction on Saturday forenoon, in State street, for $150. We understand that they belonged to H. Meriam of Tewksbury.—*Atlas.*

Fire at Fall River. Sunday morning, about 3 o'clock, a fire broke out in the dry goods and grocery store of Mr. James Albro, at Fall River. The building was saved, but the goods were mostly destroyed. Loss from $3,000 to $5,000. Said to be insured in Taunton.

The generous donation of $1000, which was made rather more than a year ago by Dr. J. C. Warren, to the Mass. General Hospital, with the design of having the annual interest of this sum applied to the purchase of books for the use and benefit of the patients at the Hospital, has been safely invested, and a committee has been appointed to select and procure such books as will be likely to carry out the benevolent intention of the donor.

'A Mysterious Shower' occurred in Saline Co., Missouri, on the 4th ult. According to a letter in the St. Louis Republican, a severe northern wind had been blowing during the day, thermometer being down to zero, which abated about sunset, when a very dark cloud came over, from which was precipitated a fine dust, resembling ashes, of a black or dark brown color, covering nearly the whole country. It seems to have fallen in a moist state, or, most probably, to have contained some salt which caused the snow to deliquesce—for a considerable crust covered the whole surface of the snow—though there had been no thaw during the night. A portion of the substance was scraped up and thawed in a porcelain dish, and a great portion was evaporated over a slow fire in a tin vessel. The liquid precipitated a dark mass and retains a slightly caustic taste, like an *alkali*. The writer suggests that it may be ashes from some distant burning prairie.

Sabbath School Conference.

The next meeting of the Quarterly Sabbath School Conference will be holden in East Cambridge, next Wednesday afternoon and evening, March 8th. Services to commence at 2 o'clock, P. M. and half past 6 in the evening. The sermon in the evening will be delivered by Br. A. P. Cleverly. Let there be a full attendance. E. G. BROOKS, Committee.

RELIGIOUS NOTICES.

The EDITOR will preach in West-Haverhill, Mass. next Sunday. And Lecture on Temperance same evening.

Br. E. H. LAKE will preach in East Abington next Sunday.

Br. E. THOMPSON will preach in Weare, N. H. the 1st, 2d and 3d Sundays in February.

Letters containing cash rec'd since our last

P. M. Middletown, $2—P. M. Huntington, $2—P. M. Lafayette, $2—A. M. Plymouth, $20—P. M. Kendall's Mills, $1—P. M. Lowell, $2—J. H. Lancaster, $2—R. S. G. Fall River, $1—W. P. Woodbridge, $4—A. F. Ware Village, $5—P. M. Aurora, $5—P. M. Lebanon, $4—W. H. Weare, $1—P. M. Newcastle, Ky., $5.

Business Item.

Br. Fletcher—There is a box at our office directed to you. Will you please inform us how we shall forward it?

BRIGHTON MARKET---Feb. 20, 1843.

From the Daily Advertiser.

AT MARKET—620 Beef Cattle, 750 Sheep, 160 Swine. 40 Beef Cattle unsold.

PRICES—Beef Cattle—We quote to correspond with last week; about the same prices were obtained for a like quality, viz—a few extra at $5. First quality, $4.50 a 4,75; second quality, $4 a 4,25; third quality, $3,50 a 4,00.

Cows and Calves—Very few sales.

Sheep—Sales were made at prices from $2,50 to 4,75.

Swine—No lots were sold to peddle. A few were retailed from 4 1-2 to 5 1-2, and a few small Shoats at 6c.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Allen Pratt to Miss Oriann Lawrence, both of Chelsea. Mr. Calvin H. Odiorne to Miss Julia A. Everett.

By Rev. B. Whittemore, Mr. Nathaniel H. Hanscom to Miss Mary Bourne.

In Duxbury, by Rev. J. F. Dyar, Mr. Gershom L. Sampson, of Kingston, to Miss Rebecca Uppman.—Mr. Joseph D. Gary to Miss Princess B. Randall.

In Lancaster, by Rev. J. Harriman, Mr. Elbridge Houghton, of Bolton, to Miss Emily Richardson, of Leominster. Mr. Jonas M. Damon to Miss Hannah H. Carr.

In New Bedford, by Rev. T. G. Farnsworth, Mr. Joseph W. Given to Miss Sarah P. Dunbar.

In Fairhaven, by the same, Mr. Oliver B. Childs to Miss Martha Keith.

DIED:

In this city, Mr. John Gay, 45. Mr. Joseph Keene, 33. Mr. Thomas C. Bell, 39. Mr. Aaron Rand, 48. Mrs. Nancy Lovell, wife of Rev. Stephen Lovell.

In North Bridgewater, Feb. 9th, Ebenezer Murray, son of Ebenezer and Deborah Colwell, aged 6 months.

In Marlboro', Mr. Solomon Brigham, aged 36.

In Saugus, Feb. 25th, very suddenly, Mrs. ABIGAIL E. NEWHALL, aged 25, wife of Mr. Wm. M. Newhall, and eldest daughter of Mr. Daniel Pinkham, formerly of Portsmouth, N. H. This dispensation of Providence is peculiarly afflictive to the husband who has very unexpectedly been called to mourn the loss of an affectionate companion, and has thus the care of two infant children devolving on him; also to the mother of the deceased who had recently followed to the grave an affectionate husband. A brother and sisters with numerous relatives and friends have thus suddenly been called to mourn.—COM.

In Marlboro', Feb. 2, STEPHEN P. child of Mr. Philo A. and Mrs. Seba Randall, aged 5 years. The death of this lovely and promising little boy, was occasioned by his clothes accidentally taken fire, by which he was so shockingly burned that he survived but a few days. And what is very singular in one so young, it is believed that during all his sufferings, when dressing his wounds, so painful was the scene as to draw tears from the eye of strong manhood, unaccustomed to weep, no tear was shed, nor murmur of complaint was uttered by the little sufferer. But while the young parental hearts bleed in bereavement, oh, how grateful should they be for that blessed faith, which teaches that they yet shall meet their loved one in that resurrection life, where pain is never felt and tears never flow. May God in mercy pour abundantly into their bosoms that balm which healeth every sorrow, and thus bow their stricken spirits meekly to His will. T.J.G.

In New Ipswich, N. H. Jan. 17, Mr. JOHN PRICHARD, aged 76. He was sustained in his sickness by that christian hope, which ever proves an anchor to the soul, and which gave him resignation and peace in view of that incorruptible inheritance which he believed would soon succeed the trials of his mortal career.—May the bereaved widow and children, and numerous friends, find the impartial grace of God, as revealed through his Son, sufficient for their comfort and resignation. Funeral services by the writer. S. L.

In Dover, N. H. Feb. 21st, NATHANIEL W. ELA, Esq. aged 77. Mr. Ela for the last forty-three years has kept the house on Dover Landing, well known through this whole region of country, as 'Ela's Tavern.' He came to this town about fifty years ago as an enterprising mechanic—and may truly be said to have been one of the fathers of the town, which he for several years represented in the Legislature. He was a member of the Universalist Society in this town, and has always been one of its chief supporters. A good citizen—a kind parent—an honest man—firm and steadfast in his religious belief—his loss will long be felt by this community.—Dover Gazette.

In Westport, Essex County, N. Y. Jan. 27, Mr. BAXTER SKINNER, father of Revs. O. A. and S. P. Skinner, aged 72. The sickness of Mr. S. was short. He was taken ill on the morning of the 25th; but he so far recovered as to pursue his employment on the succeeding day. His complaint returned again in the evening, and though a physician was immediately called, it was found that nothing could be done, and he died the following day about 1 o'clock, P. M. His oft expressed desire was gratified. He always said, he had no wish to live a single day, after he should have become unable to attend to business. He had been during his whole life an exceedingly active man, and never seemed more happy than when usefully employed.—During the latter part of his life, he appeared to take great pleasure in speaking upon death. It had no terror to him. He felt that it would introduce him to a world free from change, care and sorrow. His faith in God's illimitable mercy was unwavering, and that mercy was to him a source of unmingled satisfaction.—Though death came suddenly, it did not find him unprepared. A short time before his departure, he was asked if he was willing to die. *Perfectly willing*, said he, with a smile. He has left a wife and seven children.

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.

Medford, March 1, 1843.

BY OTIS H. WEED,

AUCTIONEER AND COMMISSION MERCHANT,

(Office No. 28, Exchange-Street.)

Extensive Sale of New Cabinet Furniture.

By Catalogue.

ON THURSDAY NEXT, March 9th, at 10 o'clock A. M. at the spacious Hall over the Worcester Depot, will be sold one of the most extensive collections of Rich Cabinet Furniture ever offered at public sale in this market.

Also, several thousand Cane and Wood Seat Chairs, of different kinds.

At 12 1-2 o'clock—An invoice of splendid Cut Glass Ware, from New-York, comprising a large variety of Cut Glass Entry Lamps, Astral and Mantle Lamps—Cut Glass Lamps with and without Shades, &c. &c.

Piano Fortes—Several splendid Rose Wood and Mahogany Piano Fortes, of superior tone, made by the most celebrated manufacturers.

The above can be examined the day previous to the sale.

☞For particulars see daily papers and catalogues.

N. B. The Hall is now open for contributors to the above sale. March 2.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, February 28th.

Tuition in English, $4,00

in the Languages, 4,50 per term.

Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c.

It is the endeavor of the Instructor to teach THINGS and not WORDS merely. For the better accomplishment of this object a very good apparatus has been procured, and a Geological and Mineralogical Cabinet, &c. are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr. O. W. ALBEE, to state that he has been employed 10 years by the same Board of Trustees, and each year with increasing patronage.

S. F. BICKLIN, B. W. HILDRETH, S. R. PHELPS, } Committee of the Trustees.

Marlboro', Feb. 9, 1843.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY, THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of *Hymns*. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universaljst Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

''GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

DAVIS' IMPROVED OXYGENATED SOAP. The Oxygenated Soap, as a Cosmetic and for Shaving, stands unrivalled. It is a composition in which pure Caustic Alkali is exh

Poetry.

'In the morning sow thy seed.'

'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.'—Eccle. xi. 6.

In the morning sow thy seed,
Nor at eve withhold thy hand;
Who can tell which may succeed,
Or if both alike shall stand,
And a glorious harvest bear,
To reward the sower's care.

In the morning sow thy seed—
In the morning of thy youth;
Prompt to every generous deed,
Scatter wide the seeds of truth;
He whose sun may set at noon
Never can begin too soon!

Nor withhold thy willing hand
In the eventide of age,
E'en to life's last lingering sand,
In thy closing pilgrimage,
Seed may yet be sown by thee—
Sown for immortality!

'By all waters,' be it sown—
Every where enrich the ground,
Till the soil with thorns o'ergrown,
Shall with fruits and flowers abound;
Pregnant with a sweet perfume,
Decked in Eden's loveliest bloom!

Sow it in the youthful mind;
Can you have a fairer field?
Be it but in faith consigned,
Harvest, doubtless it shall yield,
Fruits of early piety,
All that God delights to see.

Sow it on the waters wide,
Where the seaman plows the deep;
Then, with every flowing tide,
You the blessed fruit shall reap.
And the thoughtless sailor prove
Trophy to the cause you love.

Sow it in the crowded street—
Lanes and alleys, dark and foul,
Where the teeming masses meet—
Each with an immortal soul,
Sunk in deepest moral gloom,
Reckless of the coming doom.

Sow it in the haunts of vice—
Scenes of infamy and crime;
Suddenly, may Paradise
As in the northen clime
Spring, with all its verdant race,
Starts from Winter's cold embrace.

Sow it with unsparing hand,
'Tis the kingdom's precious seed;
'Tis the Master's great command;
And His grace shall crown the deed;
He hath said, the precious grain
Never shall be sown in vain!

Long, indeed, beneath the clod,
It may lie forgot, unseen—
Noxious weeds may clothe the sod,
Changing seasons intervene,
Summer's heat and Winter's frost—
Yet that seed shall ne'er be lost.

But at length it shall appear,
Rising o'er all the plain—
'First the blade and then the ear,'
Then the ripe, the golden grain;
Joyous reapers gladly come,
Angels shout the harvest home.

Moral and Religious.

(ORIGINAL.)

An Objection Considered.

'Is there not as much reason to believe in a state of future endless misery, as there is to believe in a state of future endless happiness? If I did not believe in the former, I should not in the latter?'

The above objection, Br. Whittemore, is often advanced by our opponents, against the doctrine of the final 'restitution of all things.' But it seems to me that those who advance it, in their zeal to support a falling system, forget the nature and character of God, and loose sight of all correct logical inferences to be drawn from it. It is perfectly natural, we believe, for like to beget like. It is natural for a vicious and corrupt mind, to seek a mind of similar qualities with which to associate. A bad man would not think of enjoying the society of a chaste, virtuous and upright moralist, nor would he seek to extend good principles to improve the morals of those around him, unless it were for his own safety; but he would choose associates of the same stamp with himself, and would labor to propagate his own vicious and corrupt principles in the world. He would seek to extinguish all truly holy, virtuous, and good principles and to make others as bad as himself, that he might the better enjoy himself and have none to molest or make him afraid in his wicked course. This, good policy would dictate him to do, as well as his habitual inclination and disposition.

On the other hand a man of refined taste and correct habits, would seek for an associate a man of like caste with himself. He could not enjoy himself in the society of the vile and dissolute; hence he would seek to suppress vice, encourage virtue? If he possessed the power, he would be more likely to perpetuate holiness and happiness than he would be to perpetuate sin and misery; because the former would be in conformity with his own nature and feelings, whilst the latter would be diametrically opposed to them.—Now, as like begets like, and as it *prefers like*, it most assuredly would choose the former, and would perpetuate it.

Again, you are a father and possess all the feelings and sympathies incident to that relation. You have a number of children sustaining quite a diversity of character; some of them are virtuous and others are vicious; but notwithstanding their faults, they are your children, and you feel bound to them by the ties of affection and consanguinity.—Now, you are to leave all your offspring an inheritance—a legacy of some kind. And you can entail on them happiness or misery, just which you prefer. Which, think you, would a father's heart prompt you to leave your children? Would you not be more likely to leave happiness to them all, notwithstanding the wickedness of a part?

Well, now, God is a Father, and he is not only a Father, and the 'Father of the spirits of all flesh,' but he, in his nature, is perfectly holy and happy. When he created man he knew that he would possess a diversity of character, because 'known unto him are all his works from the beginning of the world.' He also destined *man* at the beginning for an inheritance of some kind. And, of course, prepared that inheritance for him. We ask then, as he is a Being of infinite benevolence, perfectly holy and happy, and a Father to every intelligent creature; what kind of an inheritance it is most likely he would prepare for his children? If a good man, of holy aspirations and feelings, whether a father or not, would prefer to make others like himself—to make all *men* good, holy and happy, in conformity with his own nature and feelings; is not God as good as man? 'Shall mortal man be more just than God?' and will he not do the same, even with his own children? Surely you will not contend he has not the power. Is it not then *more reasonable* to believe in a future state of *endless holiness and happiness* than it is to believe in a future state of endless sin and misery?

There would, indeed, be rather more plausibility to the objection if endless happiness was promised us as a reward for our good deeds while on earth. And endless misery as a reward for our evil deeds. But who will have the arogance to claim an entrance into heaven's sacred portals on account of, or as a reward of his virtues? Few we think if any will have the presumption to claim a seat in heaven as a compensation for the good works of this life. When the children of Israel were journeying to the promised land, God said unto them, 'Not for thy righteousness, or the uprightness of thy heart doest thou go to possess this land.' But how much more presumptuous would it be for *man* to claim an eternal inheritance on accouut of his righteousness? Indeed I believe in the abstract no one pretends to claim the bliss of heaven as a reward. Their arguments however go to favor this idea. But the apostle has set this subject at rest, when he says, 'For by grace are ye saved through faith;—and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' Eph. ii. 8, 9.

View the subject, then, in whatever light we may, there *is not* the same reason to believe in a state of future *endless misery* that there *is to believe* in a state of future *endless happiness*. There cannot be, unless it would be as reasonable for a Being perfectly holy, and happy and infinitely good and benevolent to delight as much in seeing his children the opposite of himself, sinful and miserable, as an end, as it would be to see them like himself, holy and happy. And no one upon a candid consideration of the subject, we think, will pretend this will comport with the feelings of a just, wise and benevolent parent, and much less with the feelings of a gracious God infinite and perfect in all his attributes.

Groton, Jan. 21, 1843. A. S. K.

(ORIGINAL.)

Saco and Biddeford.

Br. Whittemore,—Dear Sir—As I have a good opportunity of droping you a line I must improve it, if it is only to acquaint you of the good success which has attended our labors for the promotion of Gospel Truth in the *thriving towns of Saco and Biddeford*. These two towns lie on the Saco river, fifteen miles from Portland, directly on the railroad route from that city to Boston, and are connected by a fine bridge. Saco contains about 5000 inhabitants and Biddoford, perhaps, half that number. Here there are four or five large brick cotton factories—several of which are in operation. Two practical papers are printed in Saco; and, to use but a few words, the place is a busy, thriving, pretty place as you will find in almost any part of any State of New England.

The Universalist Society here, was organized last summer. At first it was difficult to get together a dozen. Now, on the Sabbath, we fill a church nearly as large as yours in Cambridgeport; and sometimes in the evening to *overflowing*. Our people have purchased a site in the very heart of the village for a church, and have commenced erecting a house 73 by 43 of 80 pews, with a hall underneath for the use of the town, and for a Lecture room. I should have mentioned that the house we now occupy, we rent. It is an old house and is owned by the Methodists who have erected a new church in another part of the place. Of late they have passed a vote depriving us of the use of it. But I am in hopes that they will repent of their uncharitable deed previous to their next meeting, (which is soon to take place,) and reverse the 'order of things.' We have many brethren and sisters here, 'good and true' and you may rest assured that our course will be 'onward and upward' notwithstanding the present state of 'the times,' and the opposition of enemies. Probably, I shall soon remove to this place.

Professor Bush was here a few weeks since and delivered his course of lectures. I had the pleasure of listening to but one of them. It is true that 'he is a professed scholar and biblical critic;' and it is also true, that 'his style of interpretation tends fearfully to Universalism.' The 'New York Evangelist' would find no difficulty in proving this latter point—the difficulty would lie in proving that his interpretation *is not the true interpretation*. Mr. Miller's theory was entirely dissipated by the ways of truth dispersed from the vigorous—the searching mind of the Lecturer.

In haste—but in gospel love, yours

G. W. Quimby.

North Yarmouth, Me., Jan. 16, 1843.

Prayer.

"If God be all-good, does he need to be importuned by our prayers? If all-wise, can our prayers instruct him? If immutable, can our prayers change him?" Such are the questions which pass through many minds not indisposed to the performance of religious duty, and create no little embarrassment. Various answers have from time to time been given to these questions, but none which appear to be altogether satisfactory; and a large portion of those who have asked them in seriousness, have come to the conclusion, either that prayer is wholly improper and useless, or that its only use or justification is, in the æsthetic effect it has on the one who prays, and on those who hear him pray.

For our part, we have very little patience with this last view of prayer. There is something like mockery to our feelings in a man's assuming the attitude of prayer, and repeating a form of words, apparently addressed to a superior power, to his Father, his Sovereign, and his Judge, with the full consciousness that the prayer is addressed to nothing, and that no answer to it is to be looked for but the effect the act of praying may have on him who prays. How could a man, taking this view of prayer, ever pray at at all? How could a man keep countenance with himself even, with the consciousness that his praying is all a mere artifice to affect his own heart? No man can really pray unless he prays in faith. "He that cometh to God, must believe that he is, and that he is a *rewarder* of them that diligently seek him."

The other view, which pronounces prayer wholly improper and useless, no Christian, no really devout man can entertain even for a moment. Prayer is the natural language of the devout soul; it is its breath, without which it can no more live, than the body without respiring. And as for the answer to prayer, we must think lightly of his religious experience who needs arguments to convince him that God does hear and answer it. But how can he hear and answer prayer if he be unchangable? Does he not control all events by a fixed and uniform law? Doeth he not according to his will in the armies above and among the inhabitants of this lower world? Is he not of one mind, and none can turn him, or say unto him, what doest thou?

These questions, it strikes us, become troublesome only because we take a false view of prayer. Our prayers are not intended to change God. But, if we pray, and receive from God in answer to our prayer, a blessing which we *should* not otherwise have received, has not our prayer changed the will, or purpose of God? Not at all. Why not? *Because it was always his will or his purpose to grant that blessing to him who asks it, and to none others.* This answers all the difficulty. It is God who gives the harvest. Man may plant, may water, but it is God who gives the increase. When I cultivate the earth, put in the seed in due season, with the soil in due order, and obtain a rich harvest, do I not obtain what I should not had I neglected the cultivation of the earth? Most assuredly. But have not my labors, which have been the condition of obtaining the harvest, changed God, since without those labors he would not have given me what he has with them? Not at all. For the law of his providence, or the principle on which he governs the world, is that labor shall procure certain blessings that cannot be procured without it. Or in other words, he has appointed certain means as the condition of obtaining certain ends, and it is only by complying with the means that we can obtain the end. This is the settled order of providence in what we call the natural world.

Well, God is one and identical, and therefore the order he establishes in what we call the moral world, must be the same, as that which he establishes in the natural world. Regard prayer then as a divinely appointed means to an end, and every difficulty vanishes. As he bestows the harvest only on those who labor, so he bestows certain blessings only on those who ask for them, and only on the condition of their asking for them.

Is it asked, *why* has God made prayer the indispensable condition of certain blessings? Can any one answer this *why* in relation to any other department of Divine providence? Can we tell why he has made ploughing and sowing essential as means? Why he has ordained that man shall eat his bread in the sweat of his face? The only answer we can give, humbling as it may be to our pride as philosophers, is, Thus even so Father, for it has seemed good in thy sight. The *why* in relation to God's providences we can never answer. But what do we mean, when we call him good, wise, and powerful? Do we mean aught when we so call him? If we do, we must believe his order is the wisest and best, and that true wisdom as well as true piety in us, is to ascertain that order, conform to it, and trust it as the child trusts the parent it loves. It is enough for the devout soul to know that it is God's order, and that is always wise and good, whether we see its wisdom and goodness or not.

But, within a limited extent, and relatively we can see the sufficient reason of making prayer the condition of certain spiritual blessings. The man who will not ask, is not in the state to receive. Prayer is the evidence, and the expression of a state of mind and heart that can receive. Till we come into that frame of mind and heart that asks, and asks from the very depths of life, in perfect sincerity, the gifts, if bestowed, would not be blessings, but curses. The more good things you bestow on the sinner, the worse it is for him, unless they bring him to repentance and newness of life. The sinner can enjoy no good thing. It is only the good that can enjoy God's blessings, to whom they are *blessings;* and to them all events are blessings, and work together for good.

Prayer is the divinely appointed means of obtaining certain ends. It is the will or ordinance of God, that they who use the means, and they only, shall obtain the end. God is immutable, and therefore this always was and always will be his ordinance. The immutability of God, then, so far from being an objection to prayer, is the ground of that confidence without which we could not pray. We could pray with no confidence that our prayers would be heard and answered, if we had not full faith that God is the same yesterday, to-day and forever, and therefore that the same means will always secure the same end. The sovereignty of God, the fact that he doeth according to his will and none can turn him, also confirms this confidence, for he *can* hear and answer prayer, and none can hinder him.

The difficulty which men feel on this subject, after all, grows not out of the immutability of God, but out of what is supposed to be the immutability of the "laws of nature." The fact is, the community has to a very great extent, unconsciously, and unattentionally, come to deny the existence of God as God, and to believe in him only as Nature. These do not believe in God's freedom; they seem to fancy that he has bound himself, hedged himself in by certain laws of Nature, so that he is no longer free to do as he would. But that which binds is always superior to that which is bound, and if the laws of Nature may be supposed to constitute any restraint on the Divine providence or grace, then is Nature the greater and God the less. In fact men do in our days so believe. Say that such or such an event is providential, and they are shocked and immediately murmur at providence; say that it is a natural event, a natural result of natural causes, and they are perfectly satisfied. If Moses represents God as saying "I am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation," they exclaim in great indignation, and deny that Moses in uttering such a wicked doctrine, could possibly have spoken by Divine authority; but a Gall, a Spurzheim, or a George Combe, may assert that the sins of parents do descend by a natural law to the children even to third and fourth generations, and no one dreams of accusing Nature, or of berating her for her wickedness. Why is this? Because Nature is man's standard of right, and therefore whatever is natural must be right. But to make Nature the standard of right, what is it, but to make it God? And why, if Nature does precisely what the prophet says God does, is not Nature as wicked as her worshippers say God would be were he to do so? And after all, what is Nature? What are the laws of Nature but the Divine appointment? God makes Nature, which is but a form in which he utters his Divinity. The laws of Nature depend on the Divine will, and therefore do not, cannot restrain it. The uniformity, the immutableness of the laws of Nature are not inherent in Nature, but in the cause of Nature. Nature is permanent and unchangeable, because the will on which it depends is permanent and unchangeable. God is over all, the Sovereign, and is and can be bound, limited, restrained by nothing out or independent of himself. He is free always to act according to what he is; and this is unlimited freedom, that is to say, absolute sovereignty. Any supposed fixedness in the laws of Nature, then can be no objection to prayer, for he who heareth prayer, holds Nature in his hand, and doeth with it, maketh it, as he will.

"Ye ask and receive not," says an Apostle, "because ye ask amiss." We must pray in the name, that is, in the spirit of Jesus, for such things, and such only, as it is consistent with the wisdom and mercy of God as manifested through Jesus to bestow upon us. If we ask that we may bestow it upon our lusts, we shall not receive. If we ask to be blessed in our evil thoughts, passions, words or deeds, we shall not receive, because we cannot be so blessed. We must cease to do evil and learn to do well, before there is any blessing for us. We must ask aright; we must then pray with the understanding, for only what is in accordance with the Divine will concerning us, otherwise we shall not receive.

Ye ask and receive not because ye ask amiss. To this we may add, ye ask and receive not, because ye make no efforts to obtain that for which ye ask. If prayer be a means of obtaining certain ends, it is not the means for *all* ends, nor even the *sole* means to any end. When the children of Israel were hemmed in between the Red sea in front, and the Egyptian army in the rear, Moses commanded them to stand still, and see the salvation of God. He then betook himself to prayer; but the Lord God answered him from heaven in the language of rebuke, "Wherefore criest thou unto me? speak unto the people that they move forward." We must not only use *one* of the means, but *all* the appointed means in order to obtain the end, and it will often be found as necessary to speak to the people to move forward, as to command them to stand still and see the salvation of God.

The prayer to be effectual, must be more than a mere form of words, however fervently uttered. It must be a deed. The true prayer is not that which says, "O Lord feed the hungry, give drink to the thirsty, and clothe the naked," while we are seeking to obtain possession of what is needed for the necessities of others, to lavish it upon our own artificial wants, or while we remain inactive, and attempt to do nothing that the hungry may be fed or the naked clothed. The true prayer is that which asks, *and* that which gives, and, as far as man may with God's blessing, does the deed. Better by far is the prayer of deeds than the mere prayer of words. We can succeed never without the blessing of God, or if we do, success will turn out in the end to be worse than failure. We should always then, look up in humble trust to God, and devoutly implore his blessing. But we should remember always, that he never does *our* work for us. He works in us to will and to do, that is, gives the power to will and to do, but he will never in answer to prayer grant what we ask, unless we exert all our power to will and to do what he ordains.

Let us bear in mind also that God is not deceived. What we often *say* as our prayer, is not our prayer. We inwardly ask for other things than we do outwardly with our lips. The heart is exceedingly subtle, and deceitful above all things. We must keep it with all diligence, for out of it are the issues of life. We must pray in faith, in sincerity, with fervor. We pray not save when the whole soul is absorbed, when there is as it were nothing standing between the soul, and the awful Majesty of heaven and earth, and only when the soul shudders before the Infinite Unknown. Alas! how seldom it is, we stand face to face with the Invisible! Our prayer must always for the most part be, "I believe, help thou my unbelief"—nay, "Father, help me to pray," or simply, "God be merciful to me a sinner!"—*Christian World.*

End of the World.

'It is not for you to know the times or the seasons, which the Father hath put in his power.'—Acts i. 7.

The belief in the end of the world as near at hand is so rife, and the excitement in regard to the apprehended catastrophe so extensive and so rapidly on the increase, that we all need, if not for our own sakes, at least as regards our influence over others, something more than a vague feeling for or against the theory, which has taken so strong hold on so many minds. It is easy indeed to dismiss the whole subject with a sneer. But it is too solemn a theme for sneers or ridicule,—it is too intimately connected with the religious belief of multitudes not to demand respectful and serious consideration,—it results upon too general faith and virtue, whether for good or evil, will evince that it is far from being a matter of indifference. I therefore ask your attention to some of the reasons for believing that the consummation of the present state of things is not near at hand, and that the time when this will take place is one of those seasons, which the Father hath put in his own power.

1. There is nothing in the physical structure of our planet or of the system to which it belongs, that indicates speedy dissolution; but much that would lead us to expect its duration for ages upon ages yet. The provision for man's wants laid up in the recesses of the earth it will take millions of years to exhaust. The mines of useful metals are inexhaustible, and may suffice for the use of uncounted and growing generations. The beds of coal already discovered in our own country, would suffice for the consumption of as large a population as the country could sustain, for more thousands of years than the world has lasted centuries. The supply of the useful earths and salts not in the process of continued formation is in the same proportion. Then too, in the movements and astronomical relations of the earth, there is no jar or disarrangement, nor is there any thing to indicate a speedy change of the system of the universe. The present motions of the different heavenly bodies may continue undisturbed for a period, which it is beyond the power of scientific calculation to designate. But there is one theory, which may be regarded as well established, which looks to an immensely distant period, when the present course of nature, if continued, must eventuate in its own dissolution. The theory is that the various bodies of the universe move not through an entire vacuum, but through an attenuated ether, the most subtle of all mediums which to a degree that it takes centuries to render perceptible, retards their motions, and makes their orbits spiral instead of circular or oval, so that all their orbits are gradually diminishing, and, let the process go on for as many centuries perhaps as the world has lasted hours, the centripetal will overcome the centrifugal force, and the present order of things give place to new displays of the Creator's power and love.

Then again, how much is there in the history and present state of the world to lead to the conviction that the order of things that now is, is still in its infancy. How far are the resources of the world as it now is from being fully developed! Immense tracts are still uninhabited, nay, unexplored, unknown. This western continent alone is adapted to support, without being over peopled, fifty times its present population. And then the powers of nature, the resources of art and science are just begining to be developed.—Of those inventions and discoveries, which promise most for the advancement of the race for the establishment of peace, for the diffusion of knowledge, for the extension to all classes of elevating and refining influences, that have hitherto been the privilege of but few, the world has hardly enjoyed the benefit of a single score of years. The wonder-working power of steam is but of yesterday: and galvanism which promises yet more wonderful results, is but just taking its place among the mechanical agents, which God has put at man's service. The fire-wings of modern navigation, destined as they are, to destroy the names of stranger and enemy among the nations, are just commencing their mission of universal peace and amity. In the ages that have past, men have hardly done more than the work of pioneers in the wilderness. They have just removed obstacles, and entered upon a clear field of labor and of progress. They have just begun to use the world, and to know its uses. Now is it in accordance with what we know of the consistency of the divine character, that he should destroy the world, or essentially change its face, when so little of it has been appropriated, and when its uses are just beginning to be ascertained and its conveniences beginning to be enjoyed?—Can we suppose that he, who gave the command, 'Replenish the earth and subdue it,' would put a period to its existence, while so much of it lies desolate, and so many of its agencies are still unsubdued? Does not this protracted infancy of the race, this mere preparing to live for these long ages, together with the vast range for progress which, it must be confessed on all hands, lies open for the race, rather portend a continuance of the existing order of things for centuries of centuries yet to come?

The spiritual history of our race would lead us to the same conclusion. Four thousand years passed under preliminary dispensations, under schoolmasters, to borrow the apostle's figure, in the training of the race for what was designed to be their religion. Shall the majority of the race occupy less than half the period of its tutelage? Shall man be free in Christ Jesus less than half the time, for which he was under bondage to begarly elements? And this religion designed and adapted for all men, by how small a portion of the race is it yet embraced! More than half the inhabitants of the world are polytheists. A full fourth of the remainder are followers of the Arab prophet; and from the remnant of those, who adhere to a revealed religion, from three to five millions of Jews are yet to be deducted. And when these deductions have been made, there remain little more than one fourth of the human race, who are nominally Christians; and of these a full half know less of what the New Testament actually teaches than the Mahometans do; for their Koran borrows largely from the New Testament.—The great commandment, 'Go ye out into all the world, and preach the gospel to every creature,' is yet far from having been fulfilled. Many nations have not even heard the name of Jesus, and many more, with whom slight and partial efforts have been made, have not had the gospel preached to them in such a form or so distinctly, as to make the intelligent reception of it possible, or to have it said that they have rejected it without a palpable abuse of language. The vast empire of China, comprising with its dependencies, as some say, half the population of the globe, has not had Christianity presented to its inhabitants at large, except in those forms of wanton and wicked outrage, which will justify them in the sight of God for centuries to come in abhorring the very name of Christian. It is very doubtful whether, through either of the Jesuit missionaries of earlier times, or through the efforts now suspended in their very embryo of Protestant missionaries, a single native subject of that vast empire has ever received a sufficient acquaintance with the gospel as it is, to entitle him to the Christian name. The same is the case with many nations, with many Islands in Asia, Africa and the Pacific, and with some of the aboriginal tribes of our own continent. Shall these nations and tribes be swept from the earth without so much as the opportunity of knowing what Christ taught, and his gospel still stand promised as glad tidings of great joy, which shall be for all people? Can it be, that he, who loves all his children, has arranged a system of things, under which the vast, the overwhelming majority of his children shall have passed away, without having the opportunity of learning his being, his law, his worship, without having become partakers of his choicest favors? Should the present state of being be forthwith closed, would its history be that of a complete, finished dispensation, or not rather that of a dispensation of failure and misery, of unbelief and sin? But all along the kingdom of light and truth has been on the increase. Since the day when Peter convened the scattered household of faith in the large upper room, there never has been a moment, when the gospel has not been extending its sway either in periods of seeming decline diffusing a veiled and dimmed light over a wider surface, or at epochs of reform breaking forth with the lustre of primitive times. The institutions of our religion have evinced their power, not only to keep the Church, but to justify and enlarge it. Why then shall we not expect progress, growth in numbers, growth in grace, until all men every where shall bear the name of the Redeemer, and till from every land and nation there shall be those who approach the stature of the perfect in Christ Jesus? Does not the long preparation day for the coming of the Saviour, does not the slow ascent of the sun of righteousness towards the mid-heavens give promise of a day of gospel light, in which the misty dawn and cloudy morning, long as they are shall bear hardly an assignable proportion to the noontide splendor?—*Christian Register.*

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Moral and Religious.

(ORIGINAL.)

The Minister's Text.

I do not mean a text from the Bible, upon which the minister preached, but a text of his own composition; which he uttered from his own spirit and on his own authority. He said—we are not telling a dream but a matter of fact—standing in the pulpit, and lifting up his hands and his eyes to heaven, *'I thank God there is a hell for sinners.'*

This, certainly, is a pithy text, and will bear a commentary; a preachment. We will attempt an exposition, and give it in particulars.

1. *What description of place* did the minister intend? Was it a penitentiary? A place of chastisement and correction? No; nothing like it. Such a hell does not answer his ideal. It is an endless hell, full of unmitigated torment. Its tortures are not disciplinary but *vindictive*. Its fires are the burnings of Almighty wrath. They express the sentiment of *vengeance*, and that only; not being designed to promote the safety and happiness of any being; not of God, for his felicity is absolute, independent, above all contingencies: nor for the benefit of the celestial hosts, for their happiness is complete without these means of securing it: nor for an example and warning to the wicked upon earth, for they never see it; it is hidden from them.—The minister's hell, therefore, possesses no salutary and useful character. It does no good to any one either on earth or under the earth; either in heaven or above the heavens. It does not even answer the purpose of being a place of confinement for the lawless and mischievous, and thus restrain them from going at large, for they are never put into it until they have finished their course on earth, and done all the evil they had a heart and the power to commit. As a means of restraint, correction, discipline or amendment, this hell has no purpose, tendency or connection. It is wholly and purely *vindictive*.

2. *Who are the persons* to be placed in this dreadful abode of unutterable and ever-enduring misery? Are they the disturbers and the pests of human society? Oppressors, traitors, murderers, thieves, liars, and such-like, and these only? By no means. The Cains, the Achans, the Ahabs and Jezebels, the Absalons and Judases, the Hildebrands and the Borgias, are not exclusively nor chiefly the occupants of 'this place of torment,' but by far the greater part of all who have ever been born into this world. The industrious, the useful, the generous, the kind-hearted, the amiable and the moral, as well as the injurious and immoral, are candidates destined for the fire never to be quenched. It is the doctrine of these ministers that *the many* are reprobated for hell, and *the few* elected to heaven: And that God would have been glorified—in other words, would have acted gloriously—if He had actually consigned every individual of mankind to the dire mansions of everlasting death.

3. By what kind of spirit must a man, minister, or layman, be inspired and actuated, who not merely has a faith in the reality of the things above described, but rejoices in them, and is devoutly thankful to God for them? He doubtless imagines that the 'same mind is in him that was in Christ Jesus;' that he is benevolent and philanthropic; that 'the charity which hopeth all things,' is 'rooted and grounded' in his soul. A man, however, often mistakes his own heart. The sons of Zebedee once deserved the reproof:—'Ye know not what manner of spirit ye are of.'—And does it not behoove all to be careful how they construe the word and the works of God? If I say or believe that he has enacted a law which condemns to eternal misery the subject of every transgression, however inadvertant and small; and that little children, before they know right hand from left, are all under this condemnation, do I not dishonor Him? Is not such a sentiment a gross libel on the character and government of the adorable Jehovah?

We all believe in the consummate perfection of God: in the indefectible character of His wisdom, equity and goodness. We should, surely, beware of putting forth a sentiment which either directly or constructively alleges an impeachment against our Creator, the great Omnipotent. Let us not 'charge God foolishly.' The law, described above, is not an enactment of Him who inhabiteth eternity. It is a fabrication of human origin. The Bible contains it not. We can find it only in books of systematic theology. It grew out of the principle of fanciful contrast. 'If there be an ever-enduring life, there must also be an ever-enduring death. And there must be a law which denounces an infinite penalty. And this penalty must be attached to the smallest deviation whether it be in the *mind or in action*; in nature or in the life.'—And then passages of Scripture are forced out from their proper import and pressed into the support of the new doctrine. But the whole has been done inconsiderately. Man's moral nature; his natural sentiments of right and wrong; that faculty by which 'ye even of yourselves judge what is right,' would never have permitted him to fabricate such a law if he had duly considered it, and looked well at all its tremendous bearings. It is as foul an aspersion of God as it is a dire damnation of man. Nor is the terrible doctrine redeemed by the alleged fact that God graciously snatches some as brands from the burning.—We are not to glorify God's grace at the expence of His justice. It is an error, not to be justified or excused, to mar one Divine attribute for the sake of giving a meretricious splendor to another. 'Woe unto them who put darkness for light, and light for darkness.' Every pillar should be allowed to stand on its own true and proper foundation.

There is a practical and experimental injury resulting from these false views of our divine Creator. If we ascribe to Him what—in fact—is unjust and cruel, it will, more or less, be reflected back upon ourselves. It is right that we aspire to be the children, the imitators of God. If, in our conceptions, we make Him a tyrant, unjust, capricious and cruel, we are thus tempted to practice injustice, partiality, and unkindness toward our fellow-creatures. They who believe that God shows mercy only to a few, will not be likely to abound in merciful feelings or acts themselves. They who believe that God is *severe*, will easily cherish sentiments of severity and unmercifulness. Our good Puritan ancestors attached great *severity* to the character and government of God. The consequence was, that they had a category of crimes—something like ten in number—for which they inflicted capital punishment.

S. F.

(ORIGINAL.)

Another Soul Delivered.

Br. WHITTEMORE:—The enclosed letter was written without a thought of its publication; and as a copy of it is in the hands of the Church, the author did not feel at liberty to revise and correct it as she wished. It is sent to you for publication at the earnest solicitation of the writer's friends, not because of its containing anything new to Universalists, but to encourage the hearts of our friends, by the knowledge that another soul is freed from the bondage of error and brought into the glorious liberty of the sons of God. The author was a very prominent member in the Church to which she belonged, and is now one of the most active and zealous members of our little Church. Another reason for publishing it is the efforts of the Church to hush the matter up and conceal their loss.

Newburyport, Feb. 1843. D. F.

Newbury, July 18th, 1842.

To the First Congregational Church in Newbury:—You are probably aware, that since I united with your church, a change has taken place in my religious views; and the same desire to exert an influence in the cause of truth, which impelled me to join with you, is now my inducement to withdraw from you. I am not with you in sentiment, and I cannot henceforth exert my energies in behalf of the doctrines you inculcate, and probably believe. I am now a believer in the doctrine taught by the Apostle Paul, in these words—"We labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe;" 1 Tim. iv. 10. For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, "who gave himself a ransom for all to be testified in due time." 2 chap. 3, 4, 5, 6. For as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Romans v, 18. I believe future endless punishment inconsistent with the character of *God;* for the scriptures say, "God is love," and love worketh no ill. The Lord is good to all, and his tender mercies are over all his works. O give thanks unto the Lord, for he is good, and his mercy endureth forever; that in *him* is no variableness nor shadow of turning; for the Lord will not cast off forever, and though he cause grief, yet will he have compassion according to the multitude of his mercies. He will not contend forever, neither will he be always wroth, for the spirit would fail before him, and the souls he has made. I believe the Father sent the *Son* to be the Saviour of the world; he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. The Father loveth the Son, and hath given all things into his hands; and this is the Father's will, that hath sent him; that of all which he hath given him he should lose nothing, but should raise it up again at the last day. All that the Father hath given me shall come to me saith Jesus, and him that cometh I will in no wise cast out, "and I if I be lifted up from the earth, will draw all men unto me." I believe the promise made to Abraham, that in his seed (that is Christ,) all nations, families, and kindreds of the earth shall be bless'd. I believe that the great Jehovah has sworn by himself, because he could swear by no greater, the word has gone out of his mouth in righteousness, and shall not return unto him void: that unto him every knee shall bow, and every tongue shall swear, surely shall say in the Lord have I righteousness and strength. I believe as in Adam all die, even so in Christ shall all be made alive; that in the resurrection, they are as the angels of God in heaven. I believe in the restitution of all things: that he will gather together in one all things in Christ, and having made peace through the blood of his cross, by him to reconcile all things unto himself. I believe the righteous are recompensed in the earth, much more the wicked and sinner; that the way of the transgressor is hard; that there is no peace to the wicked. I believe great peace have they which love the law of God; that, in keeping his commands there is great reward; that where sin abounded, grace will much more abound. The scriptures plainly show forth the doctrine of universal grace, and the wayfaring man though a fool, need not err therein. Jesus not only offered, but also gave himself for the life of the world. "Behold the lamb of *God* which taketh away the sin of the world." The doctrine of partial grace, is said to be sweet; but O how much sweeter is the doctrine of *God's* impartial grace. Universal grace, 'tis a charming sound, harmonious to the ear. Heaven with the echo shall resound, and all the earth shall hear what a glorious and beautiful truth, that *God* is the Father of all men. Jesus taught us to pray, (not *my* Father,) but *our* Father, who art in heaven. Mankind are one family: "Have we not all one father;" are we not all brethren, and ought we not to love him with all our heart, soul, minds, might and strength, and our neighbor as ourselves?

Where is the licentious influence of this doctrine? It honors *God*, exalts the Saviour, and fills the soul with joy unspeakable, and full of glory. I believe the gospel to be good news, and glad tidings, which shall be to all people, therefore the doctrine of endless misery cannot be true, as it is not good news, but bad news.

We may think to escape this misery ourselves, but pray tell me, is it good news to hear that all will not? It is in vain to suppose that Christians will be so changed after death, as not to feel compassion for the miseries of others, or that divine love will operate different in heaven from what it does on the earth: if we have not the spirit of Christ, we are none of his. With these sentiments, you will of course perceive the propriety of my withdrawal from your society and denomination, and I desire to be no longer regarded as a member of your Church; and now wishing that you *also* may be brought to the knowledge of these glorious truths in this world, I feel confident that we *shall* in some future time rejoice together over them.

I remain very respectfully yours,
MARY L. B. WOODMAN.

(ORIGINAL.)

Claremont and No. Charlestown, N. H.

Br. WHITTEMORE,—A sense of duty compels me to express myself, with your permission, through the medium of your paper, in relation to the friends of truth in the above places. Upwards of four years, and until quite recently, I have resided with them as preacher; and, with regard to my connexion with these Societies, I can say,

> With both, my friendship has been sweet,
> And my communion dear.

But circumstances, some of which are of a very afflictive character, have induced me to seek another field of labor, and to request that the connexion so happily existing between pastor and people might be dissolved. This request has been granted in a manner evincing the Christian spirit and disposition—the spirit of that charity which covereth a multitude of imperfections.

Oft have deeds of kindness done myself and my departed companion, by these friends, caused emotions of deep and heartfelt gratitude, and they may be assured that all their friendly gifts and offerings, during our residence with them, have been timely, and that they have thereby been made the instruments, in the providence of God, of good to their fellow mortals.

May God in mercy incline the heart and direct the steps of some tried and faithful brother to this portion of our Master's vineyard, who shall break to the people the bread of life. A faithful preacher of the everlasting gospel, will, in process of time, reap there a harvest of souls as the reward of his labors; and surrounded with all that is beautiful in the scenery of Nature, and blessed with the friendship and the love of the faithful in the land, he will find a desirable location in Claremont, situated in the delightful valley of the Connecticut River. J. NICHOLS.

Newton, Mass. Feb. 23, 1843.

(ORIGINAL.)

Falsehood Exposed.

Br. WHITTEMORE,—For several months past the Baptists in this town have been making great exertions to get up a religious excitement, and in a measure have succeeded. That is, they have succeeded in frightening a *few* women and *little children* to join their ranks. I attended one of their meetings, and it seemed to me that the main object of all their exertions, was to gain converts to their particular faith without regard to the means they used, for no means in their power whether good or bad have been left untried. In this respect their preacher, the Rev. Mr. Shepardson, has acted his part; he has resorted to means unbecoming in a minister of the gospel, and which would be despised by every honest and high-minded Christian.—But he, I suppose, like many of his sect, thinks that the end will justify the means; therefore he has seen fit to slander and abuse Universalists.

At the time I attended his meeting, (above alluded to,) he read the 13th chapter of Luke, and made some singular expositions of its contents; expositions which my feeble mind could not comprehend; therefore I will not endeavor to repeat them here. But what I am coming at is this: in the course of his remarks, to give more force to his arguments, (if arguments they could be called) he told of the conversion of a Universalist in the town of Royalston, Mass. to the belief of endless misery. After the services of the evening were over, I inquired of him the name of the Universalist thus converted, which he gave me; when after some inquiry into the matter and finding the story to be wholly without foundation, I wrote him the following letter:

Petersham, Mass. Jan. 11, 1843.

REV. SIR,—I humbly crave your pardon for my boldness in addressing you this epistle, especially as you are a person with whom I have had no personal acquaintance; but as its subject is one of *much* importance to the cause of truth, of which I trust I am a sincere though perhaps feeble promulgator; therefore I believe it to be my bounden duty to send you the following lines.

On Sunday evening, Dec. 11th, I attended your meeting in the westerly part of Petersham for the purpose of religious improvement, but in this I was disappointed. Of your singular explanations of several passages of Scripture, I have nothing to say, but shall confine myself to *one* particular item of your discourse. In the course of your remarks, you related a wonderful story of the conversion of a Universalist in the town of Royalston to the belief of endless misery.

You stated that he was a leading member of the Universalist Society in that town; that he was a leader of the singing; you stated that during his sickness his friends sent for the Universalist minister to come and pray with him, but he refused to hear his prayers because he desired the prayers of *Christians*. While you were relating this story, I was well persuaded that it was false—got up *merely* to create religious excitement and prejudice against the doctrine of God's universal grace and salvation; therefore to satisfy myself more fully, I inquired of you the gentleman's name, which you politely gave me, and I thank you for it.

Now, Sir, I have ascertained from *good* authority, that this story is *false* in all its *leading* particulars. It is true that Mr. K. attended the Universalist meeting and led the singing, but he *never* was a member of the Society; his name is not to be found on the records; furthermore, I was told by Mr. Loring Chase, the father-in-law of Mr. Kendall, and a man of undoubted veracity, that Mr. Kendall told him that he *never* believed Universalism and never could, and he attended that meeting merely because he had *rather* go there than to the Orthodox. I am also informed by the Rev. Mr. Coolidge, (the minister, I suppose, to whom you alluded,) that he was *never* sent for to visit or pray with Mr. Kendall by any one, either of his connexions or any one else. This is the sum and substance of your *wonderful* story about the conversion of a Universalist. It is an *unfounded* statement, without one shadow of truth as regards his being a Universalist.

You asserted that it was true, but it is not so; and now I ask it of you as a man and a Christian, to recall this assertion in as public a manner as you made it; and if you are *honest*, you will do it without hesitation; but if you will not, I will do it for you, and in a manner too that will leave your character for truth and veracity in no enviable light. Far be it from me to persecute any individual because he believes differently from myself, but Sir, I am the *last* man to look quietly on and see Universalists and Universalism slandered and abused. What your object could be in telling this story to your congregation I am unable to learn, unless it was because you were destitute of Scripture testimony to support your doctrine. Or was it because you thought it to be the most successful way of putting down the doctrine of Universalism which you cannot destroy by fair argument? If circulating such stories are the *strong* arguments of your defence, then truly I think your cause must be a weak one.

I trust, Sir, that you will not give me occasion again to allude to this unpleasant affair, for it is truly an unpleasant task for me, to be obliged to contradict a professed minister of Jesus Christ—one who professes to have his moral actions governed by that heavenly spirit of charity which 'rejoiceth not in iniquity, but rejoiceth in the truth.' You seem to have *great* confidence in the doctrine which you preach, therefore, I challenge you to meet me in a *public discussion* of the following question:—*Do the Holy Scriptures teach the doctrine of the endless misery of any portion of the human family?* For if the doctrine of endless misery will not bear investigation *let it fall;* and I say the *same* of Universalism; and if either is true, discussion will only make that truth more easily to be understood.

I would further propose, that this discussion be holden at time and place *mutually* agreed on by the parties. Please answer me as soon as convenient.

Yours sincerely, I. WASHBURN.

Rev. John Shepardson.

For some reason the gentleman has not seen fit to return me an answer to the above, but has shielded himself behind his own self-importance, and thinks, I suppose, that he has a perfect right to abuse those of a more benevolent faith. Now he has got himself into this affair, I suppose he thinks that to maintain silence and treat my letter with 'sovereign contempt,' is the best thing he can do; for his pride will not suffer him to confess his fault, and the more he says to justify the course he has taken the worse he is off.

Since I wrote the gentleman, I have received the following certificate from Mr. K. which puts at rest all controversy respecting his religious opinions:

'Royalston, Jan. 28th, 1843.

'I hereby certify, that I NEVER *was a Universalist; but went to that meeting out of choice.* SYLVANUS KENDALL.'

I also learn that since I wrote Mr. Shepardson, his friends have been to Mr. Kendall to get a certificate to support him in his falsehood, but they could not succeed.

But I trust that the gentleman will learn wisdom from this, and hereafter proclaim *nothing* but the truth; and if he does, he will cease preaching endless misery.

Yours truly, I. WASHBURN.

Petersham, Feb. 10, 1843.

(ORIGINAL.)

Friendly Letter, &c.

Br. WHITTEMORE,—The following letter was handed me by a friend in this place, with the desire that I should prepare it for the press, and send it to the 'Trumpet' for publication. It was addressed by a gentleman in Vermont to his relatives in this place, and breathes a spirit of devotion and love for the cause he has espoused. I have no faith in visions, whether seen by Universalists or their opposers at the present day. I do not regard them as supernatural, or as revealing anything to man which he is bound to believe.—I have no doubt, however, but that the writer of the letter was sincere, and that he actually imagined he saw the vision which he describes. For the gratification of his friends here and elsewhere, I send it to you for publication. Yours, &c. A. FLETCHER.

Ware Village, Mass. Feb. 22, 1843.

Barnard, Vt. Jan. 18*th,* 1843.

Respected Brother and Sister:—It is with the greatest pleasure that I take my pen in hand to inform you that we are all in good health at this time, and I feel to bless the Lord for it, and for the many favors he has bestowed upon us. I feel my inability and my unworthiness to God, although I trust I have one of the most lively hopes that ever was in man, which no human being can ever take from my breast. I believe that Christ died for just such poor unworthy souls as mine. God has commended his love to sinners: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I now believe in the salvation of the whole human family. The Scriptures confirm this fact, and I trust that I shall be the last man to give it up, until God shows me differently.

I will now relate a fact, and one which I have kept all but silent for about thirty years, and I feel guilty for it, and will conceal it no longer. The reason why I kept ti to myself was, that I was afraid people would not believe it, but now I feel it my duty to proclaim it. When I lay on a sick bed and thought I was dying, I shook hands with my friends, and bade them all farewell. My father sat at the foot of my bed and cried like a child; he could not feel reconciled to give me up.—While he was speaking a veil was removed from my eyes, and I saw the whole family of man before me on a level plain. (I was happy in God.) They all wore a beautiful smile upon their countenances that convinced me that our Saviour loved us all alike. I looked on them a few moments and they vanished. Then I saw in the heavens another family, just about as large as the first, composed of little children of one or two years old. They were all singing and praising the Lord! If ever there was a happy soul on earth, I was one! They looked as if they stood upon nothing, and all on a level. Now I believe we shall never be born again until we are clothed with a heavenly body, and go to a heavenly kingdom. This confirmed my belief in the salvation of the whole human family. It is not in the power of man to make me believe otherwise; for the Scriptures teach 'that every knee shall bow, of things in heaven, of things in earth, and of things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' I do not any more believe in an endless hell, than I do that God's anger will endure forever, for we read that he 'will not be always wroth.' Christ has showed his loveliness to me a poor sinner! I am willing the whole world should see this letter if they will excuse my penmanship and learning. I write fearless of what men may say. I do not fear when I speak the truth, for truth is mighty and will prevail.

A friend to all, R. G. C.

(ORIGINAL.)

The Mormons.

The public have been informed, during several months past, by notices in the secular papers, and by placards at the corners of the streets, of the existence of a Church in Boston, which assumes the name of 'Latter Day Saints,' or 'Mormons.' They have engaged Boylston Hall, at the southerly part of the city, and have regular religious exercises every Sabbath, and occasional evening lectures during the week.

The Mormons allege that the aborigines of this country were descendants of Joseph and Ephraim; that they came to this land at the time of the Assyrian captivity; that they were once a mighty Nation, and inhabited some of those ruined cities which have lately been discovered on this continent; they allege that our Saviour, while on earth came to this country, and established his gospel here; and that the son of Mormon, the author of the 'Book of Mormon,' was the last of the prophets on this continent.

The 'Book of Mormon' professes to be a history of the descendants of Joseph and Ephraim. The original, the Mormons say, was written in the reformed Egyptian language, having the appearance of gold, and was hidden, with the Urim and Thummim (two transparent stones) in a stone box, and buried in the earth, at a place near Palmyra, more than a thousand years ago. The location of the box was revealed, by miraculous means to certain individuals now living, and was translated by 'Joseph Smith, jr.,' whom, the title page asserts, is 'author (!) and proprietor.' The Mormons consider this 'Book' to be of equal authority with the Bible, and that the Bible speaks of it, and predicts its appearance, (Isa. xxix. 11,) 'For the vision of all is become unto you as the words of a book that is sealed; [this book, the Mormons say, is the 'Book of Mormon,'] which men deliver unto one that is learned, [Professor Anthon, of New York,] saying, read this, I pray thee; and he saith, I cannot, for it is sealed, [the Professor was unable to read the words of their 'Book,'] and the book is delivered to him that *is not* learned, [Joseph Smith, jr.] saying, read this, I pray thee; and he saith, I am not learned.' But, the Mormons say, notwithstanding his want of learning, by the help of the Urim and Thummim, he did translate the 'Book.'

The Mormons insist that the gift of healing, the gift of prophecy, the gift of tongues, and the other gifts and blessings which were bestowed upon believers in the time of the apostles, are not yet done away, but continue to be bestowed upon those who embrace the truth as they understand it, and who receive the Holy Ghost from an 'authorized priesthood.' And this bold doctrine they put forth not as mere theory, but they undertake to reduce it to practice, at least in regard to the matter of healing.

One of their most prominent preachers is Elder G. J. Adams, of New York, formerly of the Methodist persuasion, the same individual who held the famous discussion on Mormonism with Dr. West, at the Marlboro' Chapel, last Summer. As a speaker he is by no means destitute of eloquence or power.—His performances, like those of other Mormon preachers, are all extemporaneous, and exhibit much tact and respectable reasoning powers.

On Sunday afternoon, Feb. 26, near the close of the usual services at Boylston Hall, Elder Adams gave notice that one of the brethren who had lately been baptized would be confirmed immediately after the close of the exercises. The ceremony consisted of laying on of hands by the minister and Elder, and an address to the individual confirmed.—Among other things the speaker informed him that 'not many months hence, he should lay his hands on the sick, and they should be healed; and that he should be enabled to speak in tongues which he had never learned.'

After the ceremony of confirmation was concluded, several females present, who were afflicted with diseases, requested the Elder to lay his hands on them and heal them. He consented; and probably we shall soon hear of several remarkable cures performed by him.

The Elder then made an address to the audience, in which he expatiated at length upon the necessity of faith, and made mention of the fact that when our Saviour was sojourning in a certain place he performed not many mighty works there because of their [the people's] unbelief. He stated that 'if any individual was afflicted with headache or any other complaint, and would send for him, even if it was in the middle of the night, he would come to them, and pray with them, and lay his hands upon them, and that *according to their faith*, so should it be done unto them.'

Should the afflicted individuals recover, in the Elder's case, (which perhaps they would have done without his aid,) it will probably be proclaimed as a mighty miracle, but should they fail to recover, the failure may be attributed to the want of faith. We do not mean to be so rude as to insinuate that the Elder ever thought of this mode of meeting a question which might arise in some minds about the genuineness of his miracles, but we think he cannot but perceive that in case of a failure it will answer his purpose completely.

But the Mormons are not without redeeming qualities. They expose Millerism, and the tricks of modern revivalists, with boldness and power. They teach that the honest in heart, in every sect and denomination, will receive the favor of heaven, and that there will be no end to the salvation of God. They have little to do with the disputed theological questions which divide the community, and among those who have a large developement of marvellousness they will undoubtedly gain many converts. O.

(ORIGINAL.)

The advantage—A new kind of hope, &c.

Br. WHITTEMORE:—I wish to give you and the readers of the 'Trumpet' a few words in relation to a new kind of hope which some good people cherish in this part of the world.

The writer of this article delivered a lecture at Weathersfield Bow, Vt. from the text, 'The wicked shall be turned into hell, and all the nations that forget God.' The Rev. Mr. Dudley, an Orthodox preacher, residing at the above named place, replied to the same, in a discourse delivered a short time since. After he had gone part way through with his sermon, and had given pretty much the same meaning of the original words sometimes translated *hell* in our common English version, he then told his hearers, that the Universalists had one advantage; which advantage was this, that they give the true meaning of the word *hell*.—Thanks to the Rev. gentleman for so deserving a compliment. Is not this an advantage worth having? an advantage of giving the true meaning of the Scriptures! If the gentleman should keep on in his reviews of Universalist expositions of Scripture, and be as honest in all, it will not be long before he will find that they have the advantage of giving the true meaning of all those texts, generally used by their opponents to prove an endless hell.

Suffer us to ask a question. What advantage do our Orthodox brethren have, when they give their people to understand, that the words translated hell, often refer to a place of endless torment? Do they sometimes have the advantage of fixing the minds of their hearers on erroneous creeds, by giving the wrong meaning of Scripture? We pity those who are using such advantages. But something more curious, yet melancholy, to relate! After the gentleman had gone through with his discourse, and having found nothing to prove the existence of an *endless hell*, he then told his Christian brethren, that they ought to 'cherish the *hope* of the existence of a *hell* in the future world; (endless, I suppose, as the gentleman believes in endless punishment.) I have heard much about 'obtaining a *hope*,' and the like; but I had no idea that it was ever a *hope* that some would go to an *endless hell*, or, that there is such a place where some will go. Now is not this a most gloomy hope? Do our Orthodox brethren rejoice in this hope? Is it a comforting hope to them? Does it fill their benevolent souls with heavenly love? Can it be that they cherish such a malignant desire? such a terrible *hope*?—When they cannot prove an endless hell, are they in duty bound to hope for it? We presume that this is their 'faith, the substance of things hoped for—the evidence of things not seen.' We pity those who cherish such a hope—or those who have such a desire, that there may be an endless hell.

God grant that ere long all such may have the glorious *hope* that all will be redeemed from sin and evil, and be made holy and happy. May they have more benevolent desires, and may the gospel of the Son of God shine into their understandings, and warm their hearts with a glow of Supreme love to God, and universal love to mankind. Such is the desire of R. S. SANBORN.

Perkinsville, Vt.

Do not Touch it.

Sin is like pitch; it will not only cling to you if you handle it, but it will defile you if you only touch it. Set your face against it in whatever form it may appear.

I remember hearing a tale on this subject:—A poor man who was employed in digging, every now and then left off his labor, and said aloud, as he leaned on his spade, 'O Adam, Adam!' It chanced that a rich man for whom he was working, passed by, and heard him. The rich man asked him why he so frequently called on Adam. 'O,' said the poor man, 'I cry out, O Adam, Adam! and much reason have I to do so, for had not Adam, the father of us all, been so foolish as to eat of the forbidden fruit, I should not now be thus obliged to get my bread by the sweat of the brow.—Had I been in his place I would have had nothing to do with the forbidden fruit. No! I would not have touched it.'

A short time after the rich man sent for the poor man, and taking him into a room where a sumptuous table was spread over with dainties, he told him to sit down and eat his fill. 'Every day,' said he, 'you may return and do the same, on condition that you will not eat of the dish that is covered over in the middle of the table;—but if you even touch that, you shall return here no more.'

The rich man went away, and the poor man left to himself began to eat of the dainties, thinking in his own mind, 'so long as I can have such fare as this, I do not care a fig about the dish in the middle of the table.'

When he had satisfied his hunger, and tasted of almost every dish, he looked at the cup in the middle, and felt that he should like to know very well what was under it. Not that he had any wish to eat of it, whatever it might be, for he had taken enough already, but he wanted sadly to look at it; if he could only know what it was he would be satisfied.

From the moment the desire entered his heart, it grew stronger and stronger. He remembered, however that he was forbidden to touch the dish, and so he sat looking at the cover in a very discontented spirit.

Whenever a person is about to commit a

sin, and begins to reason upon it, instead of going directly away from the temptation, he is pretty sure to find out some way of committing sin, and justifying or excusing himself. The poor man looked towards the middle of the table until the thought struck him, that though he was forbidden to touch the dish, he had not been forbidden to touch the cover which was placed over it; there could be no harm in doing that; besides it was impossible that any one could ever know that he had touched it.

One single peep, then, he was determined to have; so he gently lifted up one side of the cover, when, to his dismay, out ran a mouse.

In vain he endeavored to catch the little creature, but it was too nimble for him, and hid itself first behind one dish and then another. He tried again and again to lay hold of the mouse, until in the confusion he knocked down a dish upon the floor. The noise of the broken dish brought in the rich man, who dismissed the poor man from his house forever. 'Go,' said he, and return again to your labor, and never more complain of Adam for eating the forbidden fruit. When you think of Adam, and of the tree in the middle of the garden, think also of the dish in the middle of the table.'

I believe that many of us, like the poor man, are apt to think more of the errors of others than of our own; but let us learn from him, not to venture a little way to disobedience, lest we go further than we intend, and meet our deserved reward. Never mind how trifling sin may appear, let it alone; do not touch it.

The Trumpet and Magazine.

BOSTON, SATURDAY, MARCH 11, 1843.

Family Religion.

'As for me and my house, we will serve the Lord.'—Joshua xxiv. 15.

This passage of Scripture induces certain very profitable reflections. Joshua was the leader of the children of Israel, after the death of Moses. He led them over Jordan, into the promised land, into which Moses was not permitted to go. After he had seen them established, he had the most earnest desires for their future greatness and prosperity; and he assured them that they should be protected and blessed, if they would *serve the Lord*. In the performance of that duty lay all their security, all their happiness, all their prosperity. Being stricken in age, Joshua gathered all the elders of the tribes together, and recounted to them the past mercies of the Lord to their nation. From this he urged upon them their obligations to 'fear the Lord, and serve him in sincerity and truth; and to put away the gods which their fathers served on the other side of the flood, and in Egypt; and to *serve the Lord*.' He then put the two cases before them: 'If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served which were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell.' But he told them his mind was made up; his resolution was formed. 'As for me and my house, we WILL serve the Lord.'

This passage of Scripture suggests very profitable reflections. Joshua stood at the head of the Jewish nation; but he did not forget, in the weight of his public cares, the obligations he owed to his own household. He knew that the duty first began *with himself*. 'As for *me*,' he says, and 'for my house,' &c. He puts *himself* first. His first duty was to take care of his own heart, to purify himself. His first resolution concerned himself. Now let every head of a family take a lesson from this fact. Let every father know, and in the absence of the father, let the mother know, that a great responsibility rests upon the head of the family. Let every father ask, how is it with myself? Am I what I ought to be? Are my examples such as I should rejoice to see my children follow? Is my influence throughout my household what it should be?—This is the first care of a parent, his earliest responsibility.

2. The next obligation of a parent, or head of a family, is towards his household. How shall an irreligious father, make a religious house?—How can a godless father, make a godly house? All the responsibility then which we see in the second head of the subject, is reflected back upon the first. It is the duty of every father to look well to his household,—to set them examples of industry, frugality, prudence, charity, patience and piety. And if he looks well to *himself*, he will do so. One drop of poison at the fountain, will be sure to infect more or less the whole stream. Children usually inherit the predominant passions of their parents; and those passions which need the most restraint in the parent, will need the most restraint in the child.—If the parent, then, not taking heed to himself, should suffer his passions to gain the mastery, he will excite the same passions in his children, and his influence in that way instead of tending to their good, will tend directly to their injury. Let us remember, then, our responsibilities to our household. If we do not serve the Lord, they probably will not; we must, therefore, by our example, persuasion, and authority, do all we can to lead our household to the service of God.

3. But it will be asked, what is meant by *serving God*? We answer, to serve God is to worship and obey him. It is to put away all false gods, of whatever nature,—to give him our highest love, our highest reverence, our constant obedience. We do not serve God if we never think of him; if we never send up to him some token of our gratitude; if we never lift up the soul to him in prayer; if we never sing his praise. There ought to be in every family, a constant recognition of the goodness of God. We know that no man can serve God faithfully, unless he discharges the duties of industry, economy, patience, temperance and charity. Who would be said to serve God, who neglected these things?—But are these not other duties? Is it not necessary to have a constant recognition of the divine presence and goodness? of our dependence on Him? of our duty to trust in Him for time and for eternity? We ought to educate the religious, as well as the moral and intellectual natures of our children. Now, he that cometh to God, must believe *that He is*. We must impress upon our families, living ideas of the existence of God.—But will our children think we believe in God, if we never speak of him? Prayer is inseparable from a strong faith in God, as inseparable as light is from the sun. This brings us to consider family worship. Formal worship is the outward sign of inward love and reverence. Is it not a help to the cultivation of religious emotions? Family worship will have an influence on all who listen. We may not see its effects immediately. But

> 'Though seed lie buried long in dust,
> It sha'nt deceive our hope,
> The precious grain cannot be lost,
> For grace ensures the crop.'

A father conducting family worship at proper times, exercises a wide influence on the hearts of his children. In this way we cultivate the religious affections. But let us remember, that this is not all that is intended by *serving* the Lord.

> 'Th' uplifted eye, and bended knee,
> Are but vain homage, Lord, to thee.'

That is, if they are not accompanied with sincerity of heart. And if they are accompanied with sincerity, the result will be seen in our conduct. If the heart is like the dead and sapless root of a tree, we may have *the form* of godliness, but cannot have the power, as there may be *the form* of a tree, where there is no *life;* but if the heart be filled with grace, like the living root, filled with sap, and nurtured by heavenly dew, then it will spread into every branch and twig of human conduct, and all will bear fruit. We must, then, avoid all hypocrisy; but we must cultivate the reign of grace in the soul.

Such is the way to serve God. And is not this the happiest life to live? The service of God is consistent with the highest degree of human happiness; those are most happy who truly serve God the most. Wisdom's ways are pleasant, all her paths are peace.

> 'O *happy* is the man who hears
> Instruction's faithful voice,
> And who celestial wisdom makes
> His early only choice.'

Perhaps we shall be told that God requires men to 'serve him with *fear* and rejoice with trembling.' Truly said, he does; and he also requires us to serve him '*with gladness*, and to come before his presence with singing,' the sign of joy. The fear spoken of above, is not the fear that hath *torment*, for perfect love casteth out all such fear; but it is that fear or reverence, which is the beginning of true wisdom, and true wisdom is, as we have shown, the source of all happiness.

What incentives there are for every parent to say, in the language of Joshua, 'As for me and my house, we will serve the Lord.' Begin, parent, with yourself. Bring yourself into subjection. O how often do we fail here; how often do our passions carry us unlawfully away. The more need is there then for a praying spirit.—Serve the Lord, yourself, father, mother. Do you see these sons and daughters growing up around you? Remember your duty to them.—Show them that you love a religious life; and then you will induce them to love it too. Parent think of it, think of it again and again, and say, 'As for *me* and *my house*, we will *serve the Lord*.'

The 'Christian Watchman' right.

The 'Christian Watchman,' the Baptist journal of this city, has uttered a truth below in reference to the policy of Millerism. Here follows the paragraph:

'CAN THE END SANCTIFY THE MEANS?—'Well,' say the wavering adherents to Mr. Miller, 'if we are deceived, yet our meetings are doing good. Some souls are saved, whose attention might not have been arrested.' This is a great and prevalent error of the age; if there are some signs of a religious wakening, nothing must be said against men or measures, be they who or what they may.'

Thank you, Mr. Watchman. You are right, sir. The Miller preachers justify their errors, by saying, 'if we are deceived, yet our meetings are doing good.' They are doing *hurt*. But even if they were doing good, it would be no excuse for the deception. Deception is wrong; and the imaginary good consequences are no justification for it. But the 'Watchman' applies its remarks to all religious awakenings. He does not hold, that 'if there are some signs of a religious awakening, nothing must be said against men or measures, be they who or what they may.' This is the true ground. Corruptions are often justified on the principle,—we must say nothing *now*, lest we stop the revival. The 'Watchman' repudiates such a position. It is no proof of the excellence of any thing, because it produces excitement. Let us know whether the measure be right *in itself*. If so, we will approve it; if not, we will condemn. The ground the 'Watchman' takes in regard to Millerism, we take in regard to all excitements.

'Ladies' Repository.'

The 'Ladies' Repository' for March, was received several days since. This number sustains the well-earned reputation of the work. 'The Great Principle,' by the editor, is an excellent article. We give the table of contents of the present number:—'The Great Principle—Winter—Lights and Shadows—The Death Chamber—England—Past Immortality—Modern Samaritans—A Memorial of Happy Days—Veneration—The World Above—Beautiful Selections—Sabbath Hymn—Moral Revenge—'Boz' at Niagara—Hagar and her Son in the Wilderness—The excellent Loving Kindness of God—Reveries—Lady Rachel Russell—Weep not; weep not to leave the Home—Gossipings of Idle Hours—Genevieve—A few Hints on Millerism—Christ Crucified—Editor's Book Table.'

Practical effect of Millerism.

A minister in this neighborhood preached on the *Second Coming of Christ*, a Sabbath or two since, and gave his *reasons* for his *belief* that it would *not* take place in 1843. A Millerite was much offended—and yet this same man, although he expects, before the *close* of the *year*, to meet this minister at the judgment-seat of Christ, literally owes him, and has, for *three years*, for 8 bushels of potatoes. Reader, draw your *inference*.

Query.—Is it that man's *duty* to spend his time at Miller's Camp Meetings—or to *work*, and pay his debts? A LOVER OF HONESTY.

The above is from the notorious 'Puritan.'—We have heard of several cases of the believers in Millerism repudiating their debts. They say, the Lord is coming; money is nothing; property is nothing; it makes no difference who shall have the wealth when the Lord comes; and there is no need of paying debts therefore. One zealous Br. said, 'The Lord will pay all my debts next year.' We advise the Millerites to pay their debts, and not try to cheat honest people (who have no faith in their vagaries) out of their honest due.

Dover, N. H.

Br. Nye, in the 'Star' states, that our cause is prospering in Dover, N. H. under the labors of Br. E. Francis. The congregation is increasing, and a fine bell has just been put into the tower of their church. Br. F. has the cause much at heart.

Distressing Effects of Miller Excitements.

All over the country, there are awful evidences of the baneful tendency of the excitement produced by the vagary of William Miller, in regard to the end of the world. Many, many are the cases of insanity, and not a few of suicide, which are to be attributed to that delusion. Some persons are half inclined to believe, that the abettors of it are liable to indictment for the injury they are doing,—not for their *faith*, but for the *insanity* and *suicides* they occasion. The following, from the Newark Advertiser, gives an account of three deaths in one family, attributable to the same cause:

A DISTRESSING CASE OF POISONING.—One of the most distressing cases of this sort occurred in this city yesterday. The wife of Mr. Jonathan S. Leverich, a respectable mechanic, having been unwell some days, exhibited evident symptoms of mental alienation on Tuesday. Yesterday morning, after her husband had left for his work, she placed a portion of arsenic in a cup of coffee, telling a daughter about 12 years of age that it was magnesia, for the two younger children, and going with them into another room divided the fatal dose between the two little ones and herself. A neighbor coming in soon after, the daughter mentioned that the mother had administered medicine to the two children, and the dreadful fact was soon inferred, when medical aid was immediately procured. It came, however, too late, as the quantity taken rendered all interposition fruitless. The eldest child, a boy of 2 1-2 years, died in less than two hours, the infant, aged 8 months, in three, and the mother in nine hours, at about 6 o'clock last evening.—Having seen indications which excited his apprehensions, her physician earnestly advised some days previous that she should be constantly watched, and not be left alone. The distressing result proves the wisdom of the advice, and the importance of a strict regard to medical counsel in like cases.

A wholesome warning is also derived from the fact that the arsenic had been in the house some years, and that Mrs. L. had resisted the temptation to administer it during her infatuation up to the fatal hour, and yielded at last to a fearful apprehension that she could not recover her own health, and that her little ones must suffer in the world if she should be taken from them. It is said further that her mind had been troubled some time on the subject of Millerism, though we do not learn that she said much on that subject during her last moments. It is believed, however, by her friends that it had much influence on her mind, and had its effect in producing the fatal consequences here recorded. She expressed her feelings on the subject to a neighbor some time since.

We understand that Mrs. L. appeared to recover her senses as she became conscious of her dreadful situation, and deeply deplored the course into which she had been so fatally beguiled.

Partialists in favor of Capital Punishment.

We have before adverted to the fact, that the partialists are most zealously defending the continuance of Capital Punishment. This may not be true of every individual man of them; but of many of the leaders it is true. Those who believe and rejoice in the doctrine of endless damnation, we should not suppose would find much difficulty in contemplating capital executions.—The doctrine hardens their hearts, and renders them ripe for scenes of blood. In order to bring the effort to abolish the punishment of death into disfavor, the orthodox editors are endeavoring to persuade the community, that Universalists are the principal agents in that matter. We hope all Universalists will do their duty in this thing; but they are by no means the only advocates of the measure. It embraces many of the kind, amiable and benevolent of other denominations. The 'Puritan' recommends a general effort on the part of the partialists to sustain the present law, as will be seen by the following article:

The question as to the expediency and necessity of capital punishments, for the highest grade of offences, is now agitated in many parts of the country. We deem it a question of vital interest to the well being of society. So far as we are advised, the abolition of capital punishments is urged with the greatest vehemence by Universalists and others, who would abolish, were it possible, all laws human and divine, for the purpose more particularly of effacing from the conscience all fear of the eternal punishment of the wicked in the future world. We fear that unless the friends of God and man firmly maintain the true ground in relation to this subject, capital punishments will be abolished in several of the States, by the combined exertions of the political and religious heresiarchs of the times.

We would take the liberty respectfully to suggest to pastors of the Churches the expediency of bringing this subject prominently before their congregations, on the approaching Annual Fast, or at such other time as may better suit their convenience. The combined exertions of the enemies of social order to overthrow our time-honored and cherished institutions will, we hope, awaken its friends, both clerical and lay, to more determined efforts to preserve them.

Further consequences of Millerism.

Accounts have become quite common in the secular papers, of insanity and suicide produced by the Miller delusion, concerning the end of the world. When will the community awake to their danger from this species of fanaticism? We copy the following from the 'Star and Palladium.'

'*Insanity and Millerism.* A young gentleman from Providence passed through this city, on Saturday, on his way to the New Hampshire Asylum for the insane, a *raving maniac*, made so entirely by the Miller delusion.'

Harvard University.

The Rev. Hosea Ballou, 2nd, of Medford, was elected one of the overseers of Harvard University, on Thursday the 2nd inst. The Board consists of the Governor of the Commonwealth, the members of the Council, and of the Senate, and of such other persons as may be from time to time elected. Hitherto Harvard College has been exclusively under the control of Unitarians. The Corporation (who have the immediate government) have been altogether of that faith, we believe, as have also a large majority of the permanent overseers. The Legislative members of the Board believe, that the College is a State Institution; that it should not be under the exclusive jurisdiction of any particular sect; and that as the Board is constituted in part of the clergy, they should be selected from the different sects among us. The following is the account of the late meeting.

Agreeably to a vote of the Board, on the 16th ult. an adjourned meeting was holden on the 2nd inst., in the Senate Chamber, at 1 o'clock, P. M. His Excellency, Gov. Morton, in the Chair.—President Quincy communicated the fact that the Corporation had accepted the act of the Legislature adopted at the last meeting of the Board of Overseers. A ballot was then made for a permanent member of the Board, to fill the vacancy caused by the death of the Rev. Dr. Channing.

The whole number of votes was 64; of which Hosea Ballou, 2nd, of Medford, had 38, Rev. G. Putnam, (Unitarian) 12, Rev. Jacob Ide, (Orthodox) 8, and there were 6 scattering. The Rev. HOSEA BALLOU, 2ND, of Medford, was accordingly declared elected, and the Board adjourned, *sine die*.

1 Thess. iv. 13—18.

'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.'

The object of the apostle, in the above passage (let it be remembered), was to impart COMFORT to the believing Thessalonians, in regard to their *departed* unconverted friends. They had had dearly loved friends, who had died in heathen ignorance, and they had much sorrow of heart, on their account. The object of the apostle was to dispel this sorrow, which he does by calling their attention very particularly to the doctrine of the gospel concerning the resurrection. The sorrow of the Thessalonians arose, not from christian knowledge, but from their ignorance; and Paul says, 'I would not have you to be ignorant, brethren, concerning them which are asleep.' Here observe, Paul knew that their anxiety proceeded from their *ignorance*. They had not a *full* knowledge of Christianity; they were not possessed, in all its vigor, of the christian *hope*. He desired to remove their *ignorance*, by giving them *knowledge;* he desired to remove their *sorrow* by giving them *hope;* he desired that they should *not* sorrow, as those who had no knowledge of the gospel, and of course had no hope. That the whole intent of the apostle was to give them *comfort*, is evident from the 18th verse, at which the particular subject is closed, viz. 'COMFORT one another with *these words*.'—As if he had said, think of these things; there is nothing here but COMFORT; talk about them one to another; give each other comfort; let every heart be filled with joy. Such was his closing exhortation, appertaining to this subject.

He refers them (verse 14) to the christian faith. Christians believe that Jesus died and rose again. That was the great fact, the rock on which the Church is built. Well, if we believe this, says Paul, let us remember that them also which sleep, God will by or through Jesus bring with him. Jesus is not to be raised *alone;* his resurrection is the pledge of the resurrection of mankind. God has judged all moral and intellectual beings to be worthy, in the scale of being in which he has placed them, of a resurrection from the dead. In that resurrection, they shall be 'as the angels of God in heaven,' Matt. xxii. 30; they shall 'die no more, but shall be *equal unto the angels*, and shall be the children of God, being the children of the resurrection,' Luke xx. 35, 36. Such are the words of our Lord himself; and no passage of Scripture must be so interpreted as to contradict what he has said. The dead are to be brought to life, in, by (*dia*) or through Jesus. ALL are thus to be brought to life, for 'As in Adam ALL die, even so in Christ shall ALL be made alive,' 1 Cor. xv. 22. All then are to be brought to life through Christ. Thus the Improved Version translates the 14th verse: 'For if we believe that Jesus died and rose again; so also that God, through Jesus, will bring with him those also that are fallen asleep,' i. e. that are dead. All the dead are here meant; for if it mean only those who had been converted to Christianity, would it have *given comfort* to the Thessalonians, who (thro' their ignorance) were in sorrow in regard to their departed heathen friends? We assert again, it *must* mean all the dead, for if the resurrection of all the dead is not taught in the 14th verse, we cannot prove from any part of the apostle's argument, that all the dead are to be raised. 'If we believe that Jesus died and rose, even them that sleep, will God through Jesus bring with him.' Thus we see the resurrection of all the dead is declared; and they are to remain 'ever with the Lord.' Well might Paul say, 'Comfort one another with these words,' which he could not have said, if he had inculcated in any manner the doctrine of endless misery; for in that doctrine is no comfort. It would be, if true, a source of the greatest anguish.

At the 15th verse, Paul proceeds to another matter. He had spoken of the state of *all* the dead; and now nothing remained to him, but to show what shall become of those who shall be alive when the resurrection shall take place.—For when that great event shall transpire, there will be a generation alive upon the earth; and what shall become of them? He spake only of two classes, the living and the dead. He had shown that the dead were to be raised into the resurrection state with Jesus; and having settled that point, he proceeded to show what shall become of those who may be alive, when the resurrection shall take place.

Verse 15: 'For this I say unto you, by the word (or authority) of the Lord, that we (or those) which are ALIVE and remain unto the coming of the Lord shall not prevent them which are asleep;' i. e. they shall be no hindrance to those who are dead. And why? Because the dead are to *rise first*, as the 16th verse teaches. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead, in Christ, shall rise first'—i. e. the dead shall rise *first* in Christ; the dead shall take priority of those who may be alive at that time; the dead shall rise first in Christ, for 'As in Adam all die, even so in Christ shall all be made alive;' and after the dead shall have been raised, 'then we which are alive, and remain, shall [not be cast down to hell, but] be caught up together with them (those raised from the dead) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.'

This then was the ground of christian comfort:—the dead shall be raised like Christ, before the living shall be changed from mortal to immortal beings; and then the living shall be caught up to meet them above, and all shall dwell forever with Jesus. We can in truth 'comfort one another with THESE words.' Such an exhortation is reasonable, taken in connexion with our view of the subject.

Let it be carefully observed, that there is not the slightest hint in the passage we are examining, of the resurrection of any portion of the human race to a state of misery. All who are raised are raised into the same condition, and that condition is expressed as follows:—'So shall we ever be with the Lord.' The apostle asserted the resurrection of all who sleep, or die; and not of a part. His express object was to encourage and comfort such as mourned in regard to their departed unconverted relatives; he intended to teach that and that *only* which would give them joy.

We offer the above to the consideration of those who have requested an exposition of the above passage. In the 5th chapter, we believe the apostle goes to another distinct subject, viz. the 'times and seasons,' a subject by itself, and having no connexion with the immortal resurrection of the dead. The same subject is mentioned Acts i. 7, and in certain other places. We will, if possible, next week show, that the 5th chapter treats of another subject, not at all connected with the great subject discussed in the concluding part of the 4th chapter. We must always be careful to observe, where one subject begins, and another ends.

Conference at Danvers.

It was not our happiness to be present at the late Conference in Danvers, holden on Wednesday, of last week. We felt the privation the more, because we have attended the greater part of the meetings of that character, which have been recently holden in the county of Essex; and we know how rich and excellent they have been. But circumstances on the morning of that day, prevented our going down.

We are happy to learn, that the meeting was truly good and profitable. The sleighing never was better, and large numbers of brethren and sisters were present from all the surrounding towns. We know not who all the speakers were; but we have heard that Brs. Everett, Austin, Livermore, Bulkley, Barden, J. H. Willis, Leonard, Atkinson and Damon were present of the clergy, who all took parts in the exercises. We shall not undertake to give the names of the laymen who spoke; we have not sufficient information to justify the attempt. All desired to do their duty.—The subjects chosen were more interesting and profitable than usual; and Br. Austin was led to express the opinion, that he thought this *the best* meeting of the kind he had ever attended.

The Universalist Meeting-House was filled to overflowing in the morning; the crowd increased to that degree in the afternoon, that it was found utterly impracticable to occupy the same place. Leave was obtained to use the Baptist Church, which is much larger; and this was filled in every part with the listening crowd. The Conference Hymns were used, and hundreds of voices joined in the chorus of praise.

In the evening it became necessary to divide the audience, the larger part being accommodated in the Universalist Meeting-House, and the rest in the Vestry. The above facts we have obtained from a brother who was present; but we have not received a sufficiently definite account of the services, to be able to speak with more particularity. It is probable the meeting was adjourned to some one of the neighboring towns; but we have not as yet heard to what place.

We have since learned that the meeting was adjourned to Salem, to be holden on Wednesday, the 15th inst. in the Mechanics' Hall.

Since the above was written, we have received the following cheering account from a correspondent:

Br. WHITTEMORE,—Not seeing you present at our last Conference, I suppose an account of the same would be interesting to you and many of your readers. The influence of such meetings is not limited to those who are so fortunate as to attend, but it extends far and wide, (as a good Br. remarked) as an account of the same extends. Being present at an early hour, I had an opportunity to notice all the movements. The weather was very pleasant, and the sleighing first rate; and at an early hour, our brethren and sisters came pouring into the place by sleigh loads containing from 4 to 50 each. The Universalist Meeting-House was thronged in the forenoon; and the committee of the Society believing that their house could not accommodate all in the afternoon and evening, waited upon the committee of the Baptist Society and requested permission to use their Church. We were truly gratified when we heard the announcement that they had generously consented that we might occupy their house in the afternoon, and also in the evening, if they could make arrangements to accommodate us (they having previously appointed a meeting there). For this act of brotherly love and kindness they received the heartfelt thanks of all present, and (what is far better) an inward satisfaction that they had done a neighbourly kindness.

The ministering brethren of the vicinity were all present, with Brs. Willis and Barden, of South Reading, and our good Br. Gardner, of Iowa, of the West, and Brs. Bulkley and Leonard, of the East.

We dispensed with the regular exercises of a sermon, &c. and commenced immediately with a conference, in which the laymen assisted, or I should rather say, in which a few of the clergymen took part. Suffice it to say that the forenoon exercises were directly calculated to prepare our minds for a true gospel feast, such as we have not had before.

In the afternoon, it seemed that all our brethren round about had caught the spirit, for they came in multitudes, which brought forth the remark from some of our good Baptists, 'that they had no idea their were so many Universalists in the world.'

At half past 1 o'clock, half an hour before the time appointed, the Baptist house was completely thronged in every part; pulpit, aisles, galleries and all—and what a meeting! I cannot describe it! You ought to have been present to have witnessed and felt it—those walls echoed and re-echoed the praises of our Father in heaven, and were made to resound in the glorious truths which we as Universalists prize above all things.

I thought it would be impossible to have a more glorious season than you described at Lynn; but those who were present at that meeting, said they must give up and acknowledge that this was the best yet. Br. Austin said it was the happiest day of his life, and I suppose all hearts would respond, Amen. The meeting continued three hours with one unbroken interest, and when it was announced that the afternoon was spent, it seemed to surprise us all; we thought we had not been there more than one hour. But thus it was and we must part. The thought came into my mind, what will the small Society in this place do with all the friends from abroad? I thought it would be impossible for them all to be accommodated; but I was disappointed, for their houses and their hearts were open to receive them; and all were made welcome, and all were well provided for. But what, was asked, shall we do in the evening? Our Baptist friends could not conveniently grant us their house. We cannot all get into the Universalist house if we tarry; so many said and returned home.

I went to the house at an early hour. The streets were all alive with believers, wending their way to another glorious feast, and when I arrived it was with great difficulty that I made my way through the aisle, the house was so thronged. I have seen a full house (so called) before; but never did I see any house so completely crammed as this was. The pews which ordinarily seat only six, contained some of them 15, and some of them 17—so that it was calculated that the pews would at the least average twelve apiece, and as for the pulpit, aisles, galleries, entry, &c. they were one mass of solid heads. After the house was thus crammed, the small vestry near the house was filled; and I am told that they had a glorious meeting there—many came who were obliged to go away. And now some of your readers may ask, what has waked up the believers in the great salvation in this vicinity? You need no answer to this question; but for the benefit of such as make the inquiry, I will say that we are beginning to feel the influences of our faith, and I trust this influence will not only be manifested in meetings like these, but will be carried into all the walks of life. Br. Whittemore, it is beginning to operate there. I see it every day. And may it be our prayer to live more and more according to its glorious requirements.

Our next meeting is at Salem, on the 15th inst. and we are expecting the largest meeting ever known of our order. M.

Adam Clarke confutes Miller.

Adam Clarke, the Methodist commentator, wields a strong argument against the Miller theory, although that theory had not been broached in his day. We find an article in a late number of the 'Palladium,' from the pen of Br. Geo. W. Quinby, touching this matter. Dr. Clarke spent about forty years in studying the Old Testament: yet he speaks doubtfully of the meaning of those prophetic years in Daniel with which Mr. Miller is *so familiar*, that he can predict the end of the world, to a year and to *a month*. But hear Dr. Clarke.

'*But we are left totally in the dark*,' says Dr. Clarke, 'relative to the *time from which* these 1335 years are to be reckoned. If, however, we reckon from the above epoch, A. D. 612, when *Mohammedanism* arose, they lead us to A. D. 1947, when the *fulness of the Gentiles* shall be brought in; and thus a final closure of vision and prophecy be made, as when all the great events relative to the salvation of men shall have taken place. Wars and contentions will probably then cease over the whole world; Jews and Gentiles become one fold, under one Shepherd and Bishop of souls; and the triune God be properly worshipped and glorified, from generation to generation, over the face of the whole earth. *But all these conjectures may be founded in darkness*—WE HAVE NO CHRONOLOGICAL DATA; *and the 'times and seasons' God has reserved in his own power*.'

It will be seen from the above, that where men of much research are doubtful, the ignorant will be very positive; and there will never be wanting people sufficiently credulous, to believe any enormous theory that an ignoramus may devise.

Another Death from Fanaticism.

The awful excitements which sometimes take place at Methodist meetings in the Western contry, are becoming subjects of serious alarm among the kind and philosophic portion of the community. We suspect the excitements in that part of the country are carried far beyond any thing we see among us. A circumstance has recently occurred at Georgetown, Brown county, Ohio, which is truly appalling. The circumstances are stated as follows in the 'Star in the West.'

My informant is the Hon. Thomas L. Hamer, a near neighbor to the man whose life paid the forfeit of an intemperate indulgence in religious excitement and fanaticism. Mr. H. stated that he has known the man for many years; he was one of the most honest and best men he was ever acquainted with—had been a Methodist for twenty years. His brethren persuaded him that he ought to strain for sanctification, and he accordingly set about the work in earnest, by fasting, prayer, &c.; and at their late protracted (or rather distracted) meeting, in the midst of one of their intemperate glees, he was taken with a paralysis, and when he recovered from it, he was a raving maniac; he was taken from the church to a neighboring house, his own dwelling being just out of town. They hardly gave him rest day or night, but continued their singing, shouts, and groans, contrary to the advice of physicians, and the entreaty of friends. They would not even consent he should be removed to his own house; said there was no danger, the Lord would take care of Br. Smith—he would come out bright by and bye, and then he would testify what great things the Lord had done for his soul. I cannot say how long he continued in this state, but I think some 8 or 10 days; when the Lord saw fit to deliver him from his tormentors, and he is now I trust, where the wicked cease from troubling, and the weary are at rest. He has left a wife and family to mourn over the direful effects of Methodism.

The editor of the 'Star in the West,' speaks of the above horrid transaction, in the following heart-felt strain.

It is astonishing that the people will continue to countenance those Methodist excitements that sometimes spread over the country, blasting all that is fair and good. We have insanity on the right hand and the left, produced by the preaching of the God-dishonoring, heaven-daring scheme of endless damnation. New cases of insanity are coming to our knowledge daily.

Universalists! awake! awake!! Contend for your religion, with apostolic zeal. Leave no lawful means untried to extend that faith which alone can stay the ravages of the MONSTER of death and ruin.

The Utica 'Baptist Register' is much disturbed because some of the Baptist churches in this city have been painted in fresco. An attempt has been made to deceive the eye, by representing a deep recess behind the pulpit. The 'Register' says,—'It is all a contrivance of the adversary to divert the attention from the solemn instructions of the speaker to the elegant performances of the artist round about them. It has a direct tendency to open the door to the approval of external pomp and ceremony, and help the devil to catch away the seed as soon as it is sown.'

We think the faith of the Baptists must be amazingly weak, if it can be destroyed by a little fresco painting.

Have we, or have we not paid the tribute that is due to the 'Nazarene' at Philadelphia? If not, we desire to say, that in our judgment it is one of the most neatly printed papers in our denomination. It is edited with much ability and general good taste by Brs. A. Moore and J. H. Gihon.—It is undoubtedly doing much good.

Portsmouth, N. H.

The Universalist Society in this town is in a truly prosperous condition. The Conference Meetings have increased to that degree, that the vestry has been abandoned, and the body of the meeting-house is used. The following article from the 'Palladium and Amulet' is from the pen of Br. Moses Ballou, the pastor.

A REVIVAL.

There seems to be something of an awakening among our friends in this town, in regard to the subject of religion; and though not very noted for noise in such matters, there is really some stir among them. We have had a great deal of Millerism and Knappism in our community, and consequently much excitement. This probably has turned to our advantage, and created among the Universalists a new interest in the cause of truth. Our Conference meetings have become so fully attended this winter, that we have been obliged to leave the vestry and open the body of the church to accommodate the audience. Our laymen are beginning to do their duty in taking an active part in the services; and we hope that the zeal they have awakened may become more permanent than that usually created by revival efforts.

New-Bedford, Mass.

Prosperity of the cause—Conference Meetings—conversion of a Baptist—neighborhood of the 'head of the river'—proposal to build a Church—Millerism, &c. &c.

We have received the following letter from our excellent friend, Br. T. G. Farnsworth, of New-Bedford, Mass. It shows him to be a true shepherd of the flock over which he is placed. It is manifest that the institution of the Conference Meeting has done great good in that place; and from what we know of that place, as well as many others, we commend to all our Societies the necessity of the weekly Conference meeting. We have seen the beneficial results of it in so many instances, that we have no doubts. Such meetings improve the character of men, create religious interests, and win over the good of other sects to the knowledge of the truth which we profess.

New-Bedford, Feb. 25, 1843.

Br. Whittemore,—It affords me pleasure to say that there are evident indications of an outpouring of the divine spirit in this place and vicinity. Since my removal to this town, I have never seen my people manifest so much attention to the preached word as at *present*; nor have I ever witnessed so deep an interest in our Social Meetings as now pervades a large portion of the flock. Our Vestry meetings—thank Heaven—possess powerful attractions to many, very many hearts, and are fully attended, and exceedingly spiritual. That place has of late been the spiritual birth-place of *many* a soul. O, it would do your soul good, Br. W., to hear the old, the middle aged, and the young, both male and female, declare what the truth has done for their souls—that they have resolved to follow the Saviour, in his precepts and examples; and beg for the prayers of all that they may continue faithful.—They perceive that they have 'held the truth' too long 'in unrighteousness,' and are fast awaking to an experimental acquaintance with its heavenly spirit and power. On Wednesday evening last three brethren whom I had never before heard speak in meeting, arose and bore testimony to the preciousness of their faith, and to their increased interest in the subject of experimental and practical godliness. One good brother, who was a member, in good standing, of the Baptist Church in this place, has publicly renounced the heart-chilling and God-dishonoring sentiment of endless woe, and embraced the gospel of the grace of God which bringeth salvation to all men. Inasmuch as they had nought to say against his moral or religious character, he requested of the Church a peaceable dismission.—But this it seems was more than their *religion* (?) would allow them to grant: for, although upon the subject of *true religious experience and practice* his mind remained unchanged, still, he entertained more extended and liberal views of the character of God—of the great Redeemer, and of the ultimate destiny of the human family than he had formerly cherished, and for *this* he must not be allowed to depart in peace and friendship; but must be wounded and injured, as far as they had the power to wound and injure—by an *indignant ejection*. Through the Post Office he received the following letter:

'At a meeting of the Willow Street Baptist Church, held Tuesday afternoon, Jan 24, 1843, it was voted, unanimously, to withdraw the hand of fellowship from Peter Brotherson, for his having embraced the doctrine of Universal Salvation.

'Per order and in behalf of the Church,
'Isaac M. Richardson, Church Clerk.'

This is the second brother who has embraced the faith once delivered to the saints and joined our ranks from the above Church within the past ten months. And I have good reason to believe that the *light is breaking in* upon the minds of others, who will ere *long be set free from the* withering influence of Partialism.

I have held several meetings of late in that section of this town and Fairhaven, called, 'The head of River'—and I am happy to say that that hitherto sterile region is actually putting forth some signs of life. Cold and indifferent professors are awaking from their slumbers; many who have been groping in darkness begin to see the light, and are anxious to know and feel and obey the truth; and, as you may well suppose, our tr[illegible] steadfast *friends* in that *region*, are thank[illegible] God and taking courage. The subject of building a Church in what is called the Village, has already been agitated, and if present indications are not deceptive, it will not end in talk. The Societies in Mattepoisett and Sippican are enjoying a season of prosperity under the judicious labors of our good Br. Vose; the former of which, I am told, intends to have preaching every Sabbath after the present winter. Thus is God building up Zion in this section.

But in the midst of all these tokens of good, *Millerism*, that product either of craft or delusion, unequalled for its seductive and withering effect, even by the Eastern-land speculation itself, has been raging among and around us with all its fury. Some have fallen before its blighting power, and been removed to the Hospital, raving maniacs; while vast multitudes have almost entirely neglected their domestic and secular concerns, that they might run to meeting from morn till night, and from night till morn, to be prepared for an event which the Bible nowhere declares is yet to come. But, thank Heaven, 1843 has come at last, and I am quite sure that its revelations will prove as fatal to this delusion, as the gospel itself is destined to prove to all other errors that may exist in the world.—But the wheels of time are rolling on, and the fleeting months of the year will soon have passed; and we may reasonably expect that in its expiring throes, this huge delusion will rant and rave and foam out its fury and its shame. But thanks to the wisdom and goodness of God for the conservative power, and almost Omnipotent energy of plain, simple gospel truth. It lives and moves while darkness reigns around, and holds in check the raging furies of men's invention. And when the mission of these apparent evils is accomplished, like the sun in the firmament, emerging from the warring elements and casting his mild beams over the face of terrified and trembling Nature, the gospel will arise in all its native loveliness and power, and send its tranquilizing and hallowing influence through all the channels of intellect and feeling. May Heaven hasten that happy era.

Thine truly, Thos. G. Farnsworth.

A Reason.

People sometimes complain to us, that we do not notice their letters. What is the reason?—A person accosted us a few days since in the street with the remark, 'Well, Mr. W. you have not explained that passage of Scripture yet.'—What passage, sir? 'O, the one I wrote about; I thought you could not explain it.' I know not what you mean, sir? 'O don't you remember I sent you a letter, and requested you to explain a certain text for me?' I do not, sir; I have read no letter from you. 'Indeed! why I *certainly* wrote you, and put it in the Post Office with my own hand—I do not see how it could have miscarried.' Perhaps it did not miscarry, sir. 'Why then (said he) did you not take it from the Post Office?' I do not take all letters from the Post Office, sir, that come directed to me, and perhaps yours was not taken out. 'Why should you not have taken it from the Post Office?' said he. To put an end to his wonder we asked him, whether he *paid the postage* on his letter? He acknowledged he did *not*. Well, friend, said we, the next time you write to have a passage explained, pay the postage on your letter; and then it will be taken from the Post Office. We cannot take every letter from the Office, whether it be paid or not. We must use our best judgment and discretion about that matter; and if persons would be sure to have their requests noticed, ought they not to pay the postage? Why should we pay it?

Conference in Lee, N. H.

Our brethren in old Strafford, N. H. have recently enjoyed a soul-stirring Conference meeting at Lee. Br. Henry Jewell has transmitted us the following account, for which he will please accept our thanks. It will be read with interest:

My Brother:—Full of the good spirit of the blessed gospel, I embrace this moment to inform you of the good meeting that we have enjoyed at Lee during this week. The Strafford Quarterly Conference held its second session in the above mentioned place, beginning on Tuesday evening and ending on Thursday at 9 o'clock. A good time we all had—a season of refreshing from the presence of the Most High. Although but five preachers were in attendance, still we had large congregations during the whole time, and seven sermons were delivered and three very interesting Conference Meetings were held. Our souls were cheered and minds fed by greeting and hearing from our faithful and well-tried Br., Abraham Norwood, of Canton, Mass. whom the Lord sent over to help us in the good work.

Our friends in Lee received us all with every indication of brotherly affection and Christian attachment; and I doubt not that the brethren and sisters who were present from Great Falls, Dover, Newmarket, Nottingham, Epping, &c. will long hold in grateful remembrance the people of Lee.

There is an unprecedented interest in the things of the kingdom in all the easterly section of this State. And for aught I know, on the western borders also. There seems to be a deep and stirring interest among the lay brethren in particular. There is renewed diligence, zeal, energy, warmth, willingness to sacrifice for the cause, and resolute determination, God helping, to do *more* for the advancement of that which is so blessed to the soul of the true believer.

I am glad that this day has dawned—good must be the result. New Hampshire, in some respects, has lived beneath her privilege in regard to our glorious faith. I grant, with heartfelt satisfaction, that there are many honorable exceptions; but I speak of the State as a whole—there has seemed to be a sort of *incubus* weighing her down. Some things are being removed out of the way, and a better state of things already appears. God hasten the happy period when his truth shall cover this whole State, and Zion shall rejoice in the triumph of truth. Our brethren in old Strafford are doing well. They are making efforts to secure the services of some brother to operate as a Missionary in the counties of Belknap, Carroll and Strafford. The Lord bless their movement, and make his face to shine upon them and give them peace. On the whole, we have great reason to be grateful and humble—diligent and zealous. Let all our Universalist brethren in this State look at Maine on the east, and Massachusetts on the south, and be stimulated to double their efforts to speed the good work. Amen. Yours, H. J.

Exeter, March 4, 1843.

P. S. I forgot to say that a good resolution was passed, unanimously, by asking the congregation to rise, in favor of the glorious Washingtonian movement. The moral movements of the age find many sympathizing hearts in this region. The following is the resolution referred to:

Resolved, That we recognize in the great and truly benevolent Washingtonian Temperance movement, one of the essential features of the gospel, and therefore feel imperatively called upon to give it our hearty and willing support both by precept and example.

Novel Petition.

Several petitions have been presented to the Legislature of Massachusetts, during a week or two past, that capital punishment may be abolished; and if it be judged inexpedient to abolish it, that the awfully solemn duty of executing the criminal may be transferred from the humane Sheriffs, to those of the clerical profession who are in favor of such a punishment. We know nothing of the manner in which these petitions originated. We happened to be in the House of Representatives, as a spectator, when the first one was presented. Several of the members seemed horror-struck. Mr. Gibbens, of Boston, who has generally been the leader of the *rum party* in the House, was the first to take the floor. He was overwhelmed with astonishment, if we may judge from his remarks; and was so deeply excited, he said, that he dare not proceed. He felt specially called upon to defend the clerical patrons of *the halter*. Others took part in the debate. The petitioners had immediate leave to withdraw. In a day or two afterward, another petition of the same description came in. It was referred to a committee, who, on the next day, reported that the petitioners have leave to withdraw. Subsequently a petition of the same character was presented in the Senate. We have said, we knew nothing of the origin of those petitions. They were doubtless intended to give notoriety to those clergymen, who have taken an active part in sustaining capital punishment, among whom stands preeminent our quondam antagonist Rev. Parsons Cooke.

If hanging must be continued, it certainly ought to be done by those who think it agreeable to the religion of Christ.

May we ask a favor.

By looking at our list of weekly receipts by mail, our readers will be led to suspect that our income at present is unusually small. We do not wish to *dun*,—it is unpleasant. But if our patrons will reflect that we are obliged to pay the *Printer* $48 per week, and the paper maker nearly as much more, besides all *other* expences, we do believe they will see the necessity of forwarding what they owe us. We ask only for justice.—Such as have paid will please accept our thanks. Those who have not paid will please remember, that every word of the above is intended for them. Only let our patrons do what they *can do*, and we will ask no more.

Chapin's Lectures.

The Philosophy of Reform; a Lecture delivered before the Berean Institute, in the Broadway Tabernacle, New York, Jan. 20, 1843, with four discourses upon the same general topic, delivered in New York and Brooklyn. By Rev. E. H. Chapin. New York, C. L. Stickney, 130 Fulton Street. Small 12 mo. pp. 136.

The author of these discourses is so well known, that it can scarcely be necessary for us to recommend the little volume before us. There is much in it to thrill the soul and instruct the mind. We advise our readers to obtain a copy,—read it, meditate upon it, practice it.

Sears' New Monthly Family Magazine, No. 3, is received. We thank the publisher for transmitting us a copy. It is not filled with light fables, of no practical importance to any body; but abounds with solid fact, and is profitable to the rising generation. Saxton & Peirce, 133 1-2 Washington St., Publisher.

'The Prophecies of Daniel with their application and fulfilment. By Rev. L. L. Sadler.'—Portland, S. H. Colesworthy. Small 12 mo. pp. 152. Br. Sadler is well known to the Universalist community. The object of these lectures is to arrest the influence of Millerism. They evince much study of the prophecies; and we commend them to all who are seeking information on that topic.

Names and Titles of Christ.

This work, from the pen of Br. Charles Spear, has been republished in London, and favorably reviewed in the London Inquirer.

Read the letter on the first page from Mrs. Mary L. B. Woodman. It is full of scriptural authority. How fast are men and women coming to the knowledge of the truth.

The Boys' and Girls' Magazine for February, 1843, is received. It is edited by Mrs. S. Colman. This number is illustrated by several very handsome engravings. Price 12 1-2 cts. Boston, publishers, T. H. Carter & Co.

General Intelligence.

Municipal Court. From the Atlas, we learn that Chief Justice Williams is of opinion that a question might be raised whether the Legislature had passed a constitutional law in the one just enacted relative to the Municipal Court.—First—by the Constitution it is provided that the Judges of the Court of Common Pleas shall hold no other office under the government of the Commonwealth, the office of Justice of the Peace and Militia officers excepted. But by this law, the Legislature proposes to make them Judges of the Municipal Court also. Second—the Constitution requires all Judicial officers to be appointed by the Governor and Council—but here the Legislature, by its own act proposes to appoint the Judges of the Municipal Court. It was also suggested by a member of the Bar, that the city of Boston has or might have doubts as to the authority of the Legislature to require the city to pay into the State Treasury certain dollars for the purposes specified in the act.

Burglar Arrested. On the 13th of February last, the store of Mr. Joseph Ballister, No. 17 Central wharf, was entered in the night time, and one gold pencil case, a quantity of tobacco, and several bills of Exchange, were stolen therefrom. Also on the 17th of February, the store of Messrs Wainwright & Tappan, No. 25 Central wharf, was entered in the night time, and ten quarter boxes of Spanish cigars, of the value of $40 stolen therefrom. Constables Clapp and Andrews obtained a warrant last week, to search a Refreshment Room, occupied by Wm. Nugent, a colored man, situated in Richmond, near Ann st. The officers obtained the assistance of Shute Jr., and Bowdin, two very efficient Police officers, who are stationed in that section of the city, and proceeded to the premises of Nugent. On searching him, they found on his person two bills of Exchange, which were identified as the property of Mr. Ballister, and they subsequently found at other places, 7 boxes of the cigars, belonging to Messrs. Wainwright & Tappan, and a quantity of tobacco, which articles had been sold for about one third of their value. Nugent was taken into custody and committed to jail. He was discharged from our State Prison on the 17th of October last, having served the State 3 years, for a larceny committed on Commercial street, in this city.—*Atlas.*

Great Fire in Cincinnati! Several Men killed and many Wounded! The Baltimore correspondent of the New York Tribune, under date of the 2d inst., writes:

The Western Mail brings us an account of a dreadful fire which occurred in Cincinnati on the afternoon of the 25th ult., about five o'clock, by which seven men are known to have been killed, and twenty, more or less, seriously wounded.—The fire broke out in the smoke house of Messrs. Pugh & Alvord, at the corner of Walnut street and the canal. The smoke house stood in the rear, and was somewhat detached from the main building, by a wooden door which opened on a narrow passage. The fire, it was supposed, could be confined to the smoke house, by closing up the pork house on the main building, and this was accordingly done—all the windows and doors and shutters being closed.

In the course of half an hour, the main building was filled with smoke, rarified air and probably some inflamable gas, from the smoke house, and when the flames burst through the wooden door connecting the two buildings, an instantaneous roar of flame was perceived, and in the twinkling of an eye, the whole of this spacious, substantial building was a mass of ruins. The whole roof was lifted up in the air and thrown into the streets in large fragments—the second story walls on the north and south sides were thrown down, and the whole eastern end of both stories, fronting on Walnut, blown into the sts., from its foundation up.

The appearance of the explosion was awfully terrific, and its consequences fatal to several most estimable citizens. It is thought that from eight to twelve persons were immediately killed, and probably twenty severely wounded—some of them dangerously.

Of the number that were positively ascertained to be killed, this morning, were

Joseph Bonsall.
Caleb Taylor, of the late firm of Woodnut & Co.
H. S. Edmunds, pork packer.
J. S. Chamberlain, pattern maker.
John Ohle, a German laborer.

And two or three other German laborers, whose names we could not ascertain.

Of those most severely wounded, are

George Shillito, firm of Worthington, Shillito, & Co.
H. Thorpe. inspecter of pork.
T. G. Shaeffer, printer.
Mr. Alvord, firm of Pugh & Alvord.
Samuel Schooley, a lad.
Mr. Finch, carpenter.
John Blakemore, machinist.

And probably a dozen or twenty others, whose names we could not ascertain with certainty.

In view of the melancholy circumstances of the case, the loss of property is hardly worth mentioning. There were about 200,000 pounds of bacon in the smoke house, totally destroyed, fully insured, however. We understand there was also $6000 insurance on the pork house, which will rebuild it, as the lower floor and foundations are uninjured. The surrounding sheds and yards were filled with barrels of pork, bacon and lard which was generally got out without much injury.

The pork house was erected by a Mr. George W. Jones in 1830, for the late Bank of the U. S. and built in the most faithful and substantial manner throughout.

This is the largest fire that has taken place in this city since the 16th of last March, when the pork house occupied by R. W. Lee & Co. and Pugh & Alvord was destroyed. A similar explosion took place then, from the pent up smoke and gasses, which shattered the walls, but did little other damage, as the building was open and partly burned at the moment.

Further particulars. The Cincinnati Gazette of Monday states that the whole number of persons killed at the late fire in that city, so far as ascertained, is nine. Mr. H. O. Merrill is the only person killed whose name was not in the list we published yesterday. The number of persons severely wounded is fourteen, and about twenty are reported to be slightly wounded. The following wounded persons were not mentioned yesterday:—Lewis Wisby, John M. Vansickle, Joseph Tiefis, arm broken; A. Oppenheimer, Jas. Tyatt, Robert Rice, William H. Goodloe.

Taking it Coolly. On Tuesday, the 27th of Dec. last, James F. Taylor, Esq., of Hull, to Miss Betsey Edey, of the same place, were married. The ceremony was performed by Rev. Mr. Williams, at 7 o'clock in the evening, upon the ice on the Chaudiere Lake. The reason assigned for selecting this cool retreat is that ministers of the Methodist persuasion are not authorized by the law to marry persons in Lower Canada.—The Reverend gentleman did not conceive that Hymen's torch would afford his optics sufficient light to read the marriage ceremony by, he had therefore provided himself with a lantern. After the knot was tied, the happy pair drove off for a more congenial clime to enjoy the honey moon. —*Ottawa Advocate.*

Fire in Worcster. We learn from Mr. Leonard, of the Worcester express, that a fire was discovered this morning, about one o'clock, in the brick building next door south of the Central Hotel, on Main street. It was principally occupied by Messrs. Spear & Farnsworth, as a restorateur and boarding-house, which, with its contents, was entirely destroyed. The fire had made such progress before it was discovered that the occupants of the building had barely time to escape with their lives.

The adjoining building known as the Central Exchange, was soon on fire, and notwithstanding the exertions of the firemen and citizens, was entirely destroyed. This building was occupied by the Post office, the Worcester Bank, the printing and publishing offices of the Worcester Palladium, the Worcester Waterfall, lawyers' offices, &c., and the amount of property consumed must be very large. We learn that there was an insurance on the building of $15,000, partly in Worcester, and partly in this city.

A livery stable, situated immediately in the rear of the exchange, owned by Nahum Parker, was also burned to the ground. We do not learn the amount of Mr. Parker's loss, or whether the building and contents were insured.

The 'Wool store,' a very large brick building in the rear of the one in which the fire was discovered, formerly used as a storehouse for wool, but latterly unoccupied except in the third story, was also entirely destroyed.

A letter received from the postmaster of Worcester says:—'All the letters, papers and property, belonging to the post-office, have been preserved—but they are in such a state of confusion as will cause some irregularity. I hope to restore order in a day or two.'

This is the most destructive fire that has occurred in Worcester for a number of years, and but for the praise-worthy exertions of the fire department, and the prompt and efficient aid rendered by the citizens, must have proved still more so, as the buildings burned were standing in the very centre of business, in close proximity to several large and valuable buildings. The Central Hotel was on fire several times, as also was the splendid mansion of Daniel Waldo, which stands but a few feet south of the Exchange.

P. S. Since the above was in type we have received a letter from a correspondent in Worcester, from which we learn that the books, papers, bills and specie of the Worcester Bank were removed to a place of security without loss. The printing materials belonging to J. B. Ripley, printer of the Palladium, were mostly saved—but the contents of the Waterfall office were entirely destroyed and but partially insured.—*Mercantile Jour.*

Earthquake in the West Indies. A slip from the office of the Washington, N. C. Whig, contains the particulars of an earthquake, which happened at St. Martin's, on the 8th of February. The first shock happened about ten o,clock in the morning, and lasted from three to four minutes; during which period, and for sometime after, the town, Phillipsburg, Netherland Division, exhibited a distressing scene. The heads of families out on business, were seen hastening home, scarcely able to keep their balance, owing to the agitated movements of the earth; some of them finding their wives, children, relatives, and servants in the yards, others in the streets; those that remained in their houses, in many cases, clasped together, imploring the Omnipotent hand, for pardon and mercy, expecting every moment to be the last. The noise and jar of furniture moving about, the breaking of glass, &c., &c., added to the creaking of the houses, and the awful roar of an earthquake, filled the boldest heart with fear and consternation. Many wall houses were much injured. The sand or earth forming the shores of the town, opened and rose in an extraordinary manner; showing the escape of confined air.

Disgraceful. Mr. Sprigg, Member of Congress, from Kentucky, on Thursday, last week, got into a fight with a person named Drudge, a miller's cart driver, which terminated in his opponent's biting the largest portion of his ear off! Dr. Sewall did his best to repair the mischief, but the fragment of Mr. Sprigg's ear, (which is now in the Doctor's possession) was too much lacerated to be restored, and the Hon. member will of course carry the mark of the scuffle to his grave. He is addicted to intemperance!

Statue of Washington in New York. It is in contemplation to erect a statue of Washington in the Park, to be executed by Stout, the American sculptor; the figure to be fifteen feet high, on a pedestal, with an elevation of twenty-five feet.—The figure to represent the outline of the form carved with a simple drapery, in the style of Michael Angelo. The ladies are enlisted, and it will go ahead, of course.

A new village has sprung up within a few years, on Machias river, 8 miles from Machias Port. In this village are ten first rate saw mills and five lath mills. A railroad connects this village with Machias Port. The mills can make from 300 to 400 thousand feet of lumber per week, and the railroad can transport about 20,000 feet a day from the mill to the port. The railroad, including the engine, cars, &c., cost $50,000—engine is of six tons weight and 50 horse power. The village is on a beautiful plain on the west bank of the river, and together with the railroad, and a large quantity of valuable timber lands further up the river is owned by gentlemen of Boston.—*Newburyport Herald.*

Accident. The Post states, that on Sunday evening, as Mr. Ball of the firm of Lows & Ball, was returning from Reading, his horse ran against some ice carlessly left in the road in Medford; the sleigh was upset, Mr. B. and the gentleman with him thrown out, and the former severely bruised about the face. The horse a valuable animal, was pursued a couple of miles, and found dead having come violently in contact with a bridge.

The United States Mails. It is stated that the U. S. mails during 1842, traversed 11,644,693 miles on horseback, 18,757,036 miles in coaches, and 4,424,282 miles by railroad and steamboat, during the year ending 30th June, 1842—total 34,835,991 miles; equal to 145 voyages to the moon, or 1393 voyages around the world. To go this distance would have occupied a locomotive for 154 years, running at the rate of 30 miles an hour, night and day, Sundays excepted.

A Goolsend. A few evenings since, as we learn from the Hartford Courant, as a Mr. and Mrs. Sheldon, of Winsted Village, Conn, were preparing to retire, they were started by the crying of a child in their bed-room, and on examination they found a female infant, about 3 months old, on their bed, together with a band-box of clothes. As Mr Sheldon has no children, says a Winsted correspondent of the Courant, and is independent of the world, except in this matter, he will no doubt consider it a valuable gift, and it could not have fallen into better hands.

Good Hauling. The schr. Mount Vernon, Capt. Wonson, of Gloucester, arrived at this port on Wednesday from George's Bank, only six days out, with a cargo of 550 live halibut, which weighed 22,000 pounds, and were purchased by Holbrook, Smith & Co., for 2 1-2 cents per lb., amounting to $550.—*Post.*

End of the World. On Tuesday, February 14, a woman travelled from her home in the country to Lowell, Mass., and on her arrival, asked for a night's lodging, and said she had come for the purpose of ascending up to heaven on the morrow, (Wednesday) with Elder Cole, and the other brethren of the city. She had her ascension robes all ready, and talked of the matter with great calmness.—*Times.*

Railroad Accident. When the morning train of cars which left Philadelphia on Monday, had reached within half a mile of Elizabethtown, in passing a cross road the engine came in collision with a top wagon, which an elderly lady, named Winans, was then driving over the rails. The body of the wagon, with its burthen, was received on the pilot of the engine, and carried along about 100 yards. Mrs. W's. collar bone was broken and she experienced a contusion of the skull which is thought to be dangerous. The horse's leg was broken. The engineer gave the usual warning before reaching the road.

BRIGHTON MARKET—March 6, 1843.

From the Daily Advertiser.

At Market—464 Beef Cattle, 1000 Sheep, 30 Swine. 100 Beef Cattle and 400 Sheep unsold.

Prices—Beef Cattle—Prices generally obtained last week for a like quality were not sustained, better Cattle were at market, and some of which sold for our highest quotations, viz—extra at $4,75 a 5. First quality, $4,25 a 4,62; second quality, $4,00; third quality, $3,50 a 3,75.

Sheep—Dull; lots were sold from $1,50 to 4,75.

Swine—No lots were sold. A few were retailed from 4 1-2 to 5 1-2c.

Fair at Newton Upper Falls.

The Ladies of the Universalist Society at Newton Upper Falls, will hold a FAIR in that village, on the 28th, 29th, and 30th of March. The object of the Fair is to aid the Sunday School connected with the Society, in the purchase of a Library. It is to be hoped that there will be a liberal attendance of the friends of Sabbath Schools from Newton and the neighboring towns, to encourage the industrious and praiseworthy efforts of our ladies to advance the cause of religious and moral education. s.

RELIGIOUS NOTICES.

Br. H. Jewell will preach in Epping, N. H. next Sunday.

Br. C. H. Webster will preach in West-Haverhill, next Sunday.

Br. J. Harriman will preach in Templeton on the 3d Sunday in March; and in Ashburnham on the 4th.

Br. L. R. Paige will preach in Lancaster on the 4th Sunday in March.

Letters containing cash rec'd since our last.

F. T. Cabotville, $2—P. M. Sterling, $2—P. M. Oakhill, $2—F. T. Cabotville, $2—P. M. Oxford, $2—P. M. Portland, $2—P. M. Cabotville, $2—L. B. Amesbury, $5—P. M. Weare, $1—W. C. O. Portland, $10—P. M. Lippett, $2—P. M. So. Weare, $2—P. M. East Wilton, $4—P. M. St. Clair, $5.

Business Item.

Br. G. P.—There was a reply to the Tract you mention, but it is entirely out of print. If we can find one anywhere, we will send it to you by mail.

MARRIED:

In this city, by Elder Holman, Mr. Seneca Page to Miss Mary Butler.

In Roxbury, by Rev. C. H. Fay, Mr. William Seaver to Miss Martha P. Wentworth.

In Roxbury, by Rev. S. P. Skinner, Mr. Sylvanus Page to Miss Abby F. Bowen.

In West-Cambridge, by Rev. J. C. Waldo, Mr. Elijah Corliss to Miss Malinda Grant.

In Marblehead, by Rev. J. P. Atkinson, Mr. Andrew M. Selman to Miss Hannah V. Martin. Mr. John Bowden to Miss Rebecca Goodwin.

DIED:

In this city, Mr. Robert Harris, 49. Mr. William Horn. 47. Rev. John Simpkins, 75. Mr. Edward A. Rich, 28. Mr. Robert Williams, 43.

In Newton, Feb. 5, of consumption, Mrs. Elizabeth Rogers, aged 40, wife of Mr. Aaron Rogers.

In Readsboro', Vt. Mrs. Lydia Wilcox, aged 79.

In Augusta, Me. Julia Parris, daughter of Rev. Wm. A. Drew, aged 11 years.

In this city, March 1st, Lucius R. Paige, youngest son of Mr. George W. and Mrs. Elizabeth Bazin, aged 3 years and 4 months.

The opening buds and flowers of spring
Could scarcely with his charms compare;
The fragrance which soft zephyrs bring
Is not so sweet, is not so rare.

Dear lovely boy, thy smiling face
Oft have I seen with fond delight;
When in thy mother's soft embrace,
Thou didst my grateful eyes invite.

But thou art gone, sweet child, to rest
Where Eden's deathless lilies bloom;
Thy soft repose is on the breast
Of him who triumph'd o'er the tomb.

Let mourners wipe their tears, and raise
Their eyes to that sweet home above,
Where all shall join in songs of praise,
Of the immortal power of love. H. B.

In Watertown, Feb. 8, of scarlet fever, Clarissa Margaret, aged 14, eldest daughter of Mr. George and Mrs. Margaret Hill. This rising and hitherto happy family, have, for the last two weeks, been deeply afflicted with this dreadful disease; and it can be truly said, that the father alone hath escaped to tell the news. Miss Hill was beloved by all her acquaintance. Her disposition was always gentle and affectionate.—Her attachments to earth were many and her prospects bright. But this promising bud, ere it blooms, falls into an early tomb. While friends mourn their loss, and while those eyes which oft beamed with sweet expressions of love and kindness are filled with tears, thou, dear girl, art enjoying the sweets of eternal rest in the bosom of thy God, who has called thee to himself before the days of sadness and grief thickened upon thee, and furrowed thy face with anxious sorrows. Thy seat in heaven was first prepared; soon we shall follow thee, and meet in that world where we shall be freed from all pain and sickness, and no more feel affliction's dart, or the eyes be dimmed with tears, but all being subdued to Christ, shall live and reign in love, and be forever with their God.

In Watertown, very suddenly, of scarlet fever, Thos. L., only child of Thomas L. and Esther French, aged 5 years. The deceased was a promising and affectionate child, and his early departure has filled the hearts of his fond and doating parents with deep anguish.—We commend them to the thrice blessed gospel of our risen Saviour for that consolation which they so much need. May the hope of a reunion with the loved and lost of earth, cheer them as they travel homeward to the skies, and at last, when earth with its busy cares and corroding sorrows shall recede forever from their vision, may the everlasting Father of man vouchsafe unto them a triumphant entrance into that world where all is bliss, glory, immortality. Com.

NOW BEING EXHIBITED
At Lee's Saloon, 252 Washington-Street,
A SPLENDID EXHIBITION OF
WAX STATUARY.
EXECUTED BY MRS. PELBY.
CONSISTING OF
The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.
Also, in Cabinet size, The Last Supper—The Trial of Christ—the Miraculous Draught of Fishes, &c. In all, the Collection comprises
ONE HUNDRED FIGURES.
☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediatly after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.
☞Admittance 25 cents. Children half price.

Fruit of the Vine. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.
Boston, March 9. 3m

Students for the Ministry. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:
1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.
2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. Hosea Ballou, 2d.
Medford, March 1, 1843.

Boston Paper Hanging Manufactory, No. 90, Blackstone-street, a few doors north of Hanover-street.
SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.
☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

Bells, Clocks, Organs. George H. Holbrook, East Medway, Mass. manufactures Church Bells, Church Clocks and Church Organs.
Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.
Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.
His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.
The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.
Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

Doctors Smith & Abbot, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

Removal. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers, will not forget to call, and where he will be happy, to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWETS PRICES.
3m Jan 20.

Communion Service. The subscriber keeps constantly on hand, an assortment of COMMUNION WARES of every variety, comprising Plated Flaggons of three sizes; Cups of different patterns; Baptismal Fonts, Plates, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.
istf LOWS. BALL & CO.

Furniture & Feather Store. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.
which they will sell at the lowest CASH PRICES.
N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.
☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

Practical and Experimental Religion. For sale at the Trumpet Office, 37 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Comforter.' By Henry Bacon.' Read this book and learn the moral power of Universalism. 'It is good to live by, and it is good to die by.' Price 50 cents.

Sunday School Library Books. An assortment of SUNDAY SCHOOL LIBRARY BOOKS, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the CLASS BOOKS used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select he Books, and forward them by the safest and earliest conveyance.

Fourth Edition of Confer ence Hymns. The fourth edition of the Conference Hymns is now out of press. Br. Everett, of Salem, said a few days since, 'I desire, Br. Whittemore, to return you my unfeigned thanks for getting up your little book of Conference Hymns and Tunes.—It is one of the best things for Conference Meetings ever published. Our Conference Meetings have become very large, and very interesting; and this book has been a great help. The music is easy to sing, interesting in its character; those who cannot read music catch the tunes easily; and in this way almost all who attend the meetings are led to join in the singing.'
Price $1,25 per dozen—12 1-2 cents single.

EIGHT DOLLARS PER DOZEN!
The cheapest Book of Psalmody sold in Boston.
New Book of Psalmody. Third Edition. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by Thomas Whittemore, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.
In addition to this large collection of Psalm Tunes, there is also a great variety of Short Anthems, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.
The work contains 352 pages—Price $8 per dozen.
This book has had one year's trial, and it has given general satisfaction.
The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'
Rev. L. S. Everett, of Salem, Mass. said:
'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the Lessons or Rudiments, they are considered far superior to those contained in any other singing book extant.'
The following is an extract of a letter from Mr. Jothan S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in

Poetry.

The Good Universalist.

He showeth his love for his Master's cause,
By the acts of a righteous life:
He beareth reproach with unmurmuring lip,
He mingleth not in strife;
But the orphans' and widows' desolate homes,
With bounteous gifts are rife.

He never speaks of the 'holy word,'
With an air of levity;
But he prays with a humble and fervent zeal,
More pious and just to be,
And the name of his God from his praising lips
Falls ever reverently.

He shrinks not from the slander vile,
Which so oft on his faith is cast,
But boldly, though prayerfully, day by day,
Disproves it to the last;
And the Sabbath e'er finds him within the church,
Enjoying a rich repast,

In sickness he beareth with fortitude
The stripes of a chast'ning hand,
And hymns of joy from his heart gush forth,
Till life's last wavering sand;
And he leaveth the Christian's triumphant death
To lighten a sinful land. *Messenger.*

Miscellany.

George Washington.

It is good, on every possible occasion, for us Americans to ponder on the character of this man. We have never seen a finer picture of Washington's greatness than the following. It appeared in the London Courier, then a leading British government paper, on the 24th of January, 1800. It was at that time cut out of the paper, and has been preserved in a family scrap book ever since. If it has been republished in more recent days we have not seen it; but we are persuaded our readers will own, even if it has appeared since, it cannot be revived too frequently. We have no idea to whom its authorship is to be ascribed:—

'The melancholy account of the death of General Washington, was brought by a vessel from Baltimore, which arrived off Dover. General Washington was, we believe, in his 68th year. The height of his person was about five feet eleven; his chest full, and his limbs, though rather slender, well-shaped and muscular. His head was small, in which respect he resembled the make of a great number of his countrymen. His eye was of a light grey color, and in proportion to the length of his face, his none was long. Mr. Stuart, the eminent portrait painter, used to say that there were features in his face totally different from what he had observed in that of any other human being: the sockets of his eyes, for instance, were larger than what he had ever met with before, and the upper part of his nose broader. All his features, he observed, were indicative of the strongest passion; yet, like Socrates, his judgment and great self-command have always made him appear a man of a different cast in the eyes of the world. He always spoke with great diffidence, and sometimes he hesitated for a word; but always to find one particularly well adapted to his meaning. His language was manly and expressive. At levees, his discourse with strangers turned principally upon the subject of America; and if they had been through remarkable places, his conversation was free and peculiarly interesting, for he was well acquainted with every part of the country. He was much more open and free in his behavior at levee than in private, and in the company with ladies still more so, than solely with men.

'Few present ever found themselves for the first time in the presence of General Washington, without being impressed with a certain degree of veneration and awe; nor did these emotions subside on a closer acquaintance; on the contrary, his person and deportment were such as tended to augment them. The hard service he had seen, and the important and laborious offices he had filled, gave a kind of austerity to his countenance, and reserve to his manners; yet he was the kindest husband, the most humane master, and the steadiest friend. The whole range of history does not present to our view a character upon which we can dwell with such entire and unmixed admiration.

'The long life of General Washington is sustained by a single blot. He was a man of rare endowments, and such fortunate temperament, that every action he performed was equally exempted from the charge of vice or weakness. Whatever he said, or did, or wrote, was stampted with a striking and peculiar propriety. His qualities were so happily blended, and so nicely harmonized, that the result was a great and perfect whole. The powers of his mind and the dispositions of his heart were admirably suited to each other. It was the union of the most consummate prudence with the most perfect moderation. His views though large and liberal, were never extravagant. His virtues, though comprehensive and beneficent, were discriminating, judicious and practical. Yet his character, though regular and uniform, possessed none of the littleness which sometimes belong to those descriptions of men. It formed a majestic pile, the effect of which was not impaired, but improved by order and symmetry. There was nothing in it to dazzle by wildness, and surprise by eccentricity: It was of a higher species of moral beauty. It contained every thing great and elevated, but it had no farce and tinsel ornament. It was not the model cried up by fashion and circumstances; its excellence was adapted to the true and just moral taste, incapable of change from the varying accident of manners, of opinions and times.

'General Washington is not the idol of a day, but the hero of ages. Placed in circumstances of the most trying difficulty at the commencement of the American contest, he accepted that situation which was pre-eminent in danger and responsibility. His perseverance overcame every obstacle; his moderation conciliated every opposition; his genius supplied every resource; his enlarged view could plan, devise, improve every branch of civil and military operation. He had the superior courage which can act or forbear to act, as true policy dictates, careless of the reproaches of ignorance either in power or out of power. He knew how to conquer by waiting, in spite of obloquy, for the moment of victory; and he merited true praise by despising undeserved censure. In the most arduous moments of the contest, his prudent firmness proved the salvation of the cause which he supported. His conduct was on all occasions guided by the most pure disinterestedness. Far superior to low and grovelling motives, he seemed ever to be influenced by that ambition which has justly been called the instinct of great souls. He acted ever as if his country's welfare, and that alone, was the moving spirit. His excellent mind needed not even the stimulus of ambition, or the prospect of fame. Glory was a secondary consideration. He performed great actions; he persevered in a course of laborious utility, with an equanimity that neither sought distinction, nor was flattered by it. His reward was in the consciousness of his own rectitude, and the success of his patriotic efforts.

'As his elevation to the chief power was the unbiased choice of his countrymen, his exercise of it was agreeable to the purity of its origin. As he had neither solicited nor usurped dominion, he had neither to contend with the opposition of rivals, nor the revenge of enemies. As his authority was undisputed, so it required no jealous precautions, no rigorous severity. His government was mild and gentle; it was beneficent and liberal; it was wise and just. His prudent administration consolidated and enlarged the dominion of an infant republic. In voluntarily resigning the magistracy which he had filled with such distinguished honor, he enjoyed the unequalled satisfaction of leaving to the State he had contributed to established, the fruits of his wisdon and the example of his virtues. It is some consolation amidst the violence of ambition and criminal thirst for power, of which so many instances occur around us, to find a character whom it is honor to admire, and virtuous to imitate. A conqueror for the freedom of his country! a legislator for its security! a magistrate for its happiness! His glories were never sullied by those excesses into which the highest qualities are apt to degenerate. With the greatest virtues, he was exempt from the corresponding vices. He was a man in whom the elements were so mixed, that Nature might have stood up to all the world and owned him as her work. His fame, bounded by no country, will be confined to no age. The character of General Washington, which his contemporaries respect and admire, will be transmitted to posterity; and the memory of his virtues, while patriotism and virtue are held sacred among men, will remain undiminished.'

Strange sights in the Air.

The believers in the theory of Mr. Miller, that the conflagration of this world is speedily to take place, have endeavored to strengthen their faith, and to convince others, by considering certain recent fiery appearances in the clouds, as premonitions of that great event. The venerable American lexicographer, Noah Webster, has been induced to make some statements, in the New Hampshire Herald, in reference to the occurrence of such unusual atmospheric phenomena during the last half century, to show that though strange and perhaps unaccountable, they are neither new nor alarming. He says:—

'In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours; the Legislature was in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which no cause has been assigned. I stood and viewed this phenomonon with astonishment, but I had not any fear that the world was coming to an end.

'In the evening of March 20, 1782, an extraordinary light spread over the whole hemishere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the light was vissible, and some persons heard or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness this extraordinary phenomenon, but I saw no person that was frightened at the sight.

'In the year 1783, a great part of Europe was for weeks overspread with a haziness of atmosphere which caused great consternation. The churches were crowded with supplicants. The Astronomer Lalande attempted to allay the fright by endeavoring to account for the appearance, which he ascribed to an uncommon exhalation of watery particles from the great rain of the preceeding year. But at last the cause was ascertained to be smoke from the great eruption of the volcano Hecla, Iceland, which covered more than three thousand square miles with burning lava, in some places to the depth of forty feet. I had this account from Doctor Franklin who was in Europe at the time.

'In a late paper, published by the Millerites I saw an article stating that the northern lights foretell something terrible. The writer seems not to know that in the high northern latitudes, in the 16th degree and northward, northern lights are of daily occurrence, and so have been from time immemorial. So illuminated are the heavens that persons may often see to read in the night.

'These lights occasionally come so far south as to illuminate the sky in our latitude.—Sometimes they do not appear for many years. At the close of the 18th century those lights were not seen for a long period, and when they reappeared, about the year 1817, our ancestors who had not seen or heard of them, were all alarmed, and actually supposed the day of judgment had come.'

The Arab Horse.

A most moving incident, illustrative of the extraordinary strength, as well as attachment of the Arab horses, is given by Lamartine, in his beautiful travels in the East:

'An Arab chief, with his tribe, had attacked in the night a caravan of Damascus, and plundered it; when loaded with their spoils, however the robbers were overtaken in their return by some horsemen of the Pacha of Acre, who killed several and bound the remainder with cords. In this state of bondage they brought one of the prisoners, named Abou el Marack, to Acre, and laid him, bound hand and foot, wounded as he was, at the entrance of their tent, as they slept during the night.

'Kept awake by the pain of his wounds, the Arab heard his horse's neigh at a little distance, and, being desirous to stroke, for the last time, the companion of his life, he dragged himself up, bound as he was, to his horse which was picketed at a short distance.—'Poor friend,' said he, 'what will you do among the Turks?—You will be shut up under the roof of a khan, with the horses of a pacha or an aga; no longer will the women and children of the tent bring you barley camel's milk or dourra, in the hollow of their hands; no longer will you gallop, free as the wind of Egypt, in the desert; no longer will you cleave with your bosom the waters of the Jordan, which cool your sides as pure as the foam of your lips. If I am to be a slave, at least may you go free. Go; return to our tent, which you know so well; tell my wife that Abou el Marck will return no more: but put your head still in the folds of the tent, and lick the hands of my children.'

'With these words, as his hands were tied, he undid with his teeth the fetters that held the courser bound, and set him at liberty; but the noble animal on receiving its freedom, instead of bounding away to the desert, bent its head over its master, and seeing him in fetters and on the ground, took his clothes gently in his teeth, lifted him up, and set off at full speed towards home. Without ever resting, he made straight for the distant but well-known tent, in the mountains of Arabia. He arrived there in safety, and laid his master safe down at the feet of his wife and children, and immediately dropped down dead with fatigue. The whole tribe mourned him; and his name is still constantly in the mouths of the Arabs in Jericho.'

'Honor all Men.'

This is a divine precept. Man, in every station in life, is to be honored by us, not because he is rich, or learned, or titled, or possesses any fancied dignities of birth or fortune, but because he is a MAN—made originally in the image of God.

It is recorded of Robert Burns that he paid little respect to the artificial distinctions of society. On his way to Leith one morning, he met a country farmer; he shook him earnestly by the hand, and stopped to converse. A young Edinburg took the poet to task for this defect of taste. 'Why you fantastic gomere!' said Burns, 'It was not the great coat, the scone bonnet, and the saundær boot, I spoke to, but the MAN that was IN them; and the man, sir, for true worth, would weigh down you and me, and ten more such, any day.'

(ORIGINAL.)

The Three Ships.

THE 'SANTA MARIA.'

The 'Santa Maria' sailed from Spain,
And bold Columbus bore,
She traversed o'er an *untried* main,
And sought an *unknown* shore.

O, what a heart of oak had he!
When first, his sails unfurl'd,
He braved the danger, of the sea;
The mockings of the world.

He heeded not the taunting jeer
Of the world he left behind,
But hoped before another year,
Another world to find.

How dauntless was that valiant man,
And to his faith how true!
Whilst murmurs 'mongst his followers ran,
And fear possessed his crew.

But westward still he kept his way,
And cheer'd his little band,
His dreams by night, his thoughts by day
Were of the promised land.

On all the signs on sea, in air,
A watchful eye he kept,
And sometimes fancied islands, where
The treacherous fog-bank slept.

But surer signs did now proclaim
That land they soon should view,
For birds of feeble wing and tame,
About the vessel flew.

And now upon the waters moved
A branch fresh from the tree,
The 'olive branch of peace' it proved,
And all was joy and glee.

Then while upon his watch at night,
Columbus took his stand,
He saw the swaying of a light,
Waved by some mortal hand.

Hark! hark! the joyful shout they raise,
Behold that lovely shore!
We're safe at last! give God the praise!
All hail Saint Salvador!

'Santa Maria' foremost thou
Among the ships of fame!
The laurel on Columbus' brow,
Shall circle round thy name.

Let others boast, if boast they can,
Their prowess in the fight,
But thou alone didst bear the man,
That brought a world to light.

THE 'MAY-FLOWER.'

The 'May-Flower' left old England's shore,
To seek the western land,
And in her faithful bosom bore
A firm and patriot band.

They left their halls and many a road
They once as masters trod,
And spurn'd the haughty Church that stood
Between themselves and God.

Corruption's chains they could not bear
Nor priesthood's pamper'd race,
The mumblers of a popish prayer,*
The heroes of the chase.†

They left them with their proud pretence
Of 'Apostolic' claim,‡
They left them to their insolence,
Their tyranny, their shame.

Ah! who shall say, thou noble band,
What struggling feelings burn'd
Within each breast, when on thy land
Thy last fond look was turn'd?

O it indeed was 'feeble odds'
To turn thee from that shore,
To quit thy home and household gods,
And brave the tempest's roar!

But faithful to the truth they proved,
And dauntless dangers bore,
For though their native soil they loved,
They loved their freedom more.

God speed thee, gallant 'May-Flower'!
(*That* name shall never die.)
The angry clouds above thee lower,
And winter winds are high.

Onward she went nor ever stopp'd
Through all the boisterous way,
But safe arrived, her anchor dropp'd
In Massachusetts' Bay.

Upon the icy deck they stand,
That bold and patriot crew,
Before them lies an iron land,
And yet their hearts are true.

Yes, they can meet the fiercest shock,
And bravely raise their head,
Their souls unyielding as the rock,
Where first their footsteps tread.

Hail Pilgrims! ye shall yet rejoice
Beneath the greenwood tree,
And unborn millions greet the voice,
That wakes our worship free.

THE 'HAND-IN-HAND.'

A brig is beach'd upon the sand
And waits the flowing tide,
Her name? It is the 'Hand-in-Hand,'
Say, what can she betide?

She brings a man from Britain's isle,
As yet unknown to fame,
A gentle spirit free from guile,
And MURRAY is his name.

As one on whom dark shadows fall,
He bows beneath the rod,
Bereft of wife, of home, of all—
Except his trust in God!

Like some stout oak the tempests rock,
Which deeper strikes its root,
His faith grew firmer with the shock,
And bore a richer fruit.

He speaks—there's music in that voice,—
Salvation 's in the sound,—
It bids a ransom'd world rejoice,—
Spread, spread the tidings round!

For many a year the forests wild
This faithful herald trod,
And thousands welcom'd him and smiled,
And blessed 'the man of God.'

'A friend to sinners' in their need,
And gentle in his acts,
He would not crush 'the broken reed,'
Nor 'quench the smoking flax.'

He acted not the worldling's part,
Nor for its honors strove,
God wrote his law upon his heart—
It was 'the law of love.'

And pleasant were the words he spoke,
And truth was present there,
'Twas then the burden'd heart was broke,
And bow'd itself in prayer.

Salvation's banner he unfurl'd,
And mark'd the flowing grace,
Whose onward course should save the world,
And purify our race.

The 'Santa Maria' sailed from Spain,
And brave Columbus bore;
The 'May-Flower' brought across the main
The 'Pilgrims' to this shore.

But none can boast a fairer fame,
That ever reach'd this land,
A nobler soul than he who came,
In the little 'Hand-in-Hand.'

Hudson, N. Y. C. F. L. F.

* A popular writer says, 'the Episcopal church has *Calvinistic* articles, a *Popish* liturgy, and an *Arminian* faith.'

† An English traveller says, 'whatever may be said of the *labors* of the clergy in their parishes, they are indisputably the keenest sportsmen and hardest fox-hunters in the kingdom.'

‡ The Church arrogates the exclusive title of 'Apostolic,' and refuses to recognize any as ministers of Jesus Christ, who have not been episcopally ordained.

Popularity—A Dialogue.

Scene,—A Lawyer's Office.

ENTER PRESBYTERIAN.

Lawyer. Good morning, Mr. P. take a seat, sir. I attended your meeting yesterday. I was highly gratified with your new preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly calculated to awaken the thoughtless. If you settle Mr. S. in your Society, you may consider me as a subscriber. It is true I am not attached to any order of Christians, but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have always observed that your people are patronizing and sustaining our seminaries and institutions of learning. By the by, this reminds me that our election is at hand—I hope, Mr. P., we have the pleasure of numbering you with our friends in the approaching contest.

Presbyterian.—I will think of it (Exit.)

ENTER BAPTIST.

Lawyer. Good morning, Mr. B., I am glad you have called. Well, I went down to the river, yesterday noon, to witness the immersion, and I must say that is a beautiful ordinance, and it seems to me that mode of administering is the most simple and primitive. To see a little group stand upon the banks of a flowing stream, unite their voices in that beautiful hymn, 'O happy are they,' while the candidate goes down into the water brings forcibly to one's mind the scenes of Jordan and Judea. Besides your clergyman, Elder M. is a very interesting man. Your Church government I have always admired—it is so republican. It was Elder L., of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old Patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this fall, and I hope I shall find you, Mr. B., as firm a patriot as Elder L. has been.—(Exit.)

ENTER EPISCOPALIAN.

Lawyer. Your most obedient servant, Mr. E., happy to see you sir. Well I was in N. York last week, and I walked four miles in the morning to hear Bishop H. He is truly a polished and eloquent man; and there is something in your mode of worship so systematic and so much in accordance with decency and order, and so much the opposite to that wild ranting kind of worship, that I have fallen in love with it. You see here I have purchased a Common Prayer Book. The organ and choir in Bishop H's. church, are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand in the course of our conversation, that his feelings were on the right side. (Exit.)

ENTER METHODIST.

Lawyer. How do you do, brother M., I call you brother, because my parents were Methodists. And when I was a child, the preachers used to visit our house, and I used to call them all 'brothers,' from hearing my father and mother call them so. It is singular how strong the impressions of children are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting than in any other. And yet I do not know whether this arises so much from the force of my early impressions, as from that simplicity peculiar to your worship, and which is so congenial to my taste. I was riding through G. the other day, and as I came opposite a piece of wood, I heard the sound of *singing*. I immediately discovered there was a *camp-meeting* in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination. So I tied my beast to a tree, and after walking a mile I came to the ground. The first object that met my eye was the presiding Elder G., appealing in a most evangelical manner to the people who were seated beneath the shading branches of the surrounding forest. How forcibly it brought to my mind the Mount of Olives—I am considerably acquainted with Mr. G., and though he takes no part in the political contest of the day, yet in feelings he and I have always coincided. (Exit.)

ENTER UNIVERSALIST.

Lawyer. How d'ye do, Squire? Well I attended your meeting in the school house the other evening, and was well satisfied with the sermon. Your preachers, whether right or wrong, are certainly men of talent. Mr. S. used most splendid imagery in his sermon, and his arguments, admiting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly misrepresented. There is one thing which people say about your doctrine, which is true; and that is, that 'it is extremely captivating;' and as for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe Squire that you have always been a warm politician and on the right side—Well the approaching contest requires our unanimous exertions. (Exit.)

ENTER QUAKER.

Lawyer. Well, Thomas, how is thy health? I am glad that thee has taken the trouble to call.

Quaker. I do not trouble gentlemen of thy profession very often; but I have called this afternoon to pay some money to thee. As we friends do not believe in the art of killing men systematically, they oblige us to pay for the enjoyment of our principles; and I understand thee is—I forget what military people call it—the man who receives the constitution money.

Lawyer. Yes, I wish I could get off as well as you do; whereas, it costs me ten times the sum, besides eight or ten days' drilling every year. But what renders the task more unpleasant, is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preperation is to train us in the art of destroying each other. And then I always think of the peaceful settlement of Pennsylvania, by Penn. My Grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker. We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about military duty, condemn thee; for thee must be deluded by the devil to violate thy conscience at so great expense. Thee speaks our language flippantly, and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest, and gaudy watch embellishments, are incontestible proofs of thy sincerity.—Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterian in the morning when they have no preaching.—Thee goes in the afternoon and leads singing for the Churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion of the Baptist, the camp-meeting of the Methodist, and the plain dress and language of the Friend. I will tell thee friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse run in the pasture, in the middle of which there was a large square pond. Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. 'Well, Patrick,' said I, 'on which side of the pond did you find the horse.' 'Truth', said Patrick 'and I found him on all sides.'

Whipping and Kindness.

At a Common School Convention in Hampden county, Rev. Dr. Cooley related this anecdote. He said that, many years ago, a young man went into a district, to keep school, and before he had been there a week, many persons came to see him, and kindly told him, that there was one boy in the school, whom it would be necessary to whip every day; leading him to infer that such was the custom of the school, and that the inference of injustice would be drawn, whenever he should escape, not when he should suffer.—The teacher saw the affair in a different light. He treated the boy with signal kindness and attention. At first, this novel course seemed to bewilder him. He could not divine its meaning. But, when the persevering kindness of the teacher begot a kindred sentiment of kindness in the pupil, his very nature seemed transformed. Old impulses died. A new creation of motives supplied their place. Nevet was there a more diligent, obedient, and successful pupil; and, now said the reverend gentleman, in concluding his narrative, that boy is the Chief Justice of a neighboring State. The relator of this story, though he modestly kept back the fact, was himself the actor. It the Romans justly bestowed a civic crown upon a soldier, who had saved the life of a fellow soldier in battle, what honors are too great for the teacher, who has thus rescued a child from ruin?—*Com. School Journal.*

An Old Coat.

A man in a new coat is never at rest. At home he is uneasy, for fear the act of sitting should disarrange its primeval smoothness, and abroad he is still more uncomfortable, inasmuch as the transit of every passenger fills him with inexpressible dread of an unpropitious contact. He steers, like the pilots of old, an uncertain and dangerous course, a baker in Scylla, a chimney sweep in Charybdis. Now, an old coat labors under none of these disadvantages. If a new coat is like a troublesome stranger, an old coat is like an old acquaintance. However restricted your familiarity may have been at first, time renders you perfectly at ease with each other, and all ceremony is forever banished. An old coat is equally favorable to retirement and to learning, for when your coat is old, you lose all inclination for gadding out elsewhere; it acts as a gentle moralist, recalling your mind from external pomps and vanities, and bidding you look within. And, then, again, how an old coat enables you to plunge headlong into a whole train of adventures, regardless of what place or company chance may throw you into! And then what an enviable independence of the weather is felt by a man who is in an old coat! What a Spartan scorn he manifests for couches and umbrellas! To him the 'pelting of the pitiless storm' brings no great terrors; his is no coat to be spoiled.

Which is Worse?

To make and vend poison for the body, or the soul? To furnish means for physical or mental intoxication? Which does the most mischief in the end, to distil healthful substances into liquid fire, to be sold by the gallon; or to concoct a slow poison from fragments of truth and abundance of falsehood, to infuse itself into the public mind from a thousand stereotype pages, and exert a perpetual influence? Do not acknowledged principles in respect to the manufacture and traffic in intoxicating liquors apply with ten-fold emphasis to writing, printing and vending vicious books? Who will draw the paralel in a Tract, or a communication for this paper?

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism,—and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

MILLER'S THEORY REFUTED. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1843.—The work is in three parts.

In Five Sermons by Rev. O. A. Skinner, pastor of the Fifth Universalist Society in Boston, in which he treats at length of the Second Coming of Christ, showing *what* we are to understand by it—*when* it took place, and for *what* purpose he came. Mr. Skinner also considers at length Mr. Miller's calculations in regard to the prophecy of Daniel, and the book of Revelations, and shows them to be utterly erroneous and *contradicted*

II. A Sermon on the scriptural sense of the phrase 'END OF THE WORLD,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

III. A learned Dissertation by Rev. John M. Austin, of Danvers, showing the falsity of Mr. Miller's Theory, and the absurdity and error of his calculations on Daniel and the book of Revelations.

We have here got a thorough, absolute annihilation of Mr. Miller's Theory. The whole is done in a candid, christian spirit. The book is not ridicule but *argument*; and is designed to meet the cases of those who honestly but erroneously suppose Mr. Miller to be right. The Bible is appealed to as the only guide.

LIFE OF REV. JOHN MURRAY. For sale at this Office, the '*LIFE OF REV. JOHN MURRAY*, preacher of Universal Salvation. With Notes and Appendix—by THOMAS WHITTEMORE.

This edition is from the original edition published by Mrs. Murray, and is much enlarged with copious Notes, found in no other edition, and an Appendix, containing certain historical documents, and large extracts from Mr. Murray's Letter's and Sketches illustrating the relative sentiments of Murray and Winchester.

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This is a highly valuable work to all Universalists.—It proves by the most respectable *orthodox* authority, that the interpretations which Universalists have given of the passages of Scripture which relate to punishment, are correct. It is a refutation of endless misery by the testimony of the most learned writers who have believed that doctrine. The threatenings of punishment, occuring in the New Testament, which have been supposed to refer to endless misery, are explained in this work, in the very language of the Partialist Commentators. It is fatal to the doctrine of endless misery.

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AGENTS.

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Moral and Religious.

From the 'Christian Freeman.'

Foreknowledge and Ordination of God, AND Moral Agency and Accountability of Man.

BY REV. S. COBB.

It is a question which has confused and perplexed many minds, '*If God by his foreknowledge and determinate counsel has made certain any future moral actions of men, how are they accountable for those actions?*'

Some have decided that, on the premises here stated, men are not accountable for their conduct, have neither moral merit nor demerit. And so to support human accountability they deny the premises, the foreknowledge and purpose of God in relation to the moral state of his creatures. Thus they have deprived the *moral* creation of a divine government, even of a God; and have deprived themselves of any ground of hope for future moral good. For if God have no purpose in relation to the moral condition of men, because the existence and operation of such a purpose would incapacitate men for an individual moral character,—then we have no divine purpose to trust in for future moral good, and the whole christian system of faith and hope is null and void.

But no man would ever think of denying the foreknowledge of God, embracing all events, and a foreknowledge the certainty of which is based on the original and comprehensive *purpose* of the all-wise Creator and Ruler of the Universe, were he not driven into the denial by affright, lest it should infringe on the free agency and the moral accountability of man. And the question which has raised this bewildering affright, we will here repeat. 'If man acts as he is acted upon, by means or causes in the order of things established by the foreknowledge and determinate counsel of God, how is he accountable,—how is he deserving of reward, or punishment, for what he does?' To answer this inquiry, to reconcile the doctrines of the divine foreknowledge and decrees, and the moral accountability of man, in a manner most conducive to christian faith and virtue, is the assigned labor of this Essay. This I shall now attempt to do,—

1st. Scripturally.

2d. Philosophically.

1st. I will show from the Scriptures that the doctrine of a divine *purpose* concerning moral as well as physical events, and the moral accountability of man for his actions, are both *true*, and of course consistent with each other.

A case in point is furnished us by Peter, Acts ii. 22:—'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain.' The same sentiment is in Acts iv. 27, 28: 'For of a truth, against thy Holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done.' The sentiment of these Scriptures is, that the persecution and crucifixion of Christ by the hands of men, was before purposed of God, and also that they were guilty for doing it; they did it with 'wicked hands,' or herein acted a sinful part.

And when Jesus was yet with his disciples on the earth, he foretold to them what persecutions they were to suffer at the hands of their religious opposers. He described these transactions with all the exactness with which an eye-witness could describe them in history after they had taken place. Of course he had committed to him from God of that *prescience*, by which he saw those transactions beforehand, and saw them to be certain by the operation of causes in the fixed order of things under the divine government. They could not be otherwise, because they were certain to be so, as Jesus saw and foretold they would be. Yet those persecutors were condemned for those deeds of malice, and were judged and punished for them.

Look at the case of Pharaoh. God said to Moses, when he sent him to Pharoah with a certain message, that he would harden Pharaoh's heart, that he should not grant his request. That is, though it was necessary, as one means of bringing about the designed end, that Moses should go to Pharaoh with the message which the Lord directed him to carry, yet he knew that the influences in the order of his providence, would dispose Pharaoh to refuse compliance with Moses' request. Yet Pharaoh was condemned for this conduct, and was punished for it.

And so we may go through with the whole course of the prophetic Scriptures, and we shall find a numberless variety of events predicted, relating to the moral character and conduct of man in the future time,—conduct both good and evil. If God had, according to Dr. Clarke's plan, withheld his knowledge of these events, and poised them on the possibility of being, or not being, so that even in the mind of God, they were as likely not to be, as to be, how could he have revealed to his prophets the certain foreknowledge of them. God foreknew all these events as certain to be, and all which have come, have certainly taken place as they were foretold.—Yet the actors in these foreordained, and consequently foreknown and foretold events, were judged as subjects of praise or blame, of reward or punishment, according to the parts which they severally acted in them.

The prophets, for instance, predicted among other things, that at a then future time, many people should come and say, 'Let us go up to the house of the Lord, to the mountain of the mighty God of Jacob; for he will teach us his ways, and we will walk in his paths.' It was then certain that this prophecy would be fulfilled, though it spoke directly and solely of the moral actions of men. It was as impossible for it to be otherwise, as it is that God should lie. God in the purpose of his government had provided those means of moral influence, which should dispose and bring the people thus to return and walk in the paths, or the laws of the Lord. Yet this walking in the laws of God, when it takes place, is reckoned a *righteousness*, and a *merit* of reward, to them who do so.

The inspired prophets spoke beforehand of the coming and the character of the Messiah. They described with great particularity the character which he sustained, and the works which he would perform. And he came, and he acted, precisely as they foretold. I think there is hardly a Christian of any sect, of so great intellectual and moral perversity as not to admit that God purposed from the beginning what character his Son should sustain on the earth, and what works he should perform. He determined, as the prophet expresses it, to hold his Messiah's hand and keep him, to put his spirit upon him, and give him wisdom and understanding, and to keep him surrounded by the influence of such circumstances and such principles, as that he should certainly sustain the character and perform the works which were purposed. Yet was there no merit, no virtue, no holiness in the character and works of Christ? Because his moral character and works were made certain by the determinate counsel and foreknowledge of God,—will you therefore deny that there was any merit or virtue in his works? Then you must perceive that it is not me, but the *Bible* that you are contending against. For every word in the Bible concerning the Messiah's character, shows that he acted throughout according to the previously fixed purpose of God, and also that he was a subject of approbation and reward, as an accountable being, for what he did.

It seems unnecessary to pursue this division of our subject longer, for it is established beyond controversy, by authority of Scripture, that God's foreknowledge and foreordination of the moral characters and works of his moral creatures, is compatible with their accountability to his moral law, and their merit or demerit, approveableness or blame, accordingly as their actions agree or disagree with the precept of that law. Still some minds remain unsatisfied. They are satisfied that I have established my position by the authority of the Scriptures, but they are not satisfied of the *reasonableness* even of the Scripture sentiments on this subject. Their minds still labor under the inquiry, 'How can it be, even as the Scriptures teach, that those moral actions of men which are foreknown of God, and embraced as the links in the great chain of events which he has purposed, are in justice approvable or condemnable, rewardable or punishable, by the judgment of God? How can men be accountable for such actions?' I will then pass on,

2dly. To consider the same subject *philosophically*. And here I need do but little more than free the mind from certain false ideas attached to the principal words which the question employs, and settle upon correct views of the sense which these terms bear.—What do you mean by *sin?* Is it a frustration of the divine purposes, and disappointment of the divine expectations? If you put this definition upon sin, no wonder you cannot conceive how there can be any sin, if all events are embraced in the original purpose of God. You can have no such sin until you have dethroned God, and thwarted the purpose of his government.

And what do you mean by blame? Is it an extraneous thing, an external expression from the mouth of God, of disapprobation and disappointed feeling towards the sinner? And what do you mean by man's moral accountability? Do you mean that when he has done acting in the body, he shall be called before God in another state of being, and required to give account, relate a history, of what he has done, and the reason of his conduct? And what do you mean by man's desert of reward or punishment? Is it that when he has accounted of himself as above, if the account is in truth favorable, he shall be paid off for the gratification he has afforded the Deity, with the extraneous reward of an endless residence in heaven? And that if the account proves unfavorable, God will, for this offence, disappointment, and indignity suffered, wreak eternal vengeance on the offending sinner's soul? I apprehend that the objector's mind is confused with some such notions of sin, blame, and accountability.—And with such a view of the sense of those words, no wonder that he should ask in perplexity of mind, 'How is man accountable, how to blame, how punishable for what he does, if his actions are induced by the influence of circumstances which God arranged for this purpose in his own established order of things?'

But we will try not to be deceived by the sound of words. We will endeavor to take hold of the knowledge of facts. What is sin? 'Sin is the transgression of the law.' Of what law? Is it the transgression of the law or rule of the divine purpose, by which God worketh all things after the counsel of his own will? No; it is the law or rule of human happiness, or moral right, established in the nature of things, and revealed in the published law, or word of God. Then when we violate this law, we sin. This is no farce; it is a reality. This law of happiness, does exist. Though God has published it in his word, it is *founded* in our *very nature*. And when we violate it, the wrong, the sin, does really exist,—because sin *is* this violation of this rule or law. If God has placed us in the midst of circumstances, which for a wise purpose he designed should have an influence upon us to induce us at times to violate this moral rule or law, it does not alter the fact, and make it that there is no sin: for this is the sin, it is the violation of this law.

And with regard to *accountability;* it is that principle which God has established in the constitution of his moral creation, by which we are caused to feel approbation or disapprobation, happiness or unhappiness, accordingly as we obey or violate the principles of this moral law. And this accountability is real. This principle really exists, and will mere happiness or unhappiness to man, according to his actions, though he acts as he is acted upon by the stronger influence of circumstances affecting him.

Permit me to illustrate this principle by the help of a certain principle in physical nature. 'There is a natural law, by which, if you do violence to the principles of your physical nature, you must suffer pain as the consequence. If the wound you receive was ordered by the providence of God, it removes not this fact. While groaning under the pain of a burning fever, or a broken limb, if any should remark to you that this evil is ordered by a wise and kind providence,—you would not say, 'If providence ordered this event, then I have no disease, no broken limb, no pain.' The evil is there; it is just as much there if it came by order of divine providence, as if it came by chance. The law of our physical nature will continue to inflict the pain, as long as the disease counteracts its principles. And moral accountability is that principle in our moral nature, which answers to the principle just described in our physical nature. It is really there, and will inflict pain on our violation of the law of our moral constitution, just as certainly as the other principle will cause pain upon any violation of the law of physical nature. And this pain which proceeds from a violation of the *moral* law, is called *punishment*. Hence man is accountable and punishable for a violation of the moral law, and that in perfect consistency with the doctrine of the divine purpose embracing the moral as well as the physical circumstances of mankind. So if the question of accountability be reiterated in another form, asking, why should men be *punished* for doing what they are induced to do by circumstances foreknown of God, the answer is, the punishment is not an arbitrary infliction of revengeful torture, but it is the necessary evil which belongs to the violation of the moral law. Such is the moral nature of man, that the exercise and practice of hatred, jealousy, injustice, or any evil principle, must necessarily produce the moral woe called punishment, as physical disease causes bodily pain.

And the institution and administration of this retributive principle of accountability is *just* and *right*, because it is good, it is *corrective*. If the child could put his fingers into the fire without pain, he might burn them off before he should become old enough to make them useful. The pain which accompanies certain destructive circumstances of the body, induces us to guard against those circumstances. And so the pains or punishments of sin exert an influence to guard us against sin.—And they do to a great extent prove efficacious. That constitution of our moral nature by which we shrink from the touch of evil principles, as we shrink from the touch of fire to our flesh, operates to a great extent to preserve mankind from moral disease.—And even those punishments which God has sometimes inflicted by a special exercise of external providence, are also just and right, because infinite wisdom sees them necessary as a means for the proper exercise of his moral government over the world.

I think that our general subject is cleared from difficulty. Only cease from using words without definite ideas, and come down to a view of facts rather than dally upon the sound of words, and all appears clear. God is viewed and adored in all his infinite perfections, as the all-wise and omniscient Governor of the natural and moral world,—and man also, by a wise and benevolent economy of God, *accountable*, i. e. *rewardable* and *punishable* for his conduct. And these truths must have existed, for the glory of God and the good of man. If God had not devised a plan, and did not exercise a government to carry that plan into effect, in relation to the *moral* as well as the natural circumstances of his creation, he would have been unworthy of human confidence and praise. And if he had not subjected men to this principle of moral accountability, they would not have been capacitated for coming up into that peculiar species of individual enjoyment as moral beings, for which they are designed. The more we examine this subject, the more we see and admire the consummate wisdom and goodness of God, in the constitution and government of the moral, as well as of the natural world.

With a few brief remarks on the *practical influence* of a *belief* in the doctrines of this Essay, I will conclude. Some have thought that this belief is unfriendly to the cause of virtue. But so widely do I differ, as to think that no sentiment is so *friendly* to virtue's cause. The sentiment which I have advocated is not that of some predestinarians, who hold to the arbitrary decrees of God, executed by a constant miraculous exertion of divine power impelling men to action, and to arbitrary and revengeful punishments. The decrees of God are founded in the constitution of things; in the connexions and dependencies of circumstances and events. The actions of men are induced by circumstances, so that with the creature they are *voluntary;* or *free*, if you will take the word free to apply to the voluntary action of the mind, not compelled by outward force. This is the only sense in which man's agency is free. It is not free in a sense to be able to will one thing as well as another, under circumstances the same.—God himself is not free in this sense. His holy nature admits of no freedom to do wrong as well as right. 'It is impossible for God to lie.' Our moral freedom consists only in the fact, that the mind acts by the influence of circumstances operating within itself, so that its own consent is obtained. And with this view of moral freedom, we can see that God may accomplish all his purposes with regard to the moral state of his creatures, and even bring them all to worship and adore him, by the operation of causes which shall induce their own voluntary action.

One circumstance which repels the consent of the mind to acts of wrong, and inclines it to the choice of virtue, is the discovery of the principle of accountability, which has just been explained, connecting happiness with virtue, and misery with vice. And moral and religious instruction is a means of placing this circumstance in its healthful influence, before the mind.

By the constitution of nature which God has given us, we as strongly desire happiness, and dislike misery, with our belief in the foreknowledge and government of God, as it we believed that the affairs of the moral creation were left to the blind sport of *chance*.—We admire the wisdom of God in the constitution of our moral as well as our physical nature. Our innate desire of happiness, with the objects around us affecting that desire, excites us to action; the knowledge of the connexion between sinful actions and misery repels our choice of sin; and our acquaintance with the fact that virtue's fruit is happiness, induces our choice of virtue's road.—And this view of the principle of accountability as being founded in the moral constitution of our nature, and being certain in its awards, must have a better and steadier moral influence, than the opposite view of its being extraneous and uncertain.

Thus nothing is lost, but rather something is gained, by the doctrine of this Essay, as it respects the moral influence of the doctrine of rewards and punishments. And then *everything* is hereby *gained* on the score of confidence in God, and pious hope, and gratitude, and praise. It is only in the light of this sentiment, that, when with Paul, we have viewed the human creation made subject to vanity, have seen the reign of moral as well natural evil, even of unbelief and sin,—we can look through the cloud of darkness, rise above the jarring elements of moral contrarieties, and rest on the perfect government of God for the consummation of a purpose, to eventuate in the highest universal good: yes, and with that holy apostle exclaim in pious rapture, 'O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. . . . . For of him, and thro' him, and to him, are all things, to whom be glory forever. Amen.'

The Tear of Pity.

God smiled—and all the angels bowed—
As through the bright celestial crowd
Sweet mercy's mandate ran;
That Pity with her pearly tear,
Should dwell within the earthly sphere
To soothe the mourner, man:
Although her birth-place was above,
Her radiant home a heaven of love.

And Pity is our immortal guest,
Her temple is the human breast,
Where soft compassion's given;
Her tear's the essence of the soul,
That pure emotion prompts to roll,
Like falling dew from heaven,
For fellow-man it sweetly flows,
The rain drop to the drooping rose.

It trembles in the brightest eye,
It gushes in the barthen'd sigh,
And dews the damask cheek:
In sympathy it seems to start
From the full fountain of the heart,
Some suffering heart to seek;
It flows, too, with the fleeting breath—
Grief's agent at the house of death.

When round the wretched wails the wind,
Where man in misery has pined
Within the dungeon's walls,
Or where the hovel's tenants show
The bare retreat of want and woe,
When the rude tempest falls—
There Pity doth her vigils keep,
As sent o'er human ills to weep.

But O! her sweetest tear is shed,
Like sacred incense to the dead!
Poured forth at mem'ry's shrine;
For there from nature's purest source,
The silent tear pursues its course,
And man looks half divine,
As he bedews in gleam or gloom,
The child of sorrow's lonely tomb!

(ORIGINAL.)

Consider!

'My kingdom is not of this world'—Christ has said. And this word is indeed truth. It is totally opposite to many of its ways, customs and fashions—and he who enters the kingdom of the Saviour, will frequently find great exertion necessary successfully to withstand and overcome the enticements and allurements of earth.

When we suffer abuse and evil at the hands of others, the flesh cries out for revenge; and it is sometimes hard to resist the cry; and were it not that the still small voice, saying peace, peace, is at times obeyed, the earth would be a scene of confusion and despicable feuds.

1. He that is of the earth is earthy, and speaketh of the earth. His views, his pursuits and his desires are all confined in this narrow sphere. Making haste to be rich, regardless of means, cringing and truckling for loud praises and high sounding titles, engross nearly all his attention.

He who belongs truly to the kingdom of Christ, is entirely above these things as to the aim of life. He finds it pleasant to forget the bustle and turmoil of the world, and within the closet of his heart commune with his God. So superior in his estimation is the cause of the Lamb to the wisdom of men, that he will renounce all their ways and praise, when they begin to compete with the former. He is willing and ever ready to deny himself, and to take up his cross. Convinced that if he walks after the dictates of the man of sin, he shall surely reap the fruit in sorrow; he mortifies the deeds of the body and no longer acts on the principle of an eye for eye and tooth for tooth.

2. Now it would seem, that there are many professors of Christianity who are not willing to have this the mark of life. They will go along with all the measures for the advancement of Zion's cause, if they can go in their own way; and self not be made to suffer any denial.

I have sometimes thought, if persons would learn 'self' not to be so willful and 'selfish,' and could be induced to love religion a little more, and labor a little harder for the general good, for the good of all, it would save many angry words, unkind feelings and most consummate foolish actions. Though many declare by their professions that they belong to a kingdom of light, yet we should set them down as being very nearly related to a kingdom of a different order. I would have such turn their attention to the words of Christ,—'Whosoever doth not bear my Cross and come after me, cannot be my disciple.'

Paper Mill Village, N. H. W. B. B.

Guns not made for Brothers.

During the bloody battle, which Louis of Baden gained near P——, a janisary let his turban fall. As he appeared as anxious to regain it as embarrassed to ask for it, a German soldier, who had picked it up, generously returned it, saying: 'My dear, here is your turban. You are a soldier; so am I; we ought to treat each other as brothers.' The janisary overjoyed, and not wishing to be outdone in greatness of soul, took his turban in one hand, and with the other presented his musket to the German, saying: 'If we are brothers, I have no more need of that.'

Br. Russell Streeter, of Vermont, made a visit to this vicinity (Boston) a few weeks since. We were happy to meet our old friend and his companion, once more. Since his return home, he has published in the 'Universalist Watchman,' the following article:—*Ed. Trumpet.*

Journey and Observations.

Br. Ballou:—It was my intention to write you immediately on my return from Boston; but constant attendance on meetings, of various descriptions has prevented. At this late hour I will say but little, whereas I might have said much, if I could have done it seasonably. Although the weather was very unpleasant, during my, or *our* stay in Boston, and I had a cold which so muffled my lungs and throat as to well nigh prevent utterance, still we had a good visit and enjoyed it well. And why should it be otherwise? Our relations and friends received us joyfully, and did every thing they could to render our stay agreeable. We only wait for an opportunity to reciprocate with unaffected cheerfulness their courtesies and kindnesses. But the cause of my greatest felicity was, to witness the engagedness of our numerous brethren in the good cause of truth. My soul was refreshed. For many years, Br. Ballou, I have felt as if our friends were too much wedded to *mere* theory—mere form or profession of godliness, not giving suitable place to the spirit and power thereof; and so have I expressed myself. Nor have I been alone on this subject. Hence, it has been, that people of other denominations, hearing my remarks, and not being aware that Universalists entertained such opinions, have reported that I was about giving up my sentiments, and coming over to them. And not a few, *called* Universalists, have expressed dissatisfaction that I 'should go *back to work*,' as they sneeringly called it. But thanks be to God, the day for which I have labored and prayed, dawns gloriously on our Zion, and the experimental and practical views of our religion, engage the attention of many.

As I was saying, our Boston friends and others are awake to the subject. I preached—loaded down as I was with a cold—for Br. O. A. Skinner, Br. Chapin, of Charlestown, and my brother Sebastian, and their spacious and beautiful houses were full or nearly so. The several Conferences which I attended, were meetings of great interest, as such meetings must be, of great utility to our cause. It was peculiarly pleasant to see what zeal and good feeling were manifested. All the ministering brethren in Boston and the towns round about with whom I met on those occasions and some others, seemed to be alive, and much engaged to promote divine truth. I never before witnessed such demonstrations of regard for *real religion*—practical piety—among our brethren generally. Thanks be to God. Let his name be glorified. Let not his children be deceived with *names* instead of *things*—with *professions* merely. Suffer me to add, that I do not believe Universalism ever before began to be what it now is in Boston and vicinity. In Watertown, Newton, Shirley, and other places, I saw some friends and brethren, and they sympathized in the new impulse given to the cause of truth. I can only express, imperfectly, my joy, my gratitude and praise, and send up a fervent supplication to Heaven that his blessing may rest on the endeavors now made, to render our holy religion a practical and joyous reality here, as well as hereafter.

(ORIGINAL.)

A Conclusion.

It is high time the world was awakened from its dreaming. It is time the day of experiments had ended—yes, it *is time* the world had ceased to follow the *phantasm*, or, be led about with 'every wind of doctrine.'

The rage for wonders that are new, should cease, until we can somewhat understand and improve by the old.

The great moral lesson of the gospel is before the world, to learn. For eighteen hundred years it has been given, as the proper and necessary study of man. And all along these years, the soil of the heart has been so hard, so overpowered by the prodigies of men, and fanaticism of creed-builders, that to this day, as a whole, we are unlearned in the thing that so pertains to our peace. It is folly to dream or prophecy of the promised day of millennial rest with all the present perversity of life and action. Man must commit this great lesson into his spirit, and recite its Christ-like purity in his life,—man must universally do it, or that reign of peace long foretold, will not come. May we not then, hope that the world will pause in its maddened course of wrong? That it will turn away from the dictates of 'the furies,' and folly of demagogues? May we not hope, that it has already been enough the dupe of 'sincere ignorance,' not longer to follow her guidance in folly's mazy labyrinth? Why will man 'in search of folly rove'? And more—why will he give himself up to the guidance of that harsh, unchristian spirit, the great hindrance among us all, from the peace so desirable, and so well worthy the spirit of Jesus Christ? How long will differing sects, continue to act as though the meek and heaven-born religion of Jesus required no union of feeling or spirit of self-sacrifice?

Attention must be directed to this by the 'man of God,' or it is utterly vain to hope for those 'happy days long foretold.' Perfect assimilation in theory, can in no wise be the ground of our expectation. The peace is to be of the spirit, and there is to be the work. Get this correct—bring the right spirit into our own hearts—spread it among fellow-christians, and the sun of glory will arise high in the moral heavens, and dart down upon the earth its mighty, mellowing rays of peace, and 'men shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more.'

Paper-Mill Village, N. H. W. B. B.

The greatest flood has the soonest ebb;—the most violent temper the most sudden calm; the hottest love the coldest end; and from the deepest desire oftentimes ensues the deadliest hate.

Self Deception.

What are the causes of that most common and fatal deception, the cheat we practice upon ourselves? The discovery of the source of disease is a great step towards its cure: the seeker after holiness (and his eyes alone will rest on this article) needs no other impulse to action, than to know what and where are the stones of stumbling in his spiritual course. This gives at once a practical direction to his efforts, and assures him that, resolutely and prayerfully striving, he cannot fail to conquer.

One cause obviously is, *inattention to our own hearts.* We cover over our sins. We keep them out of sight. Many a man that distrusts another's professions has no doubt of his own; he sees through the thin gauze into another's baseness; but his own self-seeking patriotism, his charity to be seen of men, his Pharisaic piety he does not seem to suspect. And nothing but some Nathan, warm from communion with God, nail-clad in the fearlessness of the true prophet, can lay bare the sin folded in his bosom, and say, 'Thou art the man.'

He surveys himself day by day; but it is his outer self: it is in the mirror which reflects his personal image, or the wealth which represents his social position, or the honor which proves his possession of what men call greatness!

Men live more without than within. Even in seasons of reflection, in sickness, and in solitude, their thoughts often penetrate no further than some disaster in business, or some mistake in judgment which the future must avoid;—seldom and unwillingly do they seek out the broken cisterns within, the failing fountain at the heart. So impatient is the soul of the sight of its own stains, it even tramples like the elephant in the pure stream, and drinks not where it may survey its own deformity. Thus, men love to be deceived, and are angry if they are told so. They love to seem virtuous, and hate to be so. They live the wretched life of spies, striving to know others, yet keep unknown themselves!

A second cause is, we not only live out of ourselves, but *we live in others;* in their partial and flattering opinions, their mechanical respect, their courteous expressions of esteem, perhaps even their extorted praise. Of many of those to whom you look with deference as superior beings, whose views of duty are a wayside oracle, you have never had any convincing evidence of their goodness; you know nothing wrong of them; and, upon the kindly presumption that all must be right, you conclude them to be very good Christians; very sufficient lights and guides.

Much as the existence of slander is to be deplored, especially in every religious community, I am not certain it is ever so dangerous as the indiscriminate flattery of our friends. The tongue of the enemy may put us on our guard, may detect some weak point, while the 'gentle pleasings' of a friend might drown the whispers of divine warning. Have not you, my reader, some friend, who, by extenuating your faults, finding mitigating circumstances in your offences, and elevating your little, perchance unconstitutional goodness, into rare virtue, *stands this moment between you and God!*

The last clause I can notice now is, we take *our own morals as the standard of all goodness.* This evasion of the acknowledgment of guilt, I can barely glance at under a few examples.

How unsparingly this man censures his neighbor for not giving more of his wealth to the suffering; while, having but little himself, he does not think to spare of that little for him who has fallen among thieves! Had he a mine of gold he would probably do no more. His expenditure would rise as his income rose, and he would wonder some one, more able, did not do all of that, which God meant should be shared by everybody.

How bitter the outcry against the counterfeiter, the robber, especially against the thief of intrusted funds! Yet their purpose is never so bad, nor their thrust at society's bosom so deep, as are the robbers of reputation.—And no more convincing proof is there of the unspiritual state of society, than that this villain, the thief of my good name, passes uncommonly unpunished; while he that takes what is worthless in comparison, must sit for penitent days and nights within prison walls.

We start back in instinctive horror from the man who takes his own life. It was with a shudder I cannot describe that, being asked to pray with a dying man, the only thing beside ourselves in the room I discovered to be the corpse of a suicide. But, how many *living suicides* do I meet, for whom none of this is felt!—men who are destroying their lives by a poison as real as what the ancient heathen's faith permitted him to carry in his finger-ring, against the time of trouble. And is not he the veriest hypocrite, who curses the poor wretch lying before him with a shattered brow, whence a spirit wrung with anguish has gone unsummoned to the presence of life's giver and judge,—who yet is hastening his own grave by the cup of excess, by midnight pollution, by the ravings of passion, by suicide—acts less excusable, because committed in colder blood, with unfeeling repetition!

Let us tremble when we think of the inveterate deceitfulness of our hearts. Let us be ever on the watch against these causes and all causes of self blindness. Remember, out of the heart is the issue of life or of death.—Draw out your secret fault to judgment, that judging you may not be judged. Spare not the worm in the bud. Stay not to crush the serpent when he has grown.

'To thy own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.'

Be true to thyself; and Providence, the Spirit, Heaven, shall be true to thy loftiest imaginings, thy divinest cravings, thy most ardent prayers.—*Christian World.*

Anecdote of Franklin.

At one time the rich merchants and professional men in Philadelphia proposed to form themselves into a social circle, from which all mechanics were excluded. The paper drawn up for that purpose was presented to Dr. Franklin for his signature. On examining its contents he remarked that he could not consent to unite his name, inasmuch as by excluding mechanics from their circles, they had excluded God Almighty, who was the greatest mechanic in the universe!

The Trumpet and Magazine.

BOSTON, SATURDAY, MARCH 18, 1843.

Union Conference at Cambridgeport.

On Tuesday, of last week, there was a Union Conference at Cambridgeport, on the plan of the Conferences which have recently been holden in the county of Essex. We stated to our readers, a week or two ago, that a similar meeting was holden at Charlestown; and the meeting at Cambridgeport was in fact an adjournment of that.—We hope these meetings will be continued; they are productive of much good, both to individuals and to the cause at large.

The brethren and sisters of Cambridgeport were truly happy to receive the Conference at that place. They were paid, and more than paid, by the joys of the meeting, and by the society of their friends, for the little trouble which the gathering occasioned them; indeed, it cannot be called *trouble*. They would gladly have another meeting of the kind in that place, as soon as the brethren will find it for their convenience to pay them another visit.

The meeting was not so large as the meetings of a similar character have been in the county of Essex. But it must be remembered we have just commenced these union conferences in this quarter. We were sorry to see so few present from Roxbury and Boston. Did our fellow believers in those places think we did not wish to see them? They are not aware how rich a season of enjoyment they missed. We advise them one and all (so far as possible) to make it a matter of duty to attend these meetings. Of the clergy there were present at Cambridgeport, Fathers Ballou and Streeter and Brs. Skinner and Whittemore, of Boston; Chapin, of Charlestown; Adams, of Malden; Barden, of South Reading; Brooks, of East Cambridge; Eaton, of Waltham; Everett, of Salem; Austin, of Danvers; E. H. Lake; Partridge, of Watertown; Norwood, of Canton; Strickland, of Reading; Thompson, of So. Dedham; Atkinson, of Marblehead; Francis, of Dover, N. H. and others perhaps that we do not remember. There were also brethren and sisters from the neighboring towns, though not so large numbers as we should have been glad to see.—The laymen took active part in the exercises, and thus did much to make them interesting and profitable.

The meeting in the morning nearly filled the Universalist Chapel. After singing and prayer, and a few words of welcome from Brs. Willis and Whittemore, of Cambridgeport, Father Ballou spoke of the propriety and benefit of assemblies like this. He referred to the customs of the Jews, in ordaining gatherings and festivals, such as the feast of the passover, of pentecost, of tabernacles, not only to perpetuate the remembrance of great events, and to worship God, but also to cultivate social feelings, to repress sectional jealousies, and to keep alive the flame of love which ought ever to burn in our hearts. It is not possible for us to give the name of each speaker, nor even to recollect the exact order of the services. Father Streeter gave a thrilling exhortation. No time was lost; and either in prayer, or exhortation by clergymen or laymen, or else in singing, every moment was occupied until quarter past 12 o'clock, at which time the forenoon meeting was closed by a prayer from Br. Chapin.

At 2 o'clk. the afternoon meeting commenced. The house was filled, and some extra seats were required. The services were conducted on the same plan as in the morning. The principal subject of consideration was the *present duties* of Universalists. Some of the ministering brethren expressed their convictions, that they had not done their duty in times past; that they had been too controversial, and had neglected the more important duty of urging personal holiness upon their fellow men. It was conceded that there had been a necessity, in the early stages of our cause to fight manfully for the faith once delivered to the saints. The fathers were called on to meet the most cruel opposition, to expose misrepresentation, to indoctrinate the community into the essential principles of Universalism, and an earnest struggle with opposition in their case, as in the case of the apostles, was necessary and unavoidible. Happy he who did flinch. The fathers performed their mission well,—let us, their sons, execute our mission equally well. But ours is not the same duty. We must cultivate the fields which their labor subdued. We must endeavor to carry on the internal work, to set up the reign of righteousness in the soul. The time has come for it. We profess to be the children of the day, and not of the night. Let us shake off our sloth. Let us labor for personal holiness: for repentance; for building up the kingdom of God in our own souls. Such was the general character of the afternoon meeting, which was closed at half past 4 o'clock.

The largest gathering was in the evening.—More extra seats were carried in, and the side aisles were filled with listeners. In consequence of several references having been made to Father Ballou in the course of the day, he gave a brief history of his conversion to Universalism, and earliest labors in its defence. He was the son of religious parents. His father was a Baptist clergyman, pastor of the Church in Richmond, N. H. where our present venerable friend and father was born. His parent labored earnestly for the son's salvation, and prayed that he might be brought to experience true religion, and be secured from the horrors of eternal misery.—In answer to those prayers, the son's attention was turned to the subject of religion; he experienced, as it was believed, the new birth, and joined the Church of which his father had been pastor, being baptized by Elder I. Kelly. [This was in his nineteenth year, in the month of Jan. 1789.] It was but a short time after this before his mind was turned to the subject of Universalism. He always had an aversion against professing to believe what he could not understand and defend; and the conviction soon fastened itself upon his mind, that the doctrine of a partial salvation was not agreeable either to the word or works of God. He found himself ardently desirous that sinners might be brought to the enjoyment of salvation; and he could not believe, that the God who had given him those feelings, could render men endlessly unhappy and sinful. In this way his mind was led to Universalism. He soon began to defend that doctrine in his private conversations, and afterwards more publicly, until he came to be regarded by all who knew him, as a confirmed Universalist. He was soon excommunicated from the Baptist Church. [He made his first appearance at the General Convention of Universalists in Oxford, Mass. in 1791.]

From this time he has labored in the cause of universal grace upwards of half a century. He referred to the toils and sufferings of the early defenders of that cause. He spoke of the revolutionary patriots. What were they compared with the inhabitants of our country now? What were the settlements then compared with the settlements now? How vast the difference.—And the change is equally great in regard to the heralds of Universalism. When he entered the ministry, there were but few to defend the doctrine. He had heard of Murray and Winchester, but had scarcely seen them. If at their annual assemblies, they met five or six preachers, it was thought a great matter, and their hearts were made very glad. Their circumstances were different from ours, and their work was different from ours. His soul still loved the cause,—he could not be indifferent to its welfare. He hoped we should go on and prosper abundantly.—His prayers had been more than answered. His soul was filled with joy. He said the audience would remember the history of Simeon. He had been assured, that he should not die, until he had seen the Lord's anointed. He waited with long expectation. Old age had crept upon him; and still he was not faithless. At length, when he was one day in the temple, Joseph and Mary brought in their babe, to observe the rights of the Mosaic law. Simeon knew at once that babe was the Messiah. He took it in his arms; he lifted his aged, tearful eyes to heaven and said, 'Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; a light to lighten the Gentiles and the glory of thy people Israel.' It seems to me, said Father Ballou, I have a similar feeling. I have seen so much of the triumphs of truth,—I have seen the cause blessed so much more than I ever expected to, that I am ready to depart. Such, in brief, is the address of Father Ballou. Although it must be deficient, given as it is from memory only, yet we desire to preserve it, so seldom is it that we hear him speak of himself. We think Father Ballou's unwillingness to speak of himself, is indulged to a fault. He must soon leave us; and all the knowledge he has of the particulars of the early history of Universalism in New England must die with him, and be lost to those who come after us, if he do not put it into a form in which it may be preserved. We never before, in all our intercourse with him, heard him speak so fully of himself—it was called for, and was thankfully received by all.

To return to the Conference. Other speakers followed Father Ballou in rapid succession. We cannot make particular notice of each. Brs. Austin, Skinner, Strickland, Hunt, Hutchins, Cunningham, Atkinson, Everett, Brooks and others, addressed the waiting audience. The theme was personal, individual religion—the necessity of repentance—waking up to the life of religion—living by faith of the Son of God—conscious that we are pilgrims here below—that this world is not our home—that God is our Father, and that we are under obligations to serve him with every capacity of body and mind. This subject was peculiarly profitable, and was dwelt on with such power and happy effect as led Father Ballou to exclaim aloud, at the close of Br. Everett's address, 'The waters are risen, waters to swim in; a river that cannot be passed over.' Ezekiel xlvii. 5.

Blessed be the Lord for this meeting. It was the more interesting to us, because it was holden in the place of our residence, and gave us the opportunity to receive at our own house some of the friends whose hospitalities we had enjoyed at other places. It also enabled the Society and Church of which we are a member to enjoy the pleasure of such a meeting and we hope to reap a rich harvest of profit from it.

We close by observing, that the meeting was adjourned to be holden at East Cambridge on Tuesday next.

Query.

Resurrection of the dead; are all raised at the same time? Are any already made happy in eternity?

A correspondent has addressed us the following queries:—'I wish to have your ideas concerning the resurrection of the dead. Do you think the dead are all to be raised at one, and the same time, at some future period? or do you think those persons that have departed this life have already entered on that state of existence which shall endure to all eternity?' It is somewhat remarkable, how strong are the desires of the human mind to gain knowledge concerning our future being. Men aspire to know many things touching that state, which it is not possible for us to know while in this world. God has graciously revealed to us that there shall be another life, beyond the grave, and that that life shall be immortal, blessed, glorious. Is not this enough for us to know while we are in this world?

> Here stop my soul, no further seek to go,
> What God reveals, is full enough to know.

But our correspondent desires more. He is not satisfied with knowing that we shall live again, and that too in a better world, where sin and sorrow can never come, but he would know whether we shall all be raised at one and the same time? and whether any of the human race have already entered into the realms of glory?—We know nothing, touching this matter, except what the Bible reveals. 'Search the Scriptures,' brother; in them thou wilt find eternal life. We believe, that when the dust returns to the earth, the spirit shall return to God who gave it. Of course, the spirits of all who have died, have returned to the God who gave them. These spirits exist with God now, but not in that way in which they will exist after the resurrection of the dead. That part of man only can be raised from the dead, which can die. But it will not be raised in the same state in which it existed in this world. 'It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' This incorruptible, immortal, glorious, spiritual body, will be the receptacle of the spirit, in its glorified state, which went to God when the corruptible earthly tabernacle was laid down. The resurrection of the dead, seems to have been regarded by the sacred writers as a simultaneous event,—all men, it would seem, shall be raised at the same time, at the sounding of the trump of God. The spirits of the departed are in the kind care of God. When the resurrection shall take place, all will be made happy, glorious, immortal, incorruptible and heavenly.

Such are the views which the Scriptures seem to present.

Movements among Unitarians.

It is well known, that there is a party among the Unitarians of this vicinity, who are laboring to produce more zeal, spirituality and devotion in that sect. The 'Christian World,' a paper recently established, leads off in this reform. It urges prayer, social meetings, a due observance of the ordinances, and all such other means of improvement and quickening, as commend themselves to sound reason. But from a late number of the 'Christian World,' it appears that Rev. Mr. Gannett has come out with a tract, entitled 'The New Movement,' which has been adopted by the Unitarian Association, the object of which seems to be to condemn the efforts of those who desire to bring about a change. This tract has been reviewed in the 'Christian World,' in a style of great earnestness. The Reviewer says of Mr. Gannett,

'It is to be lamented that he should have enrolled himself, just at this crisis, among the conservatives of the sect. It is to be lamented, that he should be willing to throw out the weight of his influence to clog the wheels of advancement—to rest upon the past in repressive eulogy—and in vague terms, to deprecate and stigmatize change. It is mournful, that he who possesses so much of zeal, should declaim, with fervor, against it—that he who has so much of spirituality, should point his weapons against those very efforts that are directed to induce spirituality—to hasten the growth and diffusion of the very righteousness of which he is so triumphant a champion.'

The Reviewer deals faithfully with Mr. Gannett. That Rev. gentleman had said, that all sects, except Unitarians, have failed to make righteousness the origin and end of their labors. Now we affirm that this is *not* correct. We will concede nothing to Unitarians in such a matter that we would not concede to many others. We do not believe there are any greater numbers of pious, righteous persons among Unitarians, than among other sects. This we say not to reproach them, but to do justice to others. Mr. Gannett has set up such a claim; but we are far from granting it. Our own sect, despised and oppressed as it has been, will not acknowledge itself second to others, in its efforts to promote the cause of righteousness. The Reviewer examines the claims of Mr. Gannett as follows:

'According to Mr. Gannett, Unitarianism in this country began upon and from this principle—the preaching of righteousness, or personal character. According to him, this is the only true principle—and Unitarianism alone has been distinguished by it. What, then, has been the effect? This brings us to the great question at issue—the efficacy of past Unitarianism. If Mr. Gannett be right, what an immeasurable distance behind, should Unitarians leave the Orthodox! How ought the characters of the former to be all beaming with light, transcendantly beautiful—the latter all dim and unsightly! Is this the fact? Does this contrast exist? Has Unitarian preaching produced this effect? Are Unitarians better;—better men, better women—better husbands, better wives—better fathers, better mothers—better rich men, better poor men—better neighbors, better citizens—*better Christians*, than the Orthodox? Let us meet this question fairly. The contrast has been suggested, not by me, but by the sermon, which I oppose. That contrast has gone out to the world, indorsed by executive authority among us. Let us meet it manfully, then. We must, we shall be called to it. Our own souls call us to it! Our duty to God calls us to it!'

Again, the Reviewer says,—

'It is my experience that irresistibly impels me to speak and write what I think and feel, even in controversy with the strong in mind, character, and reputation. That experience is mournful—mournful. I look back to churches without life—congregations without growth. I look back to year after year passed without a solitary gathering for prayer and social worship, to a barrenness of religious sympathy, to coldness, indifference, apathy. I look back to formal gatherings on the morning and afternoon of Sabbath days, and then to sealed lips and closed hearts to religious influences, until the same dead Sabbath formalities should come again. Is this, my sad experience, anomalous and solitary? I appeal to the souls of my brethren for a reply.'

But the most spirited passage, we think, is that in which the Reviewer answers Mr. Gannett's charge, that this 'new movement' is an attempt to imitate other sects. Universalists have of late been accused of imitating other sects. Let those who bring such an accusation against us, read the following, for having stricken out a few words, we adopt it *in full*, as expressive of our own feelings in regard to the present exertions of our brethren:

'Now what is this strange and fearful new movement? What have some Unitarians been doing? What, but to exhibit an energy that religion demands? What, but to feel that the salvation of souls is a great, a thrilling thing—to be cared for, prayed for, striven for, toiled for? What, but to kindle the torch of sympathy, to join hand in hand in reciprocal encouragement; to lift up the social prayer, and mingle in social praise,—to stimulate the indifferent, to awaken the agonies of repentance, to speak words of encouragement to the despairing, to raise the loud pæan of thanksgiving over the conversion of the sinner! What, but to stir the mouldering dry bones, and see if they may not be clothed in flesh, if the blood may not rush in healthy currents through the arteries, and show itself in a healthly bloom upon the cheek! What, but to light up a new, cheering, life-giving, soul-saving flame, on our cold and cheerless altars?

'Is this artificial in its character, or foreign in its origin? Is this out of harmony with the fundamental principle of our faith? Then away with the faith—away with it to disgrace, disappointment and death! Away with it, from its place of power to delude the soul with a show of *food, only to chill it into ice!* Let *its* robe of pretended light be torn asunder! Away with it, now and forever! Is this imitation? Then welcome the sources that will supply us with such greenness and freshness,—such vigor, activity, life!—Welcome such pellucid streams in which to bathe the weary soul, and renerve it with inspiring hope!'

Rev. T. J. Sawyer.

Rev. Thomas J. Sawyer, pastor of the Orchard Street Universalist Society in the city of New York, was last Autumn made a member of the 'Historisch Theologischen Gesellschaft,' (Historical Theological Society) at Leipsic in Germany.

He received this honor through the influence of Dr. K. A. Credner, Professor of Theology in the University of Giesen, with whom he has for sometime maintained a correspondence, in his character as Secretary of the Universalist Historical Society. One of Professor Credner's letters on the spread of Universalism in Germany, may be found in the Universalist Expositor, vi. 248.

Fifth Universalist Church in Boston.

The Confession of Faith and form of Church Government of the Fifth Universalist Church in Boston.

This Church has been formed about six or seven years. Its officers are the Pastor, four Deacons, Clerk and Treasurer. It has 309 members. It has been prospered abundantly. May God continue to pour out his blessings upon it.

Resurrection to Everlasting Contempt.

Resurrection to everlasting contempt—two kinds of resurrection—Commentators, extracts from Mr. Colver's late work adopting the Universalist interpretation of Dan. xii. 2.

We have said much for a few weeks past on the important subject of the immortal resurrection of the dead. But it should not be forgotten, that there is another kind of resurrection mentioned in the Scriptures,—a moral, figurative resurrection, that has no reference to the future state.—And inquirers should be very careful never to confound a resurrection in this sense, with the resurrection to the immortal state. Commentators are remarkably agreed, that the Greek word rendered resurrection, is by no means confined to the immortal world. It as frequently refers to a *rising* in this world, as to the great deliverance from the grave at last. We will subjoin a few authorities on this point.

Dr. Campbell, one of the most judicious critics that ever lived, says, 'The word *anastasis*, or rather the phrase *anastasis ton nekron*, is indeed the common term, by which the resurrection, properly so called, is denominated in the New Testament; yet this is neither the *only*, nor the *primitive* import of the word *anastasis*. It denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi* has the like latitude of signification; and both words are used in this extent by the writers of the New Testament as well as by the LXX. Agreeably therefore to the original import, *rising* from a seat is properly termed *anastasis;* so is *awaking* out of sleep, or *promotion* from an inferior condition.' Here the Dr. assures us, that the common application of the word *anastasis*, in the New Testament, is not its *only* sense. In regard to the words, 'shalt be recompensed at the *resurrection* of the just,' the argument in favor of recompense in the future state for the actions of this life, is founded upon them precisely as though that were its *only* sense. But the Dr. says, that it is so far from being the *only*, it is not the *primitive* sense of the word. 'It denotes simply being raised from *inactivity* to action, or from *obscurity* to eminence, or a return to such a state after an interruption.'

There is no fact on which critics are more generally agreed, than in this matter touching the sense of *anastasis*. Rev. John Grove defines the word as follows: '*A standing up, rising, resurrection; an insurrection, commotion, tumult, uprising; an expulsion, a driving out, overthrow, devastation.*' Dr. Jones gives this definition of the word: 'A rising up, the removal *of a people from their abodes*, devastation, the raising *of a wall*, resurrection of the dead, commotion, riot.' In Pickering's Schrevelius we find the following: 'The act of rising up *as from a suppliant posture, from a seat, bed*, &c.; *emigration, expulsion from* one's dwelling-place, desolation; *also*, a building up, erection, *as of a statute*, &c.; the resurrection of the dead; New Testament.' In the more recent lexicon of Donnegan, the definition corresponds with what we have already given: viz.—'The act of rising from a *sitting or reclining* posture, from a seat, or the ground; a rising up, a starting up *from an ambush;* a rising up from, viz. recovery from a state of weakness or sickness; *in ecclesiastical writings*, resurrection, insurrection, sedition, revolt. *act.* the act of raising up; resuscitation, erection; the erection, or re-edification *of walls*, expulsion *from a dwelling or country*, banishment, the subversion of the laws or constitution, overthrow, or destruction of a state, overthrow, destruction.'

The above subject was brought to our mind, by a paragraph in a late work against the Miller system, published by Rev. Mr. Colver, a Baptist clergyman of this city. We have before this informed our readers, that the partialist clergy, in opposing the Miller heresy, flee to the arguments and interpretations of Universalists. Mr. Colver has done this; and it will be well also to remember, that he quotes from Henry, an eminent partialist commentator. Let our opponents no longer say, that the Universalist interpretation of Daniel xii. 2 is erroneous, since some of the eminent partialists have adopted it themselves. Let the truth prevail.

Verse 2. 'And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'—'When God,' says Henry, 'works deliverance for his people from persecution, it is a kind of resurrection; so the Jews' release out of Babylon was represented in vision (Ezek. xxxvii); and so the deliverance of the Jews from Antiochus, and other restorations of the church to outward prosperity—they were as *life from the dead. Many of them* who had long slept in the dust of obscurity and calamity shall then awake, some to that life, and honor, and comfort which will be lasting, everlasting; but to others, who, when they return to their prosperity, will return to their iniquity, it will be a resurrection to *shame* and *contempt*, for the *prosperity of fools* will but expose them and destroy them.' This exposition comports with the 10th verse of the same chapter, 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly; but none of the wicked shall understand, but the wise shall understand.' The effects of these terrible calamities, and their wonderful deliverance, would be diverse. Upon some they would be promotive of a high state of piety; they would be zealous for God, and would turn many to righteousness; like Matthias and his pious companions in tribulation, they would labor with zeal and success to strengthen the weak, and to reclaim such as through fear should be made to swerve from their integrity for a time; and would shine as the 'brightness of the firmament,' and 'as the stars for ever and ever.' But 'the wicked shall do wickedly, and none of the wicked shall understand. They would neither see the hand, nor understand the voice of God, in the calamities with which he had afflicted them, nor his miraculous interposition by which they had, as it were, been brought up from the dust of death. But the righteous would understand it. To them all would be legible and plain. God would be recognized in it all; and their light afflictions would work for them a far more exceeding and eternal weight of glory; while the wicked, over it all, would do wickedly, and treasure to themselves 'shame and everlasting contempt.'

We have received a letter addressed to the Congregational Church in Centreville, Mass., by Mrs. . A. Kelly, giving her reasons for believing in Universalism, and asking her dismission from the Church. It bears a strong resemblance to letters from persons in similar circumstances that we have published; but there is not great danger of our giving our readers too much of a good thing; we will therefore publish it next week.

Conference at East-Cambridge.

The Universalist Conference Meeting of Boston and vicinity, which was holden at Cambridgeport on the 7th inst. was adjourned to meet in East Cambridge on Tuesday next, March 21st.—The friends at that place are expecting a large assembly, and will do all in their power to accommodate visitors. O let it be a repetition of all that was profitable in that glorious meeting at Cambridgeport.

Insanity every Week.

Not a week passes, but we are obliged to record painful evidences of the effects of the Miller delusion, *in making persons insane*, and in leading to suicide. We do not believe, that there is an asylum for the insane in New England, that does not contain several subjects whose insanity is directly traced to this cause; and how many of these unhappy persons are kept at home, in the charge of their relatives, we know not. Such facts as may happen to come to our knowledge, we shall give from time to time in our columns; and although we may not know all the cases, we shall learn enough almost to petrify the soul of the reader. May God deliver our land from the overflowing scourge. Look at the following which we cut from the 'Mercantile Journal,' of this city.

FANATICISM. The Worcester Ægis says that eleven insane persons have been committed to the State Hospital in Worcester for derangement represented by their friends as resulting from attendance on the lectures of the Miller sect, and a deep interest in his theories and doctrines. Many others have been presented, who with other religious anxities, have had their fears excited upon this subject.

So much for the Institution at Worcester. Now let us turn to the State of New Hampshire. We cut the following paragraph from the 'Christian Watchman,' the Baptist journal, of this city.

MILLERISM THE CAUSE OF INSANITY.

A correspondent of the New Hampshire Baptist Register, states that in the New Hampshire Asylum for the insane, out of 28 inmates, the whole number at the institution at the time he visited it, the insanity of eight had been occasioned by the Miller excitement. These facts were ascertained on enquiry of the hospital physician.

Thus it will be seen, that partialist doctrines continue to do their appropriate work,—they drive men and women to insanity and suicide.—The 'Watchman' above named, is all ready to state the evil effects of Millerism, which is one form of Partialism; but the editor of that journal does not state how many cases of insanity and suicide have been occasioned by the doctrine of endless misery, which the 'Watchman' pertinaciously defends. Elder Knapp has made as many maniacs as Wm. Miller. Look at the recent suicide in Salem, Mass., in the church of Rev. Mr. Banvard, of an individual by the name of Nutting. If the editor of the 'Watchman' will condemn Millerism because it leads to insanity and suicide, must he not also condemn the doctrine of endless misery for the same reasons? The man condemns himself in the thing that he alloweth. The doctrine of endless misery has produced insanity and suicide for centuries. We can show, from a book in our possession, published originally 200 years ago, that suicides were then, as now, occasioned by the doctrine of endless woe. There is no mistake on this point. The course of that doctrine has been marked with blood from the beginning; and it has proved itself utterly opposed in its spirit and tendencies to that gospel, which 'breathes peace on earth and good will to men.' Let the editor of the 'Watchman' then be consistent. If he will condemn Millerism (as we think he ought) for its suicidal tendencies, *let him condemn the doctrine of endless misery for the same reason.*

Forgiveness for an erring brother.

It is said, that Jesus had compassion on 'those who are out of the way.' It is our duty to follow his divine example. We must never let any opposition, come from what source it may, disturb our temper. The above thought have been excited in our mind by reading the article in the 'Banner' of the 11th inst., in regard to our humble self. The readers of the 'Banner,' judging only from what they see in its columns, would conclude that the editor of the 'Trumpet' was a very unworthy and unfair man. But they will make many allowances for Br. Drew's peculiar feelings at this time; and we do not apprehend we shall really suffer in their estimation.—And if we do even, we shall have the satisfaction of knowing that we suffer for righteousness' sake.

Br. Drew has published no part of our articles. We published *every syllable* of his *that he asked us to publish;* but he has published *no part* of ours. We forgive him this. We have no enmity to him; we have spoken to him in the faithfulness of christian love; we felt it our duty to rebuke him for his hostility to those who had not injured him; we did it faithfully, but in all kindness. He accuses us, *in effect*, of *falsehoods;* but this is a rash expression which he will ere long repent of. We affirm solemnly, as before God, that we have fully believed the statements we have made in regard to Br. D.; and we have seen no reason to change our mind. We believe them now, and his whole course tends to strengthen our faith. Many of our important statements he acknowledges.

He says the controversy was forced upon him, by us. Far from it, far from it. He has invariably been the beginner, the assailant. When we were pursuing our own duty, without the slightest reference to him whatsoever,—without calling his name, or making a hint or an allusion to him,—he has attacked us about Br. Doda' case. We will not say with Br. Cobb, that Br. Drew explodes at every *touch;* he has exploded when we have not touched him, nor pointed at him, nor scarcely thought of him. We have scarcely been able to utter a syllable concerning the Tappan & Dennett matter, without being pounced upon by Br. Drew. While we love him as a brother, and pity him as an erring brother, we acknowledge in him no right to lord it over God's heritage;—and should occasion again call for it, we shall surely stand up in defence of what we know is right. We have attempted to make no false issue with our brother. We have aimed at the main point throughout; nor shall we be turned from it by any operations on the other side.

There is one part of Br. Drew's last article which we *must* show our readers. It is the following:

'Both Br. Whittemore and Br. Cobb ought to be told, that men do not NECESSARILY *know every thing* merely *because they live in Boston.*—It is barely *possible* some people may have a few *crumbs* of knowledge who live out of *that* city. It is possible that men who live even in Maine, if they actually saw *facts* which took place, *may* know nearly as much about them as men who live in Boston, and who have come by what they have 'understood'—by stories from interested persons—by rumor and flying report. We know that 'down easters' can't know much; but they know *a few things, and all* of them are not to be talked out of what they know, by men who assume loftier airs and talk faster than themselves.'

Br. Cobb must speak for himself; but we beg leave to ask what this means? Is this keeping to the main point? or is it an attempt to make a new issue? Have *we* intimated that men necessarily know every thing because they live in Boston? Have *we* intimated that people out of the city have not even a few crumbs of knowledge? Have we uttered a syllable against the people of Maine? Have *we* called them 'down easters,' or spoken of them contemptuously? What has all this to do with the matters before us? Surely, Br. Drew cannot be in a placid state of mind.—There is something so puerile in the above, that we know our brother must be disturbed. A person, not knowing to the contrary, would judge that we had really been speaking disrespectfully of the citizens of Maine. We have done nothing of the kind.

For the present, we shall offer no further remarks.

The Opposition run mad.

The opposition has absolutely run mad in Connecticut, especially at Norwich. That State has been so long under Calvinistic control, that the Partialists are made furious, at the indications which are seen of the progress of Universalism. But the greatest scene of bigotry which for a long time our eyes have beholden, was visible at Norwich, on Sunday, 12th ult. Great efforts have been made there to crush the rising Universalist Society. A certain Elder Stuart gave a lecture against Universalism, which had been much trumpeted previous to delivery. Mr. Williams, the Universalist clergyman, and many of his Society attended the lecture, under the impression that it was their duty to 'prove all things, and hold fast that which is good.' As usual the Universalists were most outrageously abused. There is scarcely an evil epithet, that this Elder Stuart did not apply to them. To use the language of the editor of the 'Norwich News,' a secular paper of that city,—

'The Elder held forth in a sermon composed principally of texts from the Bible in proof of a future state of punishment, accompanied by such comments as were deemed appropriate to the occasion. Unluckily, however, as we think—at any rate, in very bad taste—the Reverend gentleman, not contented with confining himself to a *Bible* refutation of the doctrine of *Universalism*, diverged into a personal attack upon UNIVERSALISTS—calling them, among other classical expressions, the 'RAG-SHAG AND BOB-TAIL' of society! We have been perusing our Bible, but have been unsuccessful in finding it is or any other term approximating to it, as used by the apostles in the entire course of their preaching.'

At the close of the sermon, up rose Rev. Mr. Bentley, of the Methodist Church. It seems that a certain Mr. Orcutt had been converted to Partialism, and all the Partialists of that region had been crowing, as though they would split their throats, because, as they alleged, Orcutt had been a Universalist. It was in fact announced, from the Methodist pulpit, by Mr. Bentley, that Orcutt was a Universalist; to which announcation he subjoined a harrangue to show that Universalism was running down. This drew out an article in the 'Connecticut Universalist' from 'R. O. W.' written in too much of a retaliatory spirit, *denying that Orcutt had been a Universalist.* At the close of Elder Stuart's sermon, above mentioned, Rev. Mr. Bentley arose, and read to the audience the article of 'R. O. W.'—Mr. Bentley then stated, that he had a certificate from Orcutt, which he read, in which Orcutt stated that he had at times inclined to that doctrine, although he was never a practical believer of it. And now said Mr. Bentley, 'there is a falsehood somewhere; now, who is the guilty man? The author of the article in the 'Universalist' (said he) HE is the guilty man.' He then went on to charge Mr. Williams, the Universalist clergyman, with having misrepresented, falsified, lied; and after speaking at some length in a similar strain, he closed by wishing that every young man who went to hear Mr. Williams preach, *would bear in mind, that he was listening to* A LIAR.

The remainder of the story we give in the words of the editor of the 'Norwich News.' Let our readers observe it well; and remember among whom the spirit of bigotry reigns.

As soon as the Elder sat down, Mr. Williams arose and requested the privilege of saying a few words. The scene that now ensued can be better imagined than described. It would have done vast credit to any theatre, if not indeed to the very halls of Congress.

Mr. Williams.—May I be permitted to say a few—

A voice.—'No!'

Several voices.—'No!' 'No!' 'No!'

Mr. Williams.—I wish simply to explain—

The entire congregation.—'No!' 'No!' 'Yes!' 'Yes!' 'No!' 'Go on Williams!' 'No!' 'Sit down Williams!' 'Yes!' 'Yes!' 'This is no place for you—defend yourself in your own Church.' 'Let him speak!' 'No!' 'Yes!' 'No!'

Mr. Williams.—I will occupy [No!] but a few mo [NO! Yes! NO! YES! YES!]—ments in explaining [No! You can't speak here! Go on!] the circumstances [NO! YES! NO!] of this affair.

Then followed another volley of 'Yes' and 'No's,' mingled with alternate hissees and stamping. At last, Mr. Williams, being told by Mr. Clark that he could not be heard, resumed his seat, giving notice that he should review the whole subject on the ensuing evening. The meeting was shortly after dismissed.

Accordingly, the next evening, the Universalist Church was filled by a large concourse of people, anxious to hear the other side of the story. Mr. Williams in the first place replied to the doctrinal points of the controversy. He brought forward a tract, published some years since by, if we recollect rightly, an English clergyman, which he identified from his notes as being almost precisely the same thing as the sermon delivered by the Elder the evening before, and said that in replying to the one he would be necessarily replying to the other. He then proceeded to overthrow its reasoning and explain away the passages of Scripture urged in proof against Universalism.—But with this part of the matter we have nothing particularly to do, at our present writing.

He then passed to the consideration of the remarks of Mr. Bentley. We do not propose to repeat here, however, all that was said even upon this point. In relation to the peculiar verdict and severity of the article in the 'Universalist,' Mr. Williams remarked that he deemed the occasion one that justified their adoption. There was a point beyond which indurance would not go. Obloquy and slander had been the constant weapons of warfare in the hands of the enemies of Universalism, and foremost amongst these had stood Mr. Bentley. He had suffered no occasion to pass, that offered itself for abusing and misrepresenting the Universalists, and this seemed to be the only method left of reaching him, and, if possible, of putting to such false and slanderous treatment. He still maintained that the article was substantially correct; if any portions of it were incorrect, as for example, where it is stated that Mr. Orcutt had never believed the doctrine of Universalism, he was very ready to retract; in saying, moreover, that Mr. Orcutt was 'a poor intemperate fellow,' he rather regretted than otherwise that the expression had been made, for even if true, that was not the place to have made it. This acknowledgement he had made to Mr. Orcutt himself, when the latter had furnished him with the following certificate, which he would now read in proof of the general correctness of the article as published:

'Rev. Mr. WILLIAMS,—As much inquiry has been made, since my conversion, respecting my former religious views, I hereby certify that I have said, and still do say, that I was not a prac-

tical Universalist. I stated to Mr. Bentley and others, that I professed the doctrine for the last ten years, but at times had doubts as to its truth. I have given Mr. Bentley a certificate to that effect. But I have stated, and hereby repeat the statement, that I was not a practical and experimental Universalist. I did not think myself worthy of the name, and had no desire to do injury to any sect. I bless God that he has *now* awakened me to the subject of religion, and wrought a good work in my heart. I have no enmity against any Christians; and regret much that my conversion should be the occasion for any dispute. ASA ORCUTT.'

Such are inthe main the circumstanees connected with this unhappy and exciting controversy—a controversy that has arisen, as will be perceived, simply from an act of indiscreet zeal and from a desire of building up one Church by pulling down another.

It may strike many minds, however, as rather singular, not to say unjust, that Mr. Williams should have been refused a hearing by the pastor of the Baptist Church, when he had suffered Mr. Bentley to proceed and make such public, and, for aught we know, unfounded charges against the former. The reason that Mr. Williams was of another congregation, and 'did not belong there,' will certainly not be urged for this refusal; for Mr. Bentley, be it remembered, on the same grounds could not and *should not* have been permitted to address the congregation on the subject and in the manner he did. It is said, and we doubt not truly, that Mr. Clark was applied to by Mr. Bentley, for the privilege to read an extract or two from some paper (perhaps mentioning the name of the paper, but of that we are not sure,)to be accompanied by a few remarks, in all to occupy about three minutes; and that hardly understanding the nature of the application, or at all events, his attention being occupied at the time, he gave his consent; but that had he known the tenor of what was about to be said, he would not for any consideration have consented to the request. This is undoubtedly true. It corresponds with the opinion we entertain of this gentleman and with the high Christian character he sustains in this community.—We presume that no individual more deeply regrets the course which events have taken than himself; and in this feeling we think we may also include the entire church under his pastoral care. But it is also said, and we think very justly, that it was wrong to have suffered Mr. Bentley to proceed after the nature of his remarks had become apparent; he should then have been stopped; and if it was deemed proper to permit him, notwithstanding, to proceed to the end, then, in consideration of the grave and weighty charges made by him in reference to Mr. Williams, the latter gentleman should have been permitted to make a short explanation, which was all he asked for. In objection to this it is said, that it was desirable to put an end to the matter somewhere, and no opportunity occurred until Mr. Bentley had closed, when it was thought advisable to stop all further remark upon the subject.

Far wiser, however, would it have been to have kept the whole matter away from the meeting.—It was not needed there; it was even unnecessary for Mr. Stuart to have gone beyond his duty as a minister, in preaching against what he deemed to be a false doctrine, and spoken in disreputable terms of Universalists themselves as a body.—Perfection is the characteristical mark of no church. In short, it is to be deeply regretted that that divine grace—CHARITY—the bond of christian love and christian affection—a grace, we may add, so indispensible to the promotion of peace and good will among men—should ever be lost sight of and swallowed up in the stronger desire of gaining proselytes to this or that particular religious Society, party or creed.

M'Lean Asylum for the Insane.

This institution was founded in 1816. It is located on a promontory in Charlestown (now Somerville) well known in the revolution as 'Cobble Hill.' The noble donation of John M'Lean, Esq. in 1821, was the cause of the institution receiving its name. Other donations have been added. We visited it, in company with a few friends, one day week before last. The accomplished Superintendent, Dr. Bell, in person attended us through the different wards. Our visit certainly made a very favorable impression upon us. We should not have imagined that it was possible to make men bereft of their reason so orderly and comfortable as the inmates of this institution seemed to be — We do not suppose that we saw all the subjects; but those we did see, seemed as comfortable as persons could be who are insane. The rooms and galleries are warm, neat, well ventilated, secure,—every thing has the appearance of being most benevolently and carefully overlooked.—Every thing that combined wisdom and kindness can do, we believe is done to make the unfortunate subjects as happy as their misfortunes will allow. The most of, for aught we know, *the whole*, have the unrestrained use of their limbs.—They can lie, or sit, walk, or run, gambol with quoits, play at various games, read or write, and in fine do any thing. They have every enjoyment, except that of going abroad, and this they often do under the guidance of a keeper. In our judgment, this Institution, and that also at Worcester, are among the most useful and benevolent institutions of the State. They are an honor to the Commonwealth. And we must express the conviction, that there are a sufficient number of insane unprovided for, to require two more such institutions in other parts of the State.

Universalism a Primitive Doctrine.

'Universalism the doctrine of the Primitive Christian Church; a Discourse delivered in the Universalist Church, Albany, N. Y. on the evening of the 5th Sunday in Jan. 1843. By S. R. Smith. Published by request of the congregation.'

The text is Acts ii. 42: 'And they *continued* steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.'—The object of the discourse is to show, as announced in the title, that Universalism was the doctrine of the primitive church. The speaker had shown, in a previous discourse, what were the opinions of the apostles. He takes up in the sermon before us, the opinion of the Orthodox portion of the Church in the second century—he refers to the eminent men who were the immediate successors of the apostles; and he asserts that there is not a single decided expression of the doctrine of endless misery that has come down to us from the second century. As an eminent defender of the doctrine of universal restitution he refers to Clemens Alexandrinus, and he affirms that the Church was in his time a UNIVERSALIST CHURCH. Origen, the great theologian, the undoubted Universalist, is also referred to, he who may be considered to have been the great light of the Church during his life time. Tertullian of the Latin Church is referred to as *the first* who asserted that the misery of the wicked shall be equal in duration with the happiness of the righteous. These facts, with many others of a similar import, are contained in the discourse, abridged from the Ancient History of Universalism, by Rev. H. Ballou, 2d. We shall take the liberty, the author making no objection, to present copious extracts from this discourse quite soon in our columns.

The article on 1 Thess. v. which was promised this week, is in type, and will be published next week.

Agent in Nashua, N. H.

We have received a letter from Br. George E. Burke, in which he states, that he shall be compelled to be absent so much from Nashua during the Spring and Summer, that it will be expedient for him to surrender the Agency of the Trumpet.

Br. Charles T. Gill is requested to act in place of Br. Burke. Will Br. Gill please make such inquiries of Br. B. and arrangements as will enable him go on with the business without delay.

Br. L. Hussey, formerly of Boxton, Me., wishes now to be addressed at South West Bend, Me.

General Intelligence.

The House of Representatives, by a very decisive vote of 73 to 204, have voted, to have no action upon the matter of the destruction of the Ursurline Convent. A re-consideration of this vote was moved, but lost. They would not even adopt an order of inquiry into the subject. The matter, as brought up by the committee, was only an order providing for the appointment of a committee to sit during the recess, to inquire into the circumstances, the loss, &c., attending the destruction of the Convent.

A very brilliant Comet is now visible in the western sky. It has been noticed at noon, near the sun, and may be seen until about 8 o'clock in the evening, the most favorable time for observation is about a quarter past 7.

At the recent sale of the valuable library of the late Dr. Thaddeus Mason Harris, in Boston, a copy of Eliot's Bible was sold to Mr. Winthrop for thirty-nine dollars.

Death by Drowning. We learn from the Mail that Mr. Daniel C. Lombard, the teacher of a school at Point Shirley, in Chelsea, attempted to cross the ice between Chelsea and East Boston last evening, and broke through when within a few feet of the shore, and was drowned. The body was recovered a few hours after. He has left a wife and three children.

Lot of Land on the corner of Bowdoin and Beacon Streets. It will be recollected by our readers, that there is a large lot of vacant land on the corner of the above streets. It was originally in the possession of the Bowdoin family, and by the terms of a will of a member of that family, the corporation of Bowdoin College, Brunswick, Me., have laid claims to the land. President Woods, of that Institution, has been in the city during the entire winter vacation, attending to it, and has secured the services of some of the best lawyers in the country to prosecute the claims of the corporation. We understand there is an opposing claim out of the property, but if our information is correct, he stands but little chance of establishing the validity of his claim. He also has secured eminent legal talent. The treasurer of the College, Joseph McKeen, is now in the city, has taken possession of the land, and within the past few days, put up a new fence round it. If the college should secure a legal possession of this property, it will be quite a windfall to them, and will not a little aid their exhausted treasury. It is very valuable, and without doubt their rights to the same will be strongly and closely contested.—*Merc. Jour.*

Mechanic Apprentices' Library. At the semi-annual meeting of this association, held on Tuesday evening last, the following young gentlemen were elected officers for the ensuing term:

Robert W. Emmons, President.
James S. Lewis Jr., Vice President.
Frederick H. King, Treasurer.
L. F. Chubbuck, Recording Secretary.
J. M. Herring, Corresponding Secretary.
C. C. Johnson, 1st Librarian; S. A. Bragg, 2nd do; Wm. Madigan, Assistant Librarian.
Directors: Thomas Dewhurst, J. W. Yerrington, I. H. Wilson, C. E. Abbott, John F. Randall.—*Transcript.*

Cold Weather. It appears by a note to the Meteorological Register of the Salem Observer, that the average of the last three winter months has been five degrees colder than last winter; and that the month of February of this year has been colder than the month of February for the last sixteen years, excepting 1836 and 1838.

Robbery. The tailor's shop of Gasper Golderman, in Congress square, was entered Friday night by means of false keys, and completely filled of every article of value. The goods taken were mostly broadcloths and vestings, valued at $1000.

Charge of murder at Sea. Complaint was made on Monday at the U. S. Marshal's office, New York, by some of the crew of the brig Caroline Pratt, charging Capt. Rice, of that vessel, with Wilful Murder, in preventing assistance being furnished to one of the crew who had fallen overboard, by which he was drowned. The name of the seaman was Joseph Harvey. The complaint alleges that the circumstances occurred at sea during a clear day on the recent voyage of the vessel from Apalachicola—that the man swam, but the captain would not allow the boat to be lowered or the vessel to be hove to. The captain was arrested.

The Other Side. We are glad to learn, (says the Boston Bee,) that Millerism is likely to do some good as well as evil. An old lady at the west part of the city, a believer, is dispensing liberally from a large property, to all the poor she can find. Her deeds are doubly charitable this severe cold weather.

Catholic College at Worcester. The Worcester Palladium says: Preparations have been made for the erection of a Catholic College in this town, on 'Mount St. James,' about two miles south of the village, near the school which has been sometime in operation. A large building is to be erected the coming season.

Presence of Mind. During the fire in Eutaw street, on Monday evening, 20th ult. there was an exhibition of that quality called presence of mind which was never more seasonably displayed. Mr. Jesse S. Hunt, member of the Washington hose company, ascended a ladder to a room in the third story in order to assist one of the female residents in securing some of her property. The ladder was soon after removed to another point, the firemen below not knowing that any person was above. When it was deemed necessary to retreat, he stepped to the stairway, but found no means of descent. In the confusion he could make no one hear. The idea of self preservation suggested the plan of making an opening through the floor, which by the aid of an axe he did with a resolute fireman's expedition. This being done the lady was first lowered, and landed in safety on the next floor; and he himself soon followed —tight glad that a happy thought had saved them both.—*Baltimore Sun.*

The recent Disaster at Cincinnati. On account of the mournful calamity at Cincinnati on Sunday, business was generally suspended on Monday throughout the city. The Chronicle of Monday afternoon says: In consequence of the deep feeling excited by the recent dispensation of Divine Providence, the City Council met last evening, and requested the Mayor to issue his proclamation requesting the places of business to be closed today. Accordingly this morning the Mayor issued his proclamation to that effect, and that the citizens should attend the funeral of the deceased, as they might occur, thus paying the last tribute of respect to their memory.

During Saturday night, throughout Sunday, and all day Monday, the citizens were busily engaged in removing the ruins, fearing that other bodies might be discovered beneath them. None were found. All the wounded were doing well on Monday night, and none were missing or inquired for at the ruins.

Reformation. The vast rum distillery belonging to Joseph Cram, Esq., in New York, has been closed for some months, and the vast warehouse is now being converted into dwelling houses. I was originally constructed that it might be thus altered with facility. It will make about thirteen three story brick dwellings, each 25 feet front by about 60 feet deep.

A Terrible Story. Seduction—Insanity—Death. Something more than a year ago, a man by the name of Lefevre, came to the neighborhood of Wysox, as a Presbyterian preacher.—What evidences he adduced of his good standing, we know not. Yet we presume he must have exhibited credentials, either genuine or forged, as he was retained as pastor of the church at that place. After having officiated for several months information was received here of his previous bad conduct and expulsion from the church somewhere in the Eastern States, and also that he was a married man. He here represented himself as a single man, and paid some informal attention to some of the respectable ladies of the place.

Upon the reception of this news, we believe he was dismissed from the church, or at least silenced as a preacher, yet strange to say, many respectable persons, both male and female, disbelieved all the evidence of his former bad conduct —gave him their confidence, and manifested a constant, unwavering, though misplaced fellowship for him until the recent developement of his villany. Among the familes who continued to receive his visits, was that of Moses Woodburn, who, with his wife, and an only daughter, a lovely girl of 21 or 22 years of age, had all been converted under his preaching, and united with his church. While he thus contrived to retain the entire confidence of Mr. Woodburn's family, he was, serpent-like, entwining his folds around the daughter, and strange as it may seem, she fell a victim to his seductive arts, entirely unsuspected by either her father or mother. On Saturday last, she gave birth to a child, which is still living. When the information was conveyed to Mr. Woodburn, who was lying ill in another part of the house, he groaned aloud—placed his hands upon his breast, and *expired in a few minutes.*—This sudden and awful multiplication of sorrow was too much to be borne by the mother of the deluded and ruined girl, and the wife of the dying husband—reason was dethroned, and the mother became a *maniac!*

The explosion of such a horrid scheme of villainy, rendered more awful by having been planned and perpetrated by one who assumed the livery of heaven, fell like a shock upon the community. The villain who had caused it was arrested, and safely lodged in jail, where he must remain till May Court, when he will probably be tried for several offences, one of which, we understand, is that of administering nostrums to his victim, in order to procure abortion.

P S. We have since learned that the young woman has become partially deranged.—*Bradford Reporter.*

Strange Cause of a Leak. The schr. Driver of this port, on her late trip to Mobile, was found to be in a leaky condition, and was with much difficulty kept up until the termination of her voyage. When overhauled for the purpose of being repaired, a large stone was found between her timbers, which by its roling had worn through several planks, and nearly through the copper, on her bottom.—*Phil. American.*

Indemnity for Mob Violence. The Supreme Court of Pennsylvania, has awarded to the congregation of the African Presbyterian Church, destroyed by a mob in August last, $5,650, in a suit brought against the county of Philadelphia.

Shipwreck and Loss of three Lives. We learn from the Plymouth Rock, that schooner Robin Hood, (of Annapolis, Nova Scotia,) Bewster, from St. John, N. B. for this port, cargo laths, went ashore on Salter's beach, Duxbury, about 1 1-2 miles from Plymouth Light, eve of 7th inst. about 8 o'clock and became a total wreck. Her crew consisted of seven persons, of whom three were lost. Part of the cargo was saved. The bodies of the persons drowned had been found, and taken to Plymouth for interment.

Horrid. At New Orleans, on the 23d ult., a police officer received information which induced him to search a house in St. Anne street, where in he found a chest in which a child about six years old had been locked up, for six or seven days, for the avowed purpose of starving it to death. The poor child, it was thought, would survive.

A very distressing case of fire occurred at the house of Richard McDonell, in Middlesex county, N. J., about 7 miles from New Brunswick, on the night of the first inst. It took fire near the roof, from a stove pipe as is supposed. The family were alarmed by the cries of a son in an upper room, where the flames had reached, and had barely time to escape from the burning building in their night clothes. The unfortunate lad, however was cut off by the fire from the only window in his room, and from the stairway, and perished in the presence of his agonized parents, without the possibility of their extending any timely aid to him.

An itinerant lecturer on the science of Phrenology, calling himself Dr. Beavoort, who had been holding forth in this village, for several evenings previous to the late fire, is worthy of being branded publicly, as an arrant and pitiful knave. After getting up a mock benevolent concert for the benefit of Mrs. Voller, a widow of great worth and slender means, with a large family of children depending on her for support, and whose dwelling was consumed by the flames of the late fire, it was discovered that he had entered the same house of this poor widow, on the night of the fire, and purloined therefrom a watch of small value which he found there. This he pocketed, and after staying in our village several days, absconded with it in his possession. He was suspected promptly pursued and arrested. The watch was found upon him.—*Goshen (N. York) Democrat.*

Chancellor Kent's Opinion. The New York American, publishes Chancellor Kent's opinion on the question whether the Circuit or District Courts of the United States for New York can lawfully take cognizance of the Mackenzie case. The Chancellor is of opinion that they cannot lawfully, nor without great injury and injustice, take cognizance of this case.

A Fact for Farmers. Dr. Jackson in a late lecture before the Farmer's meeting, in Boston, adverted to a statement made by Johnston in his lectures on the application of chemistry and geology to agriculture, that deserves attention, viz: That a strong, luxuriant crop draws to itself the carbonic acid of the atmosphere; so that he who manures highly, draws to his field the carbonic acid from his neighbor's poor field;—making good the scripture, that to him that hath, shall be given and he shall have abundance.

A Slander Case. Zicheus Joslin, of Bridgeton, N. J., recovered Judgment against a man named Benjamin Williams for $2000 damages laid in a suit brought for slander. Williams had asserted that Joslin had 'murdered a pedlar,' and the Court, without much hesitation, rendered a verdict for the full amount of damages brought.

A most melancholy Circumstance. On Thursday last, the wife of Joel Evans, a respectable grocer of North-third street, died after a short illness. Notice was given, and preperations were made for her interment on Saturday. At an early hour on Friday Mr. Evans was out giving some directions relating to the funeral and was suddenly seized with an apoplectic fit, and remained insensible up to five o'clock on Saturday morning, when he expired. The husband and wife will both be interred in the same grave.—*N. Y. Cour. and Enquirer.*

Odd Fellows. This order is rapidly growing in numbers and influence every where. The N. Y. Aurora says, its increase has been remarkable, and the institution is assuming an importance, which must soon attract no small degree of public notice. Its character is purely benevolent; and if it be kept rigidly to its legitimate design, it will accomplish a vast amount of good, especially for the hardy and industrious classes, whose steady toil cannot, as a general thing, gather more than sufficient for the every day necessities of their families. By the rules of this order, the calamity of ill health, when it falls upon the hard working man, is lightened of much of its load, by yielding to him enough of means for urgent needs and the kind aid and solace of his brethren; and the comforting assurance that in case of death his children have secured to them a good, substantial education.—*Bulletin.*

Touching Incident. We witnessed an incident yesterday afternoon, of a most noble and benevolent character. A little girl about seven years of age, was sitting at the corner of Washington and State streets, upon a small pine box, with a basket by her side, containing some half dozen apples, which she was patiently waiting to sell, though her little form trembled from head to foot with the cold, which was most severe. At the moment the little half clad object met our eye, a boy not more than eight years old, dressed in the richest style of the day, even to an unusual extent, stopped before her, and taking a large rich kerchief from his own neck, tied it snugly about hers, and tripped away before we could recall him. We should like to know the generous little fellow's name, that we might publish it. The letters H. F. were wrought on the kerchief. Bestowing a trifle on the little girl, we saw her on her way home. Let this child's charity prove an example to those who are older.—*Bay State Democrat.*

The Opal Button. Mr. Robinson of Attleboro' has just invented a new and beautiful button for gentlemen's coats. It is called the Opal Button, and is thus described by the Courier. With a perfectly smooth face it exhibits in the light of the sun, or by candle light, all the variegated colors of the rainbow, and the different changes and glitter of the diamond and other precious stones. In a brilliantly lighted room a coat with such buttons would exhibit something like a kaleidescope. It is in fact the most like the gem from which it is named, of any thing that can be manufactured, and is a fair sample of Yankee ingenuity. Mr. Willard Robinson has been, for nearly two years, engaged in getting up the new invention by which such changes of light and shade and color can be produced, and he has succeeded beyond his most ardent wishes. The secret is known only to himself, and will undoubtedly prove invaluable. The button is necessarily so costly that it will not, for some time, be used except upon the most fashionable and expensive coats.

Romance in Real Life. The Bridgeton (N. J.) Chronicle says, that Mrs. Sarah Smith, who died in that place on the 28th ult., was a lineal descendant of the Royal family of Sweden. Her great-great-grandmother Elizabeth, in the turbulous times of that kingdom, was compelled to flee from her native country when she was sixteen years old. She was concealed in a hogshead on board of a ship at Stockholm, for some time, before the vessel sailed for America. She brought many valuable treasures with her across the water, which were also concealed on board the ship; but after the vessel sailed over the Atlantic she was wrecked on the Jersey shore. This lady, with a few of the crew, barely saved their lives. In her destitute condition, on the shore of a vast wilderness, as New Jersey then was, she fell in with a hunter by the name of Garrison; their acquaintance grew into intimacy and ripened into love. She married him, and by him had ten children. It is said that her youngest son, William, was born when she was in her fifty-fifth year.—She died in the ninety-fifth year of her age. She has a grandson now living at Bridgeton, who was brought up by her until he was about nine years of age, to whom she related this narrative, and many of her interesting adventures. This gentleman computes his grandmother's descendants in the country at more than one thousand.

Fire. The dwelling house of Dr. Israel Herrick, in Lyndborough, N. H., was destroyed by fire 3d inst. The fire was discovered at about 3 o'clock, A. M., and had then made such progress that the family were barely able to escape; they saved nothing but a few articles of apparel and bed clothes. Loss from six to eight hundred dollars. Insurance at the Hillsborough Mutual office for $350. The fire originated undoubtedly from ashes put away in a wooden vessel.—*Amherst Cabinet.*

The City Council of Cincinnati, on Wednesday, very generously appropriated the sum of $2,625 in aid of those who suffered by the late disastrous fire in that city. The donation is as proper as it is liberal.

An Old Subscriber. We had a call yesterday, from a gentleman from Granby, 92 years of age, who stated that he had been a subscriber to the Courant *for seventy years!* We have frequently had occasion to allude to old subscribers to our paper, but we doubt whether there are any living who have taken it for so long a time as the gentleman above referred to.—*Hartford Courant.*

Remarkable Health. There has been but one death in Portsmouth, N. H., for three weeks.—The usual average is about three a week.

Jacob Barker, now a praticing lawyer in New Orleans, appeared in his own defence in a suit on the 19th, and obtained a verdict after a long personal address to the Jury, which appears to have made also a vivid impression on a numerous audidory. In reciting the chequered history of his life—his unrivalled commercial enterprise—that the canvass of his ships had whitened every sea, and that the svangled banner of his country had floated from the mast-heads of his ships in every clime—his aid in procuring a loan of $500,000 for the government during the last war, &c.—he said he came to New Orleans poor, and in debt; that he had since made a great deal of money, and spent it in the support of his family and the payment of debts outstanding in New York; that all these debts were now settled, as was proved; and that he owed nothing in the world at present but one amount (on a note, he believed) of about $1000. The tropic says, this vindication of his reputation for benevolence and veracity was nobly and exceedingly eloquent, and fully sustained by the evidence.'

A noble Boy. About a fortnight since, as two lads, one aged thirteen, and the other 11, sons of Edward Godfrey, of West Point, were skating upon the Hudson, the eldest, in passing over a place where the ice was thin, broke through and sunk. He rose to the surface, and struggled with the ice, which broke with him for two or three rods. As soon as the younger lad, who had glided a distance down the river, saw the condition his brother was in, he hastened to his rescue, and with much presence of mind called out, 'Don't be afraid, Bub, I'll get you out.'—He skated as near as it was prudent to do, then stripping off his little overcoat, and taking it by the end of the sleeve, he lay down upon the ice and swung it out to his brother, who caught hold of it and was drawn safely out. Young as the lad is, he has saved two boys from a watery grave; one about a year since. Such acts of coolness and brotherly kindness should not go unnoticed. If any son of one of 'nature's noblemen' merits a place in the West Point Academy, this same little Joseph Godfrey is entitled to it.—*N. Y. Jour. of Com.*

BRIGHTON MARKET---March 13, 1843.

From the Daily Advertiser.

AT MARKET—475 Beef Cattle, 600 Sheep, 200 Swine. 120 Beef Cattle and 200 Sheep unsold.

PRICES—Beef Cattle—We quote to correspond with last week, viz—extra at $4,83 a 5. First quality, $4,50 a 4,75; second quality, $4,00 a 4,25; third quality, $3,50 a 3,75.

Sheep—We noticed lots sold from $1,50 to 4,75.

Swine—Sales were made of lots to peddle at 3 5-8 a 3 3-4c for Sows, and 4 5-8 a 4 3-4c for Barrows.—At retail from 4 to 5 1-2c.

RELIGIOUS NOTICES.

Br. J. HARRIMAN will preach in Templeton, next Sunday, 31 in March; and in Ashburnham on the 4th.

Br. J. F. DYAR will Lecture in Kingston, Mass. next Sunday evening at 6 1-2 o'clock.

Br. L. R. PAIGE will preach in Lancaster on the 4th Sunday in March.

Br. J. F. DYAR will preach in West-Haverhill a week from next Sunday.

Br. E. THOMPSON will Lecture in the Town-Hall in Brighton, a week from next Sunday evening.

Letters containing cash rec'd since our last.

R. D. Somerset, $5—P. M. Woonsocket, $1—C. H. R. Philadelphia, $2—P. M. Holmes' Hole, $3—pays to April 1, 1844—L. S. Harrison, $5—P. M. Bridgewater, $4—L. C. Mount Hawley, $5—P. M. Middleboro', $1.

Fair at Newton Upper Falls.

The Ladies of the Universalist Society at Newton Upper Falls, will hold a FAIR in that village, on the 28th, 29th, and 30th of March. The object of the Fair is to aid the Sunday School connected with the Society, in the purchase of a Library. It is to be hoped that there will be a liberal attendance of the friends of Sabbath Schools from Newton and the neighboring towns, to encourage the industrious and praiseworthy efforts of our ladies to advance the cause of religious and moral education. 6.

Middlesex Quarterly Conference.

This conference will hold its next regular session at Medford, on the second Wednesday in April next. Br. J. O. Skinner, of Framingham, will preach the occasional sermon.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Charles F. Johnson to Miss Mary E. Wheeler. Mr. Benjamin Thrasher, of Somerville, to Miss Hannah Edgecomb.

By Rev. O. A. Skinner, Mr. James A. Dupee, of Nashville, N. H. to Miss A. Elizabeth Baldwin.

In W. Cambridge, by Rev. J. C. Waldo, Mr. Thos. L. Smith to Mrs. Elizabeth L. Graham.

In Marblehead, by Rev. J. P. Atkinson, Mr. Thos. Findley to Miss Sarah M. Cann.

In Duxbury, by Rev. J. F. Dyar, Capt. Jonathan Nickerson, of Boston, to Miss Joan O. Waterman.

In Chatham, by Rev. G. Collins, Mr. William Monteath, of Albany, N. Y. to Miss Rhoda N. Mayo, of C.

DIED:

In this city, Mr. Lawrence Clifford, 67. Mr. Stephen S. Sharon, 39. Mr. Charles Thompson, 35. Mr. Joseph Smith, 97. Dr. Charles T. Hildreth, 45. Mr. Andrew P. Young, 41.

In Scituate, Mr. Job Curtis, aged 60.

In Milford, Mass. Edwin, oldest son of Mr. Hiram Hunt, aged 12 years.

In Dana, Mr. CHAS. E. AMSDEN, of Petersham, in the 30th year of his age. Mr. A. composed a hymn to be sung at his funeral, and also an address to be read on the occasion, which showed the sustaining power of Universalism over his own mind, at the near approach of death; and exhibited the excellency of that faith which is based on the great and precious promises of the gospel, and of an unwavering 'trust in the living God, who is the Saviour of all men,' and in Jesus 'the Lamb of God, that taketh away the sin of the world.' Though afflicted with that lingering disease, the consumption, he was not known to complain; but as his physical frame grew weaker, his faith grew stronger, till he sweetly fell asleep, confiding in the undying love of his Redeemer. May his bereaved companion, and numerous mourning relatives and friends find abundant consolation in the like precious faith, which sustained him through the trials of life, and gave him peace in the hour of death. G. B.

In Somerset, Mass. Feb. 20th, of consumption and lung fever, Mr. SAMUEL GIBBS, in the 49th year of his age, leaving a wife and 5 children to mourn his departure. Br. Gibbs has lived for several years a firm and decided Universalist. He was highly respected by a numerous circle of friends and acquaintances, for his honesty and goodness of soul. After his death a report was put in circulation that he renounced his faith on his death bed. But said report was proved false by the testimony of those who attended him in his dying hours. He lived and died a believer in God's Universal and efficient grace, adding another to the long list of those who have felt the sustaining influence of that faith, in the trying hour of death. The writer of this addressed a very large concourse of relatives and friends, who assembled at the house to pay the last tribute of respect to his memory. Peace to his ashes. May the mourning widow and her fatherless children, receive the consolations of the Gospel of God's love, and comfort themselves with the assurance of a happy reunion beyond the grave, where sorrow can never enter, nor death seperate them again. And may the friends and acquaintances exhibit toward them the principles of that religion, which teaches us to 'visit the widow and fatherless in their afflictions.'—Gospel Messenger.

NOW BEING EXHIBITED
At Lee's Saloon, 252 Washington-Street,
A SPLENDID EXHIBITION OF
WAX STATUARY.
EXECUTED BY MRS. PELBY.
CONSISTING OF
The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.
Also, in Cabinet size, The LAST SUPPER—The TRIAL OF CHRIST—the Miraculous Draught of Fishes, &c. In all, the Collection comprises
ONE HUNDRED FIGURES.
☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediately after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.
☞Admittance 25 cents. Children half price.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.
Boston, March 9. 3m

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:
1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.
2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.
Medford, March 1, 1843.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.
Music arranged for Cotillion Parties.
N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.
SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.
☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

BELLS, CLOCKS, ORGANS, GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.
Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.
Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.
His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufactory.
The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.
Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

ROSE OF SHARON. The ROSE OF SHARON for 1843, a beautiful manual, by writers of the Universalist denomination, edited by Mrs. S. C. Eggarton, is for sale at the Trumpet Office, 37 Cornhill, at the lowest cash prices. Ladies will please call and examine it.

PLEASE READ THIS
CIRCULAR.
T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash dealing and credit they will make more difference than [illegible]

Persons ordering Pianos of any description, and sending from $200 to [illegible] with the order, may rest assured that in all [illegible] they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in the newest one public newspaper—such as the [illegible] daily may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and [illegible] business habits, we invite them to call on us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T. GILBERT & CO.
Boston, Feb. 3, 1843.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWEST PRICES.
3m Jan 20.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.
1st LOWS. BALL & CO.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.
N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.
☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

PRACTIC

Poetry.

The Time for Reflection.

'Hard times,' is the cry, from the urchin and sire,
By the rich and the poor it is sung;
We hear it when rising, and when we retire,
As by millions its changes are rung;
The truth we confess, that a *pressure is* round us,
Which fills us with terrors and grievously wounds us.

'Hard times' form an evil which all now endure,
As our *'friends'* have all banished from sight;
And where is the *Doctor* whose science can cure
Our *gripings* by day and by night?
The truth must be told, the dark gloom hangs around us,
And the prospect ahead only serves to confound us!

But why should we murmur, and groan, and complain?
Can such conduct as this give us ease?
Far from it!—this more than twice doubles the pain;
It only *augments* the disease!
The course that true wisdom points out as the best,
Is to act our parts well, and to *time* trust the rest.

There are changes in all things belonging to earth,
And the *dark* sides must sometimes appear;
Each season of *plenty* is followed by *dearth*,
And *dense clouds* always leave the sky *clear;*
A *storm* of misfortune now spreads its clouds o'er us,
But the *tempest* will pass, and *'times' brighten before us.*

Miscellany.

Old Jeddy—There's Rest at Home.

Father M. was an intinerant of the old school; he had gathered an exhaustless fund of anecdote in his extensive wanderings.—One related at a quarterly meeting we give, as near as possible, in his own words, and with his applications.

I was preaching one Sunday afternoon in the door of a log cabin in the village of P., to a congregation which filled the house and front yard. When about half through the sermon, I observed an old negro riding alone towards the house. He dismounted, fastened his horse to a tree, and took his stand among the throng. The tears soon trickled down his furrowed cheeks, and it seemed impossible for him to repress some hearty exclamations. At the conclusion of the service he presented himself with profound reverence as my guide to Col. M.'s, nineteen miles distant. It was my next appointment, and having just arrived on the circuit, I needed some guidance. I had already preached three times and rode twenty three miles that day, and proposed to Jedediuh, or Jeddy, as he was called, to tarry till the morning; but he replied that his master, the colonel, insisted upon seeing me that evening. 'Do go, massa,' said Jeddy, 'for no massa preacher be there for *four months.*' I mounted to start, but Jeddy's horse was found too lame to return. The late rains had swept away a bridge over the only road, and rendered it necessary to take an indirect course through a boggy prairie, in order to cross the stream nearer its head. The horse had sprained one of his legs in a quicksand of this prairie, but Jeddy insisted on returning on foot.

We started into the prairie, but had not got far when I perceived that, owing to the wet state of the ground, we should not reach our destination till the next morning, at the pace of Jeddy. But, though slipping and tugging at almost every step, the good hearted negro's large eyes gleamed with delight at the thought that he had induced the 'massa preacher' to accompany him. I directed him to mount behind me; he seemed astonished at my kindness, and looked at me in silent amazement; but at last yielded to my reasonings. By a little familiarity he became quite communicative. I led him into a recital of his whole history, particularly of his Christian experience. It was related with evident sincerity and deep emotion; the tears flowed from the old man's eyes frequently, and I could not restrain my own; we wept together like children. Though jogging along in no very interesting plight, I felt that St. Paul's language was not inapplicable to us—God 'hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'

When we had passed the first nine miles, the night was falling fast, and, what was infinitely worse, we began to falter among those patches of quicksand so frequent and so dangerous in some of the western prairies. After plunging into a number of these, Jeddy dismounted, to relieve the danger by lessening the burden of the horse. We had not gone twenty rods further before the poor animal sunk above his knees in the mire, and only extricated himself by the utmost violence. Though accustomed to greater difficulties, the fatigues of the day had so affected me that I began to show less courage than the poor slave who guided me. Dismounting, I leaned wearily against my horse, and expressed a disposition to return rather than risk the perils and fatigues of the remaining distance.

'No, massa,' replied Jeddy, 'be not discouraged, there be rest at home for you.' There was something in either the tone of Jeddy's voice or my own mood of mind, which gave the expression at once a double sense. 'Yes,' I voluntarily exclaimed, 'thank God there is a home for us, Jeddy, where the weary are at rest.'

'O yes, massa,' said the old labor-worn negro as the tears started in his eyes, 'me often thinks of dat—me hopes to get dere some day.'

'There is rest at home'—the sentence gave me new energy, and has often since in many a harder trial.

We jogged along, but ever and anon were struggling in the bogs. Wearied at last we sat down on a small protuberance of the prairie, too fatigued to proceed.

'How old are you, Jeddy,' I inquired.

'Seventy-three, massa; me be getting towards dat home, massa.'

'Have you a wife, Jeddy?' 'Yes, massa; but me know not where she be; former massa love not God, and sold her far away.'—'Have you children?' 'Yes, massa.' 'And where are they?' 'All gone, too, massa, me know not where. But we all served God, massa, and hope to meet in dat home where be rest.' The tears started afresh in the old man's eyes. I could inquire no farther. My feelings overpowered me. What, thought I, are my sufferings compared with those of this poor, sorrow-stricken servant of my master?

'There is rest for us at home,' said I involuntarily, and motioned to proceed. It was very dark, the rain was falling, and my horse limped with lameness. I was compelled to lead him by the bridle the remaining ten dreary miles. Through rain, and mud, and quicksands, we plodded on, nerved against them all by the thought which ever recurred with refreshing influence to my mind, that 'there was rest for us at home.' At last the glimmer of a distant light fell upon our course. 'Dat is home, massa,' exclaimed Jeddy, with ecstasy.

So I have often thought, since then, gleams the light of hope over the valley and shadow of death to the Christian pilgrim.

I was received about midnight at the log-cabin, wet and weary, yet as an angel of God. The table had been spread with every thing good the house could afford for my refreshment. After a thousand congratulations, a prayer and a song of praise, I laid me down to rest. *Rest*, thought I; what a sweet word! Never did I feel its significance more than in the slumbers of that night, sweetened as they were by beautiful visions of that better land where 'there remaineth a *rest* for the people of God.' The phrase of my aged guide wove itself into all my dreaming thoughts, and yet with such effect as not in the least to disturb my repose. At one time I thought I was reclining my head on the breast of a seraphim, and dying—nay, it was falling asleep in Jesus—pervaded from head to foot with the most delicious sensations—a feeling of profound repose, which I never felt before or since. At another I was gliding in the air, up over the hills, down into the valleys of heaven, without touching the soil, and wrapt in an unimaginable ecstacy—an ecstasy intense, and yet strangely tranquil. At another I was sweetly sleeping under a leafy tree near one of its streams, from whose margin all varieties of flowers were bending and blushing, as if at the reflection of their own charms; and though asleep, yet it seemed that my eyes were open, drinking in all the indescribable scenery, while music, slow, sweet and subdued by distance, flowed like a soft breeze of the south over my charmed spirit, and ever and anon a cherub glided by, smiling with unspeakable love, and uttering as he past, *'rest thee, brother,'* and leaving behind him a very wake of fragrance like the odor of June roses. These were the phantasies, but how sweet were they!

I rose the next morning with the freshness of youth, greeted by the sweet and ever-varying notes of a mocking bird, which had perched on a tree over my chamber.

* * * * * * * *

Ten years had passed—years of much labor and sad changes in my history—when I had occasion to visit a much more remote frontier settlement. I preached in a log school house, to a congregation gathered from within twenty miles around. At the close of the discourse, a Mr. M. introduced himself to me as the son of my former host, Col. M. The colonel had emancipated his slaves, and during a long period of sickness was converted, and died, it was trusted, the death of the righteous. The son indulging the characteristic propensity of the family, had advanced with the frontier line, and the old colored servants, unwilling to disperse, had accompanied him, and were settled about him.—One of them he said was not expected to live from hour to hour. We went immediately to the sick man's cabin; it was surrounded by colored people, weeping like children for a father. On a bed in a corner lay the dying man. I approached to address him; his languid eye kindled, and in a moment there was a mutual recognition. It was old Jeddy.—Need I tell the effect on myself and the dying African! Leaning over the bed and taking his hand, I asked, 'Do you remember, Jeddy, the boggy prairie at ——.'

'O yes, massa; dat precious night,' he replied, gasping for breath.

'Your pilgrimage is most ended. There's rest for you at home, Jeddy.'

The old saint had not forgotten the phrase. His dying eye kindled anew, and in broken expressions he responded, 'Yes bless de Lord, massa, me most dere, me most home; me poor, old, weary servant, O very weary, but going home.' Tears of gratitude and joy expressed still more fully his thoughts. When he had nearly lost the power of speech, he continued to utter this phrase, and his last words were 'Rest—home.' He died about 11 o'clock that night, and I have no doubt that by the midnight hour he had passed through the 'everlasting gates,' and was hailed by seraphim amid the 'excellent glory.'

Often, while drooping under the fatigues and diseases of those wild regions—often, in laying my head on my saddle, to spend the night in the forest, have I recalled the phrase of Jeddy, 'There's rest at home.' There has been a spell of power in these words which no labor, no peril, has been able to dissipate.

Minister of God, wandering to and fro, without a resting place, to seek the lost sheep of the house of Israel, art thou at times weary? Dost thou long for a home and repose? Do thy little ones die in thy absence, and are their graves scattered in the land? Cheer thee brother thy home is above, and a rest remaineth for thee there.

Aged pilgrim, art thou bending over thy staff, like the patriarch 'seeking a better country;' do thy aged limbs tremble on the way? Be of good courage, the difficult heights before thee are the 'delectable mountains.' Struggle on; thou art on the threshold of thy home: there is rest for thee there.

Afflicted saint, is it thy lot not to do but to suffer the will of the Lord? Art thou weary and weak, and in pains; are weeks or months languishing before thee? 'Trust thou in the Lord forever,' for thy 'light afflictions' are 'but for a moment,' compared with the 'rest that remaineth' for thee. Suffer on, the end is at hand, when thou shalt 'enter into his rest.'—*Zion's Herald.*

Newspapers.

A newspaper is a school in a family worth ten dollars a year. Even the most barren paper brings something new. Children read or hear the contents, intelligence of the affairs of the world, and acquire useful knowledge of more importance to them in life, than a present of fifty acres of land. Parents are not aware of the vast importance of a newspaper in a family of children. We have made the remark before, and we repeat it, that take two families of children equally smart and both going to the same school, let one of them have the free use of a newspaper, and let the other be deprived of the use of it, and it would excite astonishment to mark the difference between them. Full one-half, and an important half, of education as it respects the business of the world, and the ability to rise and make one's self respectable in it—is derived from newspapers. What parent would not wish his children respectable?—Who would be willing to have his neighbors children more intelligent than his own? and yet how trifling is the sum a paper costs! It is even in these hard times absolutely contemptible in amount, and no man ever felt it, except in its beneficial consequences, who paid the subscription regularly once a year. —*Exchange Paper.*

Duke of Athol.

The estate of the present Duke of Athol, Mr, Colton informs us, 'is immense, running in one direction more than seventy miles.—On his estate there are thirty-six miles of private road for a carriage, and more than sixty miles of well made walks which are being extended every year. These roads and paths being made for pleasure, are laid through the most picturesque and romantic scenery; along the river's bank, up the glen, cut in the steep sides of the mountains and over their tops, and along the margins of the precipitous cliffs—now into the forest gloom—now opening on a boundless prospect, or some sweet vale—now bursting on a waterfall, and next along the side of a murmuring brook. The Father of the present duke, began in his lifetime, one of the most magnificent palaces in the kingdom. It is said that in the estimate cost of the edifice the single item of raising the walls and putting on the roof, together with the materials, would have been one hundred thousand pounds; about five hundred thousand dollars.'

Do you envy the possessor of all this wealth? *For more than thirty years he has been in a Lunatic Asylum of London.—Chris. Watchman.*

Odd Fellows in Great Britain.

At a recent meeting of the Society of 'Odd Fellows' in Greencock, Scotland, in aid of the Widows' and Orphans' Fund, one of the members made the following interesting speech:—'The origin of the order of Odd Fellows is of very great antiquity. It was established by the Roman Soldiers in the camp during the reign of Nero, in the year fifty-five. At that time they were called 'Fellow Citizens.' The present name was given by Titus Cæsar, in the year seventy-nine, from the singularity of their noting, and from their knowing each other by night or by day, and by their fidelity to him and their country, he not only gave them the name of Odd Fellows, but at the same time, as a pledge of friendship, presented them with a dispensation engraved on a plate of gold, bearing different emblems, such as the sun, moon, stars, the lamb, the lion, the dove and other emblems of morality.

The first account of the order being spread in other countries, is in the fifth century, when it was established in the Spanish dominions, and in the sixth century, by King Henry in Portugal, and in the twelfth century it was established in France, and afterwards by John de Neville in England, attended by five knights from France, who formed a Loyal Grand Lodge of Honor in London, which order remained until the eighteenth century, (in the reign of George the Third,) when a part of them began to form themselves into a union, and a portion of them remain up to this day. The lodges that now remain are very numerous throughout the world, and call themselves the Loyal Ancient Odd Fellows, being a portion of the original body. The Manchester unity is of more recent date, although there is no doubt of its emanating from the same source. Its first introduction into Manchester was about the year 1800, by a few individuals from the union in London, who formed themselves into a Lodge, and continued in connexion with them for some time, when some difference caused them to declare themselves *Independent*. They have kept their word—*Independent* they have been since.

They have progressed in number, in talent and respectability—and now the flag of Odd Fellowship proudly floats in many a clime, waving over the ruins of poverty and sadness. The genius of Benevolence may be seen pointing the way where sorrows may be solaced, and poverty ameliorated. Look to the increasing number in Great Britain—the United States, where it has stood the blast of twenty years and upwards—Holland, Germany, Spain, New South Wales, Gibralter, Malta, in short, from the burning rays of the Torrid zone, to the cheerless sky of the Frigid Zone, an odd fellow may find a brother who has inspired the same fraternal principles. The increase during the past year has been more than one hundred per day, (Sundays excepted.) The aggregate number is now two hundred and forty thousand. It has been calculated that if this vast body were to form a procession two and two, and a yard asunder, that the line would extend sixty-seven miles, or from Greencock to Edinburg, walking at the rate of three miles per hour, would require twenty-three hours to pass from first to last—so that ten thousand four hundred and seventy-five would pass before a standard observer per hour—and among this great and agreeable multitude, would be found admirals, generals, senators, magistrates, clergymen and gentlemen of every rank and title, and last, though not least, the humble and industrious artizan.

Such a spectacle, seen through medium of the imagination, will form some faint idea of the number, the respectability, the talent of the order, and in proof, I need only refer you to those around me. The speaker then gave a lengthened and interesting detail of the principles and government of the Order, and adverted to the same basis on which it was founded, and gave a luminous description of the working of a system in relieving the sick and the afflicted, and stated that should a brother's illness be of such a nature that he lingers long on a bed of sickness, his ailment is not reduced; and instanced a case where a brother had been ill for five years, and received the enormous sum of one hundred and fifty-one pounds two shillings and seven pence—(applause)—and that the sum of one hundred and twenty-two thousand and four hundred pounds was paid by the Order last year for the sick and distressed. (This announcement was received with great cheering.)

Nor do we confine ourselves to our own brethren in particular. In every town where Odd Fellowship has raised its head, you will find its donations to some benevolent institution; and at the general procession of the deaf and dumb in Manchester, in 1837, for the benefit of that institution, the Odd Fellows came forward with the sum of four hundred and six pounds, eighteen shillings four and a quarter pence, which caused one of the committee to exclaim; 'If contributing to the charity the handsome sum of near five hundred pounds was a symtom of Odd Fellows, I can say that I wish there might be more Odd Fellows in the world.' And what will weigh more in the opinion of the public generally is, that out of twenty thousand applications for relief to the poor-law guardians of Leeds, not one was from an Odd Fellow.'

Parental Fault Finding.

Don't be continually finding fault.—It is at times necessary to censure and to punish. But very much may be done by encouraging children when they do well. Be ever more careful to express your approbation of good conduct than disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding, on the part of its parents. And hardly any thing can exert a more injurious influence upon the disposition both of the parent and the child. There are two motives influencing human actions; hope and fear. But who would not prefer to have her child influenced to good conduct by the desire of pleasing, rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring when she sees any thing amiss, they are discouraged and unhappy. They feel that there is no use in trying to please. Their dispositions become hardened and soured by this ceaseless fretting. At last finding that, whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of a child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition, and a cheerful spirit. Your child has been during the day very pleasant and obedient. Just before putting him to sleep for the night you take his hand and say, 'My son, you have been a good boy to-day. It makes me very happy to see you so kind and obedient. God loves little children who are dutiful to their parents, and he promises to make them happy.' This approbation from his mother is to him a great reward. And when with a more than ordinary affectionate tone, you say 'Good night, my dear son,' he leaves the room with his little heart full of feeling. And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty.—*Mother at Home.*

Generous Conduct.

Some forty years ago there lived a small family not a thousand miles south of Boston, in comfortable circumstances. The father for their support relied upon the income of a very small place, and the labor of his hands. The father died, leaving a widow and a family of little children. The place belonged to the widow in her own right:—with the income of this, and occasional small loans, the widow struggled, as none but a mother can, to rear her little family. One by one, the children left the paternal roof, as they became large enough to provide for themselves; last of all, the only son went to sea, leaving his mother, now past the meridian of life, in feeble health, in possession of the homestead, which had become heavily encumbered.

Time rolled on. The mortgage, with the accumulated interest, fell into the hands of one, who had no mercy on the poor, and soon the old widow was notified she must leave the roof under which she had reared her little family, hallowed as it was, by all the associations of early life. The times were hard, and friends few, and the old lady hardly dared to breathe her sorrows and troubles to the world, yet there was one, of whose good deeds she had heard in her early days, to whose foreman she concluded she would tell the story of her wrong. She did so. He immediately informed J. W. of her case; said he to his foreman, tell the widow from me, that her estate is ample security to Mr. C., and that *she shall not be harmed*, that I will take a mortgage of her place, pay her debts, and that she may pay me when and as she pleases. This was all done, and the old lone widow was again established in a quiet home.

Several years passed, neither interest or principal was paid, and the whole transaction had become nearly forgotten in the midst of the vast monied transactions of her benevolent benefactor. When, on a sudden, there entered his counting room, in Boston, a well-dressed gentleman, of frank and open manners, who had evidently seen much of the world, and having ascertained that he stood in the presence of him, who had for many years provided a home for the old widow, the stranger bursting into tears, said, 'Sir, that poor woman you have so long befriended, is my mother; I am her only son, I have sought you to pay you your debt and many years interest, and to make such further compensation as you may be induced to receive.'

After the moment of surprise had passed, and the transaction been fully called to mind, one of the wealthiest and most useful men in the State replied: 'Sir, I am very glad to see you—if I have been of any service to your mother, I am happy for it. What I have done was no inconvenience to me, and to see you an only son, thus returned home to provide for and take care of any aged mother, gives me greater pleasure than any payment you can make me.'

The son insisted on paying the debt and *interest*, which at last the benefactor of his mother was induced to receive. Suffice it to say, the mortgage was discharged, the mother's last days made happy under her own roof, with none to molest or make her afraid.—*Boston Cultivator.*

Substitute for the Sun.

The newly invented light of M. Gaudin, on which experiments were recently made at Paris, is an improved modification of the well-known invention of Lieut. Drummond. While Drummond pours a stream of oxygen gas through the spirits of wine, upon unslacked lime, Gaudin makes use of a more ethereal kind of oxygen, which he conducts through burning essence of turpentine. The Drummond light is 1500 times stronger than that of burning gas; the Gaudin light is, we are assured by the inventor, as strong as the sun, or 30,000 times stronger than gas, and of course twenty times stronger than the Drummond.

The method by which M. Gaudin proposes to turn the new invention to use, is singularly striking. He proposes to erect in the Island of the Pont Neuf, in the middle of the Seine and centre of Paris, a lighthouse, five hundred feet high, in which is to be placed a light from a hundred thousand to a hundred million gas pipes strong, the power to be varied as the nights are light or dark. Paris will thus enjoy a sort of perpetual day, and as soon as the sun of heaven has set, the sun of the Pont Neuf will rise.—*Mechanic's Mag.*

The Sillometer.

This is an instrument designed to indicate the number of miles that a vessel gains per hour. It shows, therefore, the effect of which every alteration in the sails or trim of the ship has on its velocity. Consequently it enables vessels fitted with it to maintain the speed agreed upon in order to keep company together, and the same relative position, when owing to darkness or fog, they cannot see each other.

Experiments made at Gravesend, on board of H. M. Steamer Lightning have demonstrated the efficacy of the instrument.—*N. Y. Journal of Commerce.*

'Passing away.'

Many children—ah! and most men, too—think if they could get $5000, it would insure them a long life of earthly enjoyment. So probably thought a boy only sixteen years of age, who was a driver on the Erie Canal last summer. Well, just before the canal froze up, a relative of his died and left him $5000; and the next day after he heard the news, he was accidentally drowned while watering a horse somewhere between this city and Buffalo. The only way to enjoy life, is to 'be diligent in business, fervent in spirit;' to be content with what we have and use it in doing good. Then we may remember without regret, that—

'Tis written on the skies
Of the soft blue summer's day;
'Tis traced in sunset dyes—
Passing—passing away.'

Anecdote.

'Hallon, you man with the pail and frock!' said a British officer, as he brought his fiery steed to a stand in front of Gov. Chittenden's dwelling—'Can you inform me whether His Excellency the Governor of Vermont resides here?' 'He does,' was the response of the man, still wending his way to the pig-sty.

'Is His Excellency at home?' continued the stranger. 'Most certainly,' replied the man of the frock.

'Take my horse by the bit, then,' said the officer, 'I have business to transact with your master.' Without a second bidding, the man did as requested, and the officer alighted and made his way to the door, and gave the pannel some hearty taps with the butt of his whip—for be it known, in those days of republican simplicity, knockers and bells, like servants, were in but little use. The good dame of the house answered the summons in person; and having seated the officer and ascertained his desire to see the Governor, departed to inform her husband of the guest's arrival; but on ascertaining that the officer had made a hitching post of her husband, she immediately returned and informed the officer that the Governor was engaged in the yard, and could not well wait upon his Honor and his horse at the same time. The predicament of the officer can better be imagined than described.

The Rescued Sailor.

About a year ago, the fine ship T—— left New Orleans for Boston, with a tolerably sober crew, with the exception of one man, who was put on board by his landlord dead drunk, without clothing, bed or aught else for a winter voyage. To this same landlord he had paid $30 two or three days previous, together with $15 more when he signed the T——'s articles. The wife of the captain was to make the voyage with them, and her heart was pained as the cabin-boy told her of the destitution of the drunken sailor, and she resolved when he should become sober, that she would endeavor to save him from courses so ruinous. But for several days after they left New Orleans, the sailor was crazed with the horrors, and could neither eat nor sleep. On the eighth day out, she fancied if she could but get him to eat, he would recover his senses; so she ordered the steward to prepare him a nice bowl of gruel, and then sent the boy forward to tell the poor fellow to come and receive it. Her kindness made such an impression on his mind, that he strove to obey her, and in a few hours he ceased his ravings and slept. The next day and the next, she continued to provide him with gruel, while his shipmates thankful for the quiet thus restored to the forecastle, wondered at the interest she took in the outcast.

The weather coming on cold, the captain loaned him a jacket, and some of the crew a comforter and mittens, and thus he was enabled to perform his duty. Frequently after this, when it would be his turn at the wheel, he seemed almost bursting to tell her how grateful he felt for her kindness, but she gave him no opportunity to speak to her until one Sabbath morning, as she was distributing books from a library given to the ship by a Society in Liverpool, (which, by the way, we wish some good people would copy here,) when he came to get his book, she talked with him, pointed out the utter ruin that would shortly fall upon him unless he became a sober man, and begged him for his own sake to reform. He heard her through, thanked her for the interest she manifested, told her he had once filled an officer's birth, and promised that he would now make one more effort to raise himself. When she informed her husband of this conversation, he smiled at what he termed her folly, in supposing that the man would keep his word;—but she could not but hope he would be saved. His look of gratitude whenever she came on deck reassured her, and the books she placed in his hands gave evidence of being perused with care, and by the time they arrived in Boston, her protege had lost all the marks that point out the intemperate man.—But when once the ship was made fast, the borrowed jacket, &c., were returned to their owners, and the poor sailor prepared, with a sad heart, to go ashore with what few dollars were due to him, and most likely would have been compelled to have entered into a rum-seller's boarding house, and may be have forgotten his good intentions.

But his benefactress did not forget him, she interceded for him with the captain, got him permission to stay on board, and help unload the vessel, for he had shipped by the run; and from the captain's wardrobe he was supplied with some indispensable articles. A week wore away, and he evinced no desire to return to his cups, and then they proposed to him to sign the Pledge; he said he was willing and anxious so to do. Accordingly, when the captain and his wife found out where and when the Temperance meetings were held, he signed the Pledge, and returned again with them to their floating home.

A few days after this, they found him in a Temperance boarding house. They visited New-York, and on their return to Boston, the grateful man found them out, and gave them new cause to rejoice over his rescue, as since his signing the Pledge, he had been like thousands more, to that healing fountain opened in the house of David; and now, doubly secure, he felt strong to go out and battle with the sailor's foe.

Oh, how true it is, that woman's influence is of an all-pervading character; and wherever she is found, there should be found also a willingness to do as well as pity, to work as well as to theorize. Women of America!—begin the year 1843 in imitating the example of this lady: fasten your eye upon some individual, and determine, God being your helper, to do your part toward bringing him into the Ark that shall outride the deluging waves of intemperance.—*Organ.*

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THOMAS WHITTEMORE, Editor.

GEORGE W. BAZIN, Printer.

AGENTS.

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Moral and Religious.

Can a Universalist be a Christian

It is said, that with our faith, *we cannot be Christians.* Why? It is affirmed by an apostle—'Whosoever believeth that Jesus is the Christ, is born of God.' 1 John v. 1. No person will deny, that if an individual is 'born of God,' *he is a Christian.* We most devoutly believe that 'Jesus is the Christ.' In him centre all our hopes of salvation—around him cluster all our expectations of another life; purer, holier, and better than the present life. We believe all his instructions—we believe all that the author of the passage has said of our blessed Lord. In chapter ii. 1, 2, it is written: 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' In chap. iv. 14, it is written:—'And we have seen, and do testify, that the Father sent the Son, to be the Saviour of the world.' This we believe—and that our faith is right, is evident from chapter v. 10, 11:—'He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.' God hath prepared eternal life for all—this life is in his Son, or is given to men by that Son—and that it is for all, is evident from the fact that Jesus tasted death for every man—and all that is necessary, in order that men may receive it, is to prepare men for it, by salvation and righteousness. Now, if an individual refuses to believe that God has given him eternal life in his Son, he makes God a liar, by refusing to believe the record of this fact. But we firmly believe the record of this all-glorious truth—and the rest and joy which our faith imparts to us, is the witness within us, that we rightly believe on the Son of God. Now, so far as believing in Christ is concerned, there is no proof from the Scriptures, that we *should be denied the Christian name.*—Nay, our faith is broader and more comprehensive than that which other people cherish—for we believe that the full object for which Christ died, shall be accomplished—and as he is 'the ransom for all, to be testified in due time,' so he will 'see of the travail of his soul and be satisfied.' There can be no failure of the object of his mission. So we believe—so we preach—and so we trust in God and the Saviour.

On what other grounds can we be denied the Christian name? This leads us to inquire what besides this, composes the Christian character. On this point, the Scriptures must be our guide—for there is our light and direction. Our Saviour said to his followers: 'By this shall all men know that ye are my disciples, if ye have love one to another.'—John xiii. 35. Again he said to them: 'Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples.....If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.' John xv. 8, 10. Again he said:—'He that hath my commandments, and keepeth them, he it is that loveth me.' John xiv. 21. And it is a rule clearly laid down in the Scriptures, that in judging of men as the disciples of Christ, we must judge them by their *works.* Jesus said that false prophets should be known by their *fruits.* As the apostle said:—'Doth a fountain send forth at the same place, sweet water and bitter? Can a fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation, his works with meekness of wisdom.' James iii. 11—13. If we pluck fruit from a tree, and find it bitter and unpleasant to the taste, we correctly decide that the tree is bad—if we pluck fruit from another tree, and find the fruit pleasant and desirable to the taste, we also judge correctly, that the tree is good. No evil tree produces good fruit—no good tree produces bad fruit. So no man, whose passions are ungoverned, whose spirit is revengeful, and whose conduct is sinful, is a disciple of Christ, or a Christian. But he, who to his faith in Christ, adds holiness, righteousness, virtue, is a disciple of the Saviour. Thus we see, that to be born of God, to be a disciple of Christ, or to be a Christian, we must love one another, and obey the commandments of God. And *actions* form the rule of judgment—for this is a certain rule—one which cannot be mistaken—and one which speaks truly.

But in these days, we have a different test. Now, it is faith—belief in a *particular creed*—it is not so much an exact attention to the conduct; a perfect conformity of the life to the requirements of the Saviour; and the exercise of a piety which breathes good will and kindness; as it is zeal for a sect; the reception of certain articles of faith, which fallible men have pronounced divine. Have these requisites, and then persons are esteemed Christians. But if other persons see fit to reject creeds altogether, and to rely solely on the Bible for their faith, then they are denounced as anti-christians, no matter how pure their conduct, how strong their benevolence, nor how admirable their example.

Not so in the days of the Saviour—virtuous lives were the test in deciding the sincerity of Christian profession. The reason of this is obvious. An individual may profess to be a Christian, and yet be corrupt at heart, having assumed that profession, in order to carry out schemes of wickedness with greater impunity and success. But when an individual professes to be a Christian, and when his actions correspond with his profession, and in labors of love, mercy, and virtue, he shows that he has been taught in the school of his master, then there can be no doubt of the truth or reality of that person's being a Christian.

Now, if our lives correspond to this test, there can be no reason for denying us the Christian name. That there are some in the denomination, who do not live up to their profession, we readily admit—that we are all imperfect, we as readily admit. But if we are to be judged by this, as undeserving of the Christian name, what will become of other sects, if they are tried in the same way?—For where is the sect that is not made up of fallible human nature, and which has not members whose conduct is any thing but that which belongs to the Christian. We claim to make the instructions of our Lord, the guide of our lives; and if we strive to obey them, though we may sometimes fail in some parts of our duty, yet we may claim to be followers of Jesus.

But still, notwithstanding all this, they will continue to deny us the Christian name. So be it. We thank God that we can appeal to higher authority than that of man. If men had power, their passions and prejudices would fill earth and heaven with gloom.—They denounce others, who differ from them, with endless wo; but well is it for us, that supreme power rests in a higher and wiser source. Men can talk—but their jurisdiction extends not into the spiritual world—there they have not the prerogative of executing the woes which they pronounce on their fellow beings in this life. And praise be to Him who, like a kind and vigilant Father, watches over us all, the spirit which gives utterance to denunciation, will be thrown off with the flesh which clogs the soul, and will never be permitted to weigh down the mind when it rises into the pure air of immortal glory—it will give place to the noble disposition of the angels, who, instead of uttering words of wrath, rejoice over even one sinner that repenteth. Most precious is this admirable truth!

I said that there is higher authority to appeal to, than that of man—it is that righteous Father who judgeth justly. Men may speak of us harshly, and deny us the Christian name—but God looks at the motives and conduct, and if they are right, that person receives his blessing, no matter what may be the name of his sect. Hence, when the prophet Samuel was sent to anoint one of the sons of Jesse, as king, in place of Saul, God said to him:—'Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but *the Lord looketh on the heart.*' 1 Sam. xvi. 7. Hence, it is true now, as it was, when Hagar, in the time of Abraham, said in the wilderness, '*Thou God seest me.*' He cannot be mistaken. And if we truly believe that Jesus is the Christ—if we trust in him for salvation—if we strive to conform our lives to the great principles of the gospel—if we cherish that love which the gospel inspires—he knows that we are born of him, and by faith and virtue, have entered into the kingdom of heaven. Nor can aught which men can say, deprive us of justification in his sight—for, as he has declared that he will *recompense the righteous in the earth,* so shall we find his word true.

This is the course we should pursue—and in time, it will live down all opposition, and deprive prejudice of its venomous sting; when people will judge us, not simply by our *faith,* but by our *conduct.* For in the practice of the great requirement, 'do justly, love mercy, and walk humbly with thy God,' there is a divine power which will overcome the Satan of narrow feelings, of unjust slander, and compel people to observe the pure charity which emanated from God.—*Mag. & Adv.*

(ORIGINAL.)

Explanation.

Rev. T. Whittemore,—Brother Editor,—I find that several of your papers (or *our* papers, as they may be termed, for they are Universalist papers,) are out upon me on account of an advertisement which appeared in the first number of my paper, ('Messenger of Glad Tidings') containing a notice of the committal to jail of a runaway negro. Now the fact of the case in relation to that matter, is simply this. I have no printing office of my own, but get my paper printed at another office, at which a political paper called the 'Alabama Times,' is published, to which the advertisement to which exception has been taken belonged. The date of the advertisement (October) shows it was an old one, whereas my paper was not started until January. It was merely put in by the printer to fill out a space, without any advantage to me. I knew nothing of it until it appeared on the proof sheet, when I pointed it out to the printer, and positively objected to its going into the paper; so that its retention was against my positive orders. Also, I am represented in the 'Christian Freeman and Family Visitor,' of returning a pamphlet from Lafayette, sent me from Br. Allen in the Summer of 1841, with the following superscription, 'We have heard of men making fortunes by attending to their own business; but if you will come and preach the within doctrines here, you will be transformed into a blackleg of the blackest kind, and put you to instant death.' Signed, 'S. J. Mc.' Now to such as are acquainted with me personally, I need not defend myself against such a charge. The benevolence of my disposition is too well known, wherever I am known, to require a vindication at my hands, against expressions at which my heart would revolt. Nor can I see how any man could suppose me guilty of uttering such sentiments, when my profession and calling were taken into consideration.—Such sentiments are utterly incompatible with the spirit of Christianity—especially as understood by Universalists. I boldly assert it, that no *Universalist* could be guilty of uttering such; and I think a Universalist greatly in fault, who would lend a willing ear, to such a charge preferred against a brother Universalist—a charge which contains a contradiction within itself. Who can read that part of my inaugural, which was published in your paper, and say that the author of the declarations there made, could be the author of the note referred to? But the fact is that I was not within three hundred miles of Lafayette, Ala. during the Summer of 1841, when the superscription purports to have been addressed from that place. My correspondence with the 'Southern Universalist' of that date, will prove this, and the Universalist Almanack, prepared about that time, for 1842, if I mistake not, sets my name down as a resident of Mississippi. I never saw Br. Allen's sermon on Slavery, but the Postmaster at Lafayette confessed to me on my return, that he had received such a pamphlet, addressed to me, and that he had returned it with an insulting note on the back, signed with my initials. He has since been turned out of office for writing an insulting note to the 'Truth Teller,' and now resides in this place, and will not deny the above statements. His name is in the hands of Br. Whittemore; but as I believe that he has seen and repented of his error, I do not wish him punished any farther. So far from returning the pamphlet, or insulting Br. Allen in regard to it, I would not only have read it, but I would have given to his arguments all the weight which they deserved.

In conclusion, Br. Editor, I ask it as an act of justice that you will publish the foregoing communication, that I may be heard before the same tribunal, (the Northern people,) before which I have been arraigned and condemned: and I ask it of those papers which have arraigned and condemned me, to give publicity to this vindication. *Particularly* I do not like to lie under the charge of the authorship of the abominable note which has been ascribed to me, and I shall not think that the Northern Universalists are disposed to do me justice, if they do not afford me full opportunity of vindicating myself. Let me have a fair trial, brethren, and I refuse not to submit to the verdict. S. J. McMorris.

Wetumpka, Ala., March 1st. 1843.

(ORIGINAL.)

The Rose that all are praising.

The Rose that all are praising
Is not the rose for me,
Its beauty fades as quickly
As sunshine on the sea;
But there's a Rose in Zion's bower,
The Rose of Sharon—sweetest flower—
Blooms on th' immortal tree,
O that 's the Rose for me.

The love of worldly pleasures
Is not the love for me;
The soul needs richer treasures,
We find them, Lord, in thee.
All low enjoyments I resign,
My soul is filled with love divine;
Love endless, boundless, free,
O that 's the love for me.

The crown that worldling's covet
Is not the crown for me;
Though princes now may love it,
At last 't will worthless be.
But there's a crown for christian strife,
A fadeless crown, 'the crown of life'—
Bright through eternity,
O that 's the crown for me.

The hope of earthly glory
Is not the hope for me:
To live in song and story,
What better should I be!
But there 's a hope of endless bliss,
The hope to dwell where Jesus is,
From sin and sorrow free,
O that 's the hope for me.

T. W.

Justification.

'And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification.'—Rom. v. 15.

'The free gift is *of many offences, &c.* As this reads, it might be supposed, with a hasty perusal, that the free gift proceeded from the many offences. But the sentiment of the apostle is quite at variance with this. This gift is spoken of in the 15 h verse as 'the gift by grace,' and could not therefore come of offences. Some men say that if they believed in a free gift unto all, which would result in the justification of all, they would continue to indulge in the worst possible sins, all the days of their lives. This would be *acting* on the rule that justification proceeds from many offences. But the apostle anticipates such a plea, and promptly shows that he advocates no doctrine like it, and that those who fancy that they could act upon such a rule are not yet justified. 'What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?' Of course, those who think that the certainty of grace for them would prompt them to live in sin, as though grace proceeded out of their sins, only deceive themselves. They are not yet dead to sin—are not justified; and their boast is proof of it. The apostle, then, did not teach that the free gift comes of sin. He taught that the gift acted upon the offences—not the offences upon the gift. This is his meaning—'the free gift is unto justification of many offences.' We shall see in what sense, soon.

The apostle is not to be understood here as justifying man *in* his offences, or as furnishing any evidence of the justification of sin as such. Some men have the doctrine that they are justified by the gift of Christ's righteousness, attributed to them, in the midst of their worst sins. Many persons have the hardihood, even, to declare that the same actions which would be sinful in them *without* this imputed gift, are *by* it constituted innocent. Thus—if, without the imputed righteousness of Christ, they hate their brother man, they are then sinful; but if they possess this imputation, and by any means hate their brother, in that case their hatred is justified. This is contending for a justification of the actual existence of sin. But it is not the meaning of Paul. He never teaches that offences themselves can be justified. His doctrine is that it is the office of the free gift to produce justification, by the *removal* of the offence—by *freeing* man from sin.

The apostle confirms this position before he leaves our subject. He shows us, in the course of his argument, what he means by the justification of offences. For the same Greek root, if I mistake not, which is translated *justification,* in the passage at the head of this article, is rendered *freed,* in the 7th verse of the next chapter. 'He that is dead is *freed* from sin.' Here then, in these two passages the justification of many offences, and freedom from sin, have the same meaning.

Having described the super-abounding of divine grace, he proceeds to show that this grace is no invitation to continuance in sin. 'How shall we that are dead to sin, live any longer therein?' This kind of death he describes as follows: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but also alive unto God through Jesus Christ our Lord.' Rom. vi. 11. It was an aversion to the many offences which have crept into the world, and an earnest devotion to the principles of righteousness. Rom. vi. 12, 13. In this sense, then, 'he that is dead is *freed* (or *justified*) from sin'—that is, he is in a state of justification. This is the justification which the free gift is designed to effect. Rom. v. 12—21. The whole argument of the apostle then, seems to be this: 'The first offence resulted in condemnation. Since that time offences have greatly multiplied. But the gift is much more extensive than the offence. For the judgment was condemnation for the first offence; but it is the office of the grace of God, and the gift by grace to effect this justification so extensively as the many succeeding offences have abounded. The gift by grace is so much more than the offence, that it will free (justify) mankind from all the many offences which have followed the first one, give them an aversion to vice, and a love of holiness, in which justification they will ultimately reign in life by one Jesus Christ.—*Magazine and Advocate.*

A. B. B.

(ORIGINAL.)

A Lady's Conversion to Universalism.

To the Congregational Church in Centreville,—Respected Friends,—After a careful, and, as I think, a prayerful examination of the Scriptures, I am convinced that the doctrine I by a connexion with you profess to believe, viz. that of future rewards and punishments, or eternal damnation for a portion of the human family, is not in them taught; but that the doctrine of the final holiness and happiness of all mankind is clearly, plainly and fully set forth. Believing that all persons ought to be ready to 'give a reason for the hope that is within them,' I now respectfully submit for your consideration the following, as a *few* of the *many* reasons that have induced me to change my belief with regard to the final destiny of man, which I am unable to reconcile, and believe to be irreconcilable to the doctrine of partial salvation.

The Bible declares God to be a 'just and merciful Being;' that 'He is good to all, and that his tender mercies are over all his works.' Ps. cxlv. 9; and that 'He does not willingly afflict or grieve his children.' David speaking of Him, says 'Justice and judgment are the habitation of thy throne, mercy and truth shall go before thy face.' Ps. lxxxix. 14.—'Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his works.' Ps. lxii. 12. Now I cannot believe that eternal punishment in another world for sins committed in this, whether those sins be few or many, great or small (the punishment being the same in all cases) is 'rendering to every man according to his works.' Punishment I believe was instituted for the *good* of the punished, not of the punisher; therefore I am unable to discover what benefit any person will derive by spending an eternity in hell. As if the light of reason was not enough to teach us that eternal damnation is not 'rendering to every man according to his works;' and that we are not rewarded or punished in another world for either the good or bad deeds done in this, and that punishment was instituted for the *good* of the punished: The Bible is plain upon the subject, and expressly says, 'For by grace are ye saved, through faith; and that not of yourselves; it is the *gift* of God: not of works, lest any man should boast.' Eph. ii. 8, 9. 'Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.' Prov. xi. 31. 'There is no peace to the wicked saith my God.' 'The wicked are like a troubled sea, whose waters cannot rest.'—These passages and many others of the same nature, together with the experience of every individual, have been sufficient to convince me that punishment for sin follows its commission, and that it is meted to the sinner in this life, where and only where he can be benefitted by it; and that man can do nothing to effect his eternal salvation, but that it is 'by the grace of God he is saved.' Again: 'For God sent not his Son into the world to condemn the world, but that the world thro' him might be saved.' John iii. 17. 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world.' 1 John iv. 14. 'For, therefore, we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, *especially* of those that believe.' 1 Tim. iv. 10. Now I am unable to perceive with what propriety Christ can be called the Saviour of all men, unless all men are saved. Is he the Saviour of any more than he actually saves?—Again: 'Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one *all* things *in* Christ, both which are in heaven, and which are on earth, even *in* him.' Eph. i. 9, 10. 'As in Adam *all* die, even so *in* Christ shall *all* be made alive.' 1 Cor. xv. 22. 'Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things are become new.' 2 Cor. v. 17. 'For it pleased the Father that in him (his Son) should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.' Col. i. 19, 20. Now if *all* are to be made alive *in* Christ, and if to be *in* Christ is to be a new creature, and if Christ is to reconcile *all* things to God, as is above declared, I cannot see how any are to remain *old* creatures, or unreconciled, and be eternally damned. Christ says, 'All that the Father giveth me *shall* come to me; and him that cometh to me I will in no wise cast out. I came down from heaven not to do my own will but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day.' John vi. 37—39. Again: 'The Father loveth the Son, and hath *given all* things into his hands.' 'He hath given him (the Son) the power over *all* flesh, that he should give eternal life to as many as were given him,' clearly showing that the Father hath given *all* to him, and that all shall come to him. 'All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.' Ps. xxii. 27. 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' Isa. xlv. 23, 24. 'For this is good and acceptable in the sight of God our Saviour who will have *all* men to be saved and to come the knowledge of the truth.' 1 Tim. ii. 3. With the above facts staring me in the face, which are as a drop from the fountain, I cannot longer willingly remain connected with you; therefore I respectfully request that that connexion may now be dissolved. Respectfully yours,

Florilla A. Kelly.

Centreville, Nov. 2, 1842.

Capital Punishment.

BY MISS S. C. EDGARTON.

Oh my loved country! First among the lands!
First among the nations! *Red with shame!*
A gory sceptre dripping in thy hands,
A clot of human blood upon thy name!
My country! oh my country! shall thy fame
Go forth to unborn myriads, dyed in gore,
And history, with pen of scorn proclaim
With what a deadly guilt thy cup runs o'er—
How chains corrode thy nerves & gibbets line thy shore?

Awful the crime of murder,—*yet 'tis thine!*
Written with blood the fearful record stands—
Malice aforethought! Coolly, line by line,
The dread decree was written by thy hands.
In vain thou throwest the crime on other lands,
In vain wouldst lade meek Justice with thy guilt;
Right in the face of Heaven's sublime commands,
Thou on her altars human blood hast spilt,
And bathed the avenging sword deep to its iron hilt!

Justice abhors the gory offering laid
With sanctimonious hand upon her shrine;
And thou, my country, wilt be doubly paid,
Whatever plea thy cruel laws assign.
Crime shall rise up, and with a face supine,
Shall mock thy power, and laugh thy threats to scorn;
Murder will light her hellish fires by thine,
And social Hate, of legal Vengeance born,
Will stand *thy household god,* with reeking dagger drawn!

Oh, wash thy hands! It ill becomes a queen,
So mighty and so beautiful as thou,
To sit amid her court in robes unclean,
With Freedom's crown upon her youthful brow.
The mighty should be merciful! and bow
In angel pity to the sons of crime:
Should chasten for their profit; for the vow
Of 'blood for blood,' was written in olden time,
Ere with the creed reversed, Christ came in love sublime.

Blot from thy archives, regal one, the page
Smeared with the blood of many a human heart,
And let the spirit of this Christian age
Its law of kindness to thy code impart.
For, beautiful and honored as thou art,
The eye of love turns drooping'ly aside,
To hide, in secret shame, the tears that start
From the deep springs of wounded filial pride,
To see such guilt in one for whom our fathers died!

[*Star and Palladium.*

From the 'London Inquirer.'

Names and Titles of Christ.

'Names and Titles of the Lord Jesus Christ. By Charles Spear. Twelfth edition 8vo. Boston, 1842. John Green, 121 Newgate-street, London.'

Mr. Spear is a Universalist minister at Boston; he has brought together, with great diligence, all the names and titles which are in Scripture applied to Christ—we might almost add, or have been imagined to be so applied—amounting altogether to the number of eighty. Each of these he explains, and practically illustrates—conveying much useful comment in a popular style, accompanied by a great variety of valuable moral and devotional sentiment. That the work is adapted for general usefulness is evident from its extensive and rapid sale in America. We believe it is as yet scarcely known at this side of the Atlantic, but it would probably suit the wants of many, and be esteemed a valuable addition to our stock of practical divinity. We have no hesitation in expressing our approbation of its prevailing opinions and tendency and our hope that it will meet with a welcome among us. At the same time we have been inclined to think, in looking thro' it, that the doctrine of universal restitution is sometimes brought in where there seems no proper occasion for speaking of it. We believe Mr. Spear is right in thinking that no attempt, similar to his own, had previously been made. The titles of Christ, which could be supposed to involve controversial considerations, have been examined by writers on opposite sides of the great disputed questions; but the treatment of them, so extensively, as subjects for useful explanation and sources of practical improvement, is, we think, novel, and must have cost a good deal of labor and thought. It is doubtful to us, whether there is much advantage in collecting together expressions from the Jewish prophecies, the real reference of which, to Christ, is to say the least, very uncertain. We will not, however, seek objections, but offer a specimen, to show the author's manner of handling the subject. Each different title is made, as it were, the text to a short discourse, explanatory and practical; we shall take a part of what is found under the title 'Vine.'

'How many beautiful emblems does the Saviour employ to represent himself and the glory and beauty of his doctrine. He takes down the sun and presents it as an illustration. He feeds thousands, and then says, 'the Bread of God is he which cometh down from heaven, and giveth life to the world.' (John vi. 33.) He stands at the gushing fountain, and then says, 'Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' (John iv. 13, 14.) And the lily of the field as plucked by his hand, has the freshness of the morning and the dew upon it. Indeed the humblest fact as unfolded by him, is found to contain the most treasured truths. He drew his illustrations from every source. He threw his eye upon the animal, the vegetable and the mineral kingdoms, and all awakened at his touch, and yielded their treasures. Now we are to contemplate him under the emblem of a Vine, one of the most interesting objects in the whole vegetable world. Who has not admired the vine, with its extended branches, its tendrils sporting in the breeze, and its rich, loving clusters of fruit? In the wildness and luxuriancy of nature, it is seen stretching its way over the hills and valleys, and covering the rocks with its verdure. When assisted by the skilful hand of the culturist, it will climb its way over the humblest dwelling, or cover with its luxuriant growth the arbors of the rich.

'The subject presents itself under three different views.

'I. The Vine.

'II. The Husbandman.

'III. The Branches.

'I. The Vine. Undoubtedly we are to understand by the Vine, the doctrine which Jesus brought from heaven. Here then, at once, living clusters of the richest fruit, present themselves, and we enter, as it were, a choice vineyard, in which we know not, from the plentifulness around us, where to pluck the first fruit. Love, joy, peace, gentleness, goodness, meekness, hope, life, and immortality all grow upon 'the true Vine.' 'Let not your heart be troubled,' said the meek and lowly Son of God; 'ye believe in God believe also in me.' 'I will not leave you comfortless; my peace I give unto you.'.... 'As the Father hath loved me, so I have loved you, continue ye in my love.' 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' We have transcribed these few sayings as a slight specimen of the rich fruit that grows upon 'the true Vine.'

'We may add, that it is perrennial, and yields abundantly. We may find fruit at all seasons. Like 'the tree of life,' it 'yields every month, and the leaves are for the healing of the nations.' In the midst of the leafless trees, the decaying plants, and the fading rose, this Vine may be seen, in all its permanency and beauty, as fresh and fragrant as when first planted by the great Husbandman. This Vine was never known to fail. Age after age, the afflicted and the weary have plucked from its branches, and been refreshed. Indeed, it is one of the chief glories of 'the true Vine,' that the more frequently we pluck its fruit, the more abundantly does it yield. Like some of nature's plants, it enjoys perpetual verdure, and will grow in all climes. Let us, then, sit beneath its spreading branches, and pluck the living fruit, till we all meet in the great vineyard above, in the presence of the Husbandman, to enjoy its beauty and fragrance forever.'

We add a few paragraphs occurring under the title, 'Light of the World.'

'If the reader will turn to the first verse of the chapter where the motto is found, he will there see that 'early in the morning Jesus came again into the temple,' and that the case of the adultress was brought before him. With great wisdom and calmness he eludes the artful snare which the Jewish sanhedrim had laid for his destruction. And then with great dignity he resumes his discourse, probably availing himself of the rising sun, which was at that moment beautifully illuminating that magnificent edifice, to declare to the people, that as this luminary gave light and animation to the material world, so he, in like manner, was destined, in the counsels of Supreme Wisdom, to give light and vigor to the moral, intellectual and spiritual worlds.'

'I. Jesus did not come to create truth. He came to reveal what had been true from all eternity. No being can create truth. Man might as well attempt the creation of a God, as to think of bringing the simplest truth into being. 'She is not of created things, and is therefore exempt from their destiny. God's well-beloved daughter knows neither age nor decay. Before the work of creation began, she was with the Father of all things; and when time shall have ceased to be, she will stand before his throne, and still bask in the living light of the ineffable presence!' Jesus came to shed light on the character of God. He revealed him to the world as a Father.—Man now can repose the utmost confidence in God; for he feels that he is his best friend.—Jesus presented human duty in a clearer light than was ever seen before. A great many systems of moral philosophy have been presented to the world, but the system of Jesus excels them all. It is comprehensive, and exactly adapted to the mind. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; thou shalt love thy neighbor as thyself.' Can any thing be more excellent? These two commands of God are binding on every moral being throughout the universe, and the time can never arrive when man will cease to be amenable to them.

'II. Jesus adapted the truths which he taught to the human understanding, as natural light is adapted to the eye of man. That is, he communicated truth in such a simple and plain manner, that the lowest mind could comprehend him. His usual form was by parables, the most pleasing medium through which truth can be presented. Hence, when he taught, the multitudes thronged to hear him. Jesus 'knew what was in man,' and therefore he was well qualified to reach his heart. Truth never appeared in such a lovely form before. It won the affections, and man paid homage to the great moral Teacher sent from heaven. In a word, there was every thing so grand in doctrine, and so delightful in manner, that the people might well exclaim, 'Never man spake like this man!'

'III. The moral light of Jesus is inexhaustible. Though our earth were crowded with inhabitants, there would be natural light enough for them all. The sun was designed for the whole of our globe, and it shines alike upon the palace of the rich, and the humble cottage of the poor. So God designed this moral Light for all, and all will ultimately enjoy its beams. As the morning flower turns to receive the rays of the sun, so will the mind, in due time, turn to Jesus as the Light of the World.'

The remembered are not dead.

Some one asked Valerie, a Roman lady, why she refused to take a second husband. 'The first,' replied she, 'is only dead to others; he lives, he will always live for me.'

A soft answer turns away wrath.

The Marquis of St. Andrew solicited a small government. Louvois, who had heard some complaints against him, refused it. 'If I should serve, I know well what I would do,' replied the officer angrily. 'And what would you do?, demanded the minister in a harsh tone. 'I would rule my conduct so well, that you could find nothing in it to censure,' replied St. Andrew. Louvois was so agreeably surprised at this unexpected answer, that he granted his request.

The Trumpet and Magazine.

BOSTON, SATURDAY, MARCH 25, 1843.

Conference at Salem, Mass.

Great gathering of believers,—number from Lynn,—Universalist Meeting-House overrun,—Prayer meeting,—removal of the Conference to Mechanics' Hall, an immense room,—Reports from Societies.—Overwhelming audience in the evening,—Spirit of the laymen, &c. &c.

We took the cars at Boston, at quarter past 9 o'clock, A. M. on Wednesday of last week, for the purpose of proceeding to Salem, to attend the Conference Meeting there. Very few went down from Boston—not more than six or eight. On arriving at Breed's Station in Lynn, a crowd of 50 or 60 persons were waiting to get passage for Salem. After taking them on board, the train proceeded to the next station, and here at least three hundred were waiting for a passage. Two large cars were on the turn-out, filled to excess, and these were attached to the train, which seemed now to be loaded to their utmost capacity. But a mile or two farther on, the train stopped again, at Upper Swamscot village, to take on board some 50 or 60 more; and thus, literally crammed and overloaded, this great train went into Salem, the engine laboring in its efforts to carry the mass along. On arrival, we ran ahead about one hundred rods to look back upon the spectacle, as the crowd emerged from the car-house, and it so completely filled up the road, that one would have thought some great congregation had just broken up. The multitude proceeded at once to the Universalist Meeting-House, which was nearly filled before their arrival; and on their finding entrance, the house presented an unbroken mass of human beings, filling entries, aisles and every part. This house is unusually large, and it was thought, a few years ago, altogether too large for convenience. It has a very capacious gallery, and we think it must have contained 1500 or 2000 persons, on this occasion.

FORENOON.

The exercises were opened with an address by Br. Everett, the pastor. He bid the immense audience welcome; and trusted they would have a great and glorious meeting. He wished them to join in singing the hymn, 'From all that dwell below the skies,' in the tune of Old Hundred.—The great organ of the Church was not opened, nor was there any choir distinct from the congregation,—b ut what a chorus! what a volume of praise! Strict time was kept. It was spirit-stirring.

Br. Everett announced that the morning service would be devoted to prayer, praise and thanksgiving principally. Selections from Scriptures were then read by Br. John G. Adams.—Then prayer was offered by Br. Whittemore, of Cambridgeport; then singing, 'Far from my thoughts vain world be gone;' then prayer by Br. D. Forbes, of Newburyport; then singing,—'Burst ye emerald gates;' then a very unexceptionable, appropriate and thrilling address by a lady (Mrs. Gove); then the hymn, 'Let thy kingdom, blessed Saviour;' then prayer by Br. O. A. Skinner; to which followed the hymn, 'Lo what a glorious sight appears;' then prayer by a layman of Salem; then the hymn, 'When I can read my title clear;' then a few remarks by a Br. from Boston; then a prayer from Br. Adams, of Malden; after which came the hymn, 'Let earth and heaven agree;' and then the Benediction.—All the prayers consisted, of such thanksgivings and aspirations as might be expected to ascend from the hearts of Christians. The petition of the Saviour seemed to be the substance of all, 'Thy kingdom come, thy will be done, on earth as it is done in heaven.'

At the conclusion of this service, it was announced by Br. Everett, that it would be in vain to think of meeting in that house in the afternoon, large as it was; that the largest room in the city, viz. Mechanics' Hall, would be obtained, and that the exercises of the afternoon and evening must be held at that place. The audience separated at 12 to reassemble at Mechanics' Hall at half past 2 o'clock.

AFTERNOON.

We repaired to the place at 2 o'clock, and the Hall was then nearly full. Still the crowd came rushing on, until it filled all the pews, aisles, and recesses. Br. Everett announced, that the object in the afternoon would be to hear from the different Societies in that region,—their past history and their present spiritual state. 'Lo what a glorious sight appears,' was again sung, and it was a *glorious sight* indeed that we saw. Prayer was offered by Br. Willis of Cambridgeport. After singing again, that aged and venerable pillar of the Church, Dea. Nathaniel Frothingham, spoke of the past history and present condition of the Salem Society, and he was followed on the same subject, by Br. John Grant, jr. of the Salem Church. Br. F. F. Thayer gave an account of the Universalist Society in Gloucester, the oldest in our denomination. Br. Moses Black (layman) spoke in behalf of the First Society of our faith in Danvers; and Br. J. M. Austin in behalf of the Second Society, in that town, of which he is pastor. Truly, the Lord has bountifully blessed that people. They have had blessings and accessions until they have *not room* to receive them. And that is just the way in which God promised, by the prophet Malachi, to bless the faithful. The doings of God in the First and Second Universalist Societies in Lynn, were reported by Brs. Atwell, Souther, Story and West, all laymen; for be it known, there is no settled Universalist clergyman in Lynn at the present time. But the laymen are strong in the Lord, and in the power of his might; and thus prepared, with the earnest co-operation of their wives and daughters, they are bearing on the ark in a most triumphant manner. If there is any town in Massachusetts, in which the truth has made a great, a wide-spread and speedy triumph, it is Lynn. When Marblehead was called on, Br. Gregory, a hardy mechanic, rose; and altho' suffering under a severe cold, he did, in a moving strain, with heart-felt and heart-reaching pathos, describe the wondrous effects and triumphs of divine truth in that place. It did the soul good to hear him; he sent thrill after thrill through the vast host. He deprecated the past virulence of political zeal. 'We used to have political times,' said he, 'and they were bad enough; but now, bless God, we have *religious times*, and we are happy. Grace is conquering the sinner; it has done and is doing wonders among us.' Br. D. Forbes gave an account of the Society in Newburyport, and of the peculiar policy pursued by the enemies of Universalism in that place; and gave notice of an approaching Conference Meeting there. Br. Hildreth, (layman) of Beverly, spoke of the cause in that town; every indication he said was encouraging. At this juncture a stranger raised his voice in one of the aisles.—He was so crowded, that he could scarcely use his arms at all. He said he was a clergyman;—he had been a preacher for years among the Christian Baptists; and as he got into his address, he proved by his tone and recitative manner, that his habits of speaking had been formed among another people. We could say to him, as was said on a certain occasion to Peter, 'Thy speech betrayeth thee.' He confessed he had been brought to the knowledge of the truth; he now believed Universalism to be the doctrine of God; he believed it a holy doctrine; he rejoiced in what his eyes saw; he besought the people to open their hearts to the love of God, &c. &c.—When the excitement produced by his remarks had a little subsided, Br. Bancroft, of South-Reading, a layman, addressed us; and after him, Br. Hastings, of East Cambridge, another layman; and after him, Br. Whittemore, of Cambridgeport; and then Br. O. A. Skinner, of Boston. He referred to an expression, uttered in a boasting way by Elder Knapp, when he was preaching in that very Hall, on giving notice that he should preach against our sentiments. The Elder said he should, by that sermon, BREAK THE BACK BONE OF UNIVERSALISM. Now, said Br. Skinner, 'what do I behold! What an immense throng!' He then proceeded to speak of *the effect* of Elder Knapp's labors. He said it was *certain*, that wherever the Elder has been, he has *built up* our cause. God has invariably overruled the virulence and uncharitableness of that man, to the promotion of Universalism. We *know* this as well as we know the plainest certainties. He spoke of the effect of the Elder's labors in Boston, especially upon the Fifth Universalist Society there; and affirmed that there could be no doubt, that his labors had sent many to Mr. S's congregation. Such was the character of the meeting in the afternoon. There were other speakers in the course of the afternoon; but we cannot remember them all. At the close it was announced, that the meeting in the evening would be altogether a free meeting, and that it would commence at half past 6 o'clock.

EVENING.

Fifteen minutes before the time we were on the spot, for we dare not risk to be later, thro' fear we should not get into the Hall. There seemed to be no end to the numbers that came pressing on. The crowd came rushing in, like the accumulating waters of the flood tide.—Wave after wave rolled in and settled away, until every pew, seat, aisle, recess, nook, corner, entry, stairway, was completely filled. We were told that the Hall would contain *three thousand* persons, when filled to its utmost capacity; and if so, we are sure there were three thousand—the pentecostal number—present on that evening.

After singing from the Conference Hymns, (which had been used through the day) the hymn beginning, 'Let earth and heaven agree,' a fervent prayer was offered by Br. E. A. Eaton, of Waltham. We then sung, 'Hail, sweetest, dearest tie that binds,' after which Br. J. G. Adams took the floor. He spoke of his own people, how they had come up from hard fighting, all scarred, to enjoy spiritual life, and get the truth of God into their hearts. He spoke of *individual* religion, and urged it with much power.—After singing one verse, Br. Rust, of Boston, spoke in favor of the Communion; after him, Brs. Souther, of Lynn, Dale, of Walpole, N. H. (who was accidentally present,) Partridge, of Watertown, (clergyman,) Bancroft, of South-Reading, and West, of Lynn. Four of these were laymen. The subject of their addresses was family religion, worship in the household—at the domestic altar. They urged this as a duty, as a privilege, as a *blessing*. This subject was pressed with much power, and if we mistake not, great effect. Between all the speakers a single verse was sung, by the whole congregation.

A layman, Br. Dixey, of Marblehead, next spoke, with much power, on our duty to bring up humanity from its low estate. Then Br. Hutchins, of Medford, a layman, in favor of the family altar. He called on the young husband to establish family prayer. Many, he said, had of late been redeemed, and they now held communion with God. Br. J. M. Austin said his mind dwelt upon the contrast, between the appearance of this Hall now, and the time of the celebrated efforts to put down Universalism; and spoke of the gratitude we owe to God for the outgoings of his grace, and our obligations to live to his service.

Here Br. H. Ballou, 2d took the floor. Saint Paul, he said, had declared, that 'we can do nothing against the truth, but for the truth.' He remarked, that we need not give ourselves the slightest uneasiness in regard to the progress of truth, if we would only live up to it. Is the truth alive *in our hearts?* This is an important question. Let each one apply it to himself.

What a spectacle (said Br. Ballou) do my eyes behold,—it is almost 'a multitude which no man can number.' Let us not forget what we come here for—we come to examine our own hearts, our faith, our lives—do we *live* right?—We *must* attend to this. We must examine—we must not spare ourselves—'do be faithful with yourselves,' said he. 'If we come here for such a purpose, when we go away, God will bless us.'

Then arose Br. Hardy (layman) from Danvers. He was much interested; he has long believed in Universalism and loved it; but now he means to *live it*. He spoke in favor of the family altar.—He did not serve God from fear of hell, but we love God because he first loved us. Begin this night, said he, to live a life of love and piety.—After him, Br. Locke, of East Boston (layman), commenced to speak. He thought it was about time to hear from the other side of the house.—(He stood in the aisle, towards the opposite end of the house from the desk.) He spoke with discretion, with a strong voice and ready utterance, and his remarks received much attention. Then rose a layman, Sibley, of Salem, in the farther gallery. He was not ashamed, he said, of the gospel of Christ. His heart had been made glad that day. We see in this assembly the spirit which comes down from heaven. It was but a few short months since he had been brought in to the sweet influences of the gospel. It had been said, on a former occasion, by a boasting opponent in this Hall, that he would break the back bone of Universalism. But, said he, there was a great mistake there—Universalism *has no bones*—Universalism *is not flesh and blood*—Universalism *is purely spiritual*. Flesh and blood belong to earth; but Universalism came down from *heaven*. It can never be destroyed; it will prevail over all the earth. Here another layman arose, Br. Harris, of Marblehead. He had seen wonders in the way of conversion in that town. Formerly they had been only anti-orthodox; but now they felt the power of the gospel. After him, Br. Avery (layman), of South Reading, spoke, and proved that his heart felt a deep interest in the good cause.—Then rose our aged Br. Story, (layman) of Lynn. He had long been trying to speak, but could not get a chance. He loved to see this spectacle—it fired his soul. He addressed the young men with much effect. To him succeeded Br. Gardner, of Iowa Territory, who has been for some time in this vicinity. He could not describe the interest he had felt through the day. In the West, the Partialists congratulate themselves that Universalism is running down in New England. But look at it—look at it. He knew what kind of a report he must bear back to Iowa.—There was an uncounted multitude here; but our strength, said he, is not in *numbers;* our great strength lies in *living in the spirit of our doctrine*. Universalism will do to live by and to die by. He spoke of a recent fatal case of sickness, but heavenly resignation he had seen—a young woman on her death-bed. We have not room for his remarks here; they were *felt*. (The audience here sung one verse of the hymn of the dying spirit, 'All's well.') Br. Hastings, of East Cambridge (layman), here addressed us. He spoke of the benefit of prayer. Here we sung, 'All hail the pow'r;' and at the last word, the voice of Br. Averill (layman), of Danvers, was heard: 'What is this royal diadem?' he asked. 'How shall we crown Jesus Lord of all?' We must do it by acknowledging ourselves his subjects; by feeling that we belong to his kingdom; by living according to his precepts, and the doctrine we profess. Here Br. Strickland, of Reading, obtained the floor. 'What is it to live Universalism?' he asked, and went on to show. It was to live in prayer, to cherish confidence in God, to reverence him, and to repent of all our sins. Then there are duties we owe to our fellow-men; we must let our love flow out to *all*. Br. Atkinson, of Marblehead, followed. This was the happiest meeting he ever attended. It was a picture of heaven, of the countless host around the throne of God, who cry continually, 'Blessing, honor, &c. &c. We have not room for the remarks at length. After him, Br. Barnes (layman), of Salem. He had been a Baptist.—He felt truly happy to see such a body of believers. He was not afraid of too much zeal—of too much fire. Sometimes when we go out into the heat of the sun, in summer, it makes the head ache and the heart sick. But this was not a heat like that; it was a holy consecrating fire. He proceeded to speak of prayer. How necessary. We must pray always, that is, we must live in the spirit of prayer. He could not see how any man could live without prayer. You might as well ask him to live without food, without bread, without water, without air. Prayer is the element of the soul. After him, Br. Whittemore, of Cambridgeport, offered a few remarks, then Br. Willis, of South Reading. He spoke of the reformation that had taken place in the Universalist Society in that place. Men love more—they have more peace—Universalists love other denominations more; and, as might be expected, other denominations love them more. They had enjoyed a happy season. The Baptists said, in amazement, 'Behold *we* have been praying for a revival; and God has sent a revival to our town; but he has sent it to the Universalists.' The speaker said he himself had been a Baptist; he had tried both sides; and here was the difference,—we had all, and more than all their *joys*, but none of their *sorrows*. He spoke of the effect of this doctrine in death. He mentioned the death of a little girl (Jane Pinney,) of Stafford, Conn. He mentioned her youthful piety; her child-like confidence in God; her happy hope of heaven; her peculiarly happy death. This formed one of the most interesting points of the meeting.

Here Br. Hines (layman), of Danvers, addressed the meeting in a profitable strain; and after him, the converted clergyman, whom we have described as having spoken in the afternoon, raised his voice once more. He was in favor of christian love and union. O his soul, he said, was touched with a live coal from God's altar. He had come 50 miles to attend this meeting. The spirit of God, he said, was evidently here. He called, and said, 'My Baptist brother, don't you see the true spirit here? My Congregationalist brother, don't you see it? My Christian Baptist brother, is not the Lord in this place? Is not this the work of the Lord? You all pray for the salvation of all men. Brethren of my former choice, said he, God will answer your prayers; he will take you at your word,—and the desires of your souls will be granted unto you.'

After him spoke Br. Willis, of Cambridgeport, who related some interesting incidents of his former ministry in Salem; and then Br. Cool (layman), of Salem; and then Br. Bancroft, of South Reading, again; and after him, Br. Bennett, of North Reading. They all spoke well. Br. Everett, whose heart had been feelingly alive thro' the day, closed the speaking with a short, but very impressive address. It came like the sweet warmth of the sun after a generous rain. He thanked us all for our attendance; he had been profited; his people had been profited; and he hoped each one would bear away in his heart much good from this meeting; and he prayed that the effect of it might never be lost. We closed with the doxology, in Old Hundred, 'From all that dwell below the skies.' Such a volume of praise we never before heard. The building almost trembled with the sound; for it seemed that every person of the immense audience joined in the strain.

O what an opportunity to do good was this!—What an assembly! How seldom do we have access to so many hearts at the same time,—hearts all open to receive the treasures of grace. We might say much more, but we forbear. May God bless our Salem friends. Every house of theirs was thrown open to visitors; all were eager to obtain them. It was a happy day; one of the very happiest of our lives. The effect of it will not be confined to the city of peace. If it should be asked, what made this meeting so immensely large, we give three reasons. 1st. It was tolerable sleighing; 2d. Salem is easy of access by Railroad; and the fare was reduced about one-half, in consequence of the great numbers; and 3d, but most of all. The state of public feeling in all that vicinity.

We repaired that evening to Lynn, with our friends, in an extra train at a little before 10 o'clock, and found a quiet shelter within a family with whom before, we had not been acquainted.

For all God's mercies, may our hearts be full of praise.

No Theatricals in Churches.

A story has been going the rounds in the secular papers, that the Universalist Meeting-House in Nashua, N. H. was recently opened for the performance of a comedy entitled 'The Reformed Drunkard.' We know not where this misstatement originated; and we can scarcely find any origin for it, unless we attribute it to malice against Universalists. M. H. Smith, a clergyman now of that place (Nashua), asserts in his book, p. 253, that Universalist Churches are opened for theatrical shows and exhibitions. Perhaps some person who has read his book may have put the report into circulation to give it character and currency. Suffice it to say, the report is wholly untrue, as will be seen from the following note, which appeared in a late number of the Boston 'Bee':

Marion Street, March 17, 1843.

MR. EDITOR:—In a recent number of your paper, I saw an article headed 'Theatricals in Churches,' in which it was stated, that the comedy of the 'Reformed Drunkard' had been performed in the Universalist Church of Nashua, N. H. By a letter from Rev. L. C. Browne, Pastor of that Church, I learn that the statement was incorrect, and that the comedy was not performed in Nashua.

If you will make the necessary correction, you will greatly oblige a denomination, which would regret as much as any class of Christians, to see one of their Churches used for such a purpose.

No blame, Mr. Editor, is attached to you or any of your fraternity, for the error.

Those papers which published the statement, will confer a great favor by rectifying it.

Yours, &c. OTIS A. SKINNER.

Insanity at East-Boxford, Mass.

We regret to be called upon to announce a case of insanity at East Boxford, Mass. proceeding from a too confident belief in the doctrine of endless misery. For several weeks of late, the Partialists have been busily engaged in getting up a revival, and have consequently urged the doctrine of endless misery with more than accustomed vigor. They held *seventeen* meetings, and called in different clergymen to assist them in the work. They told the people, the Lord Jesus was passing by, perhaps for the last time; that those who did not now embrace the terms of the gospel would be lost forever; that the joys of those in heaven would be increased by the sufferings of those in hell; that persons apparently moral and amiable, if not converted, would be glad to hurl God from his throne, and they would go to hell and be damned forever. Such, in brief, were the means employed, in connexion with all the machinery of modern revivals.

On the fifth day of the meeting, one of the deacons of the Church could withstand the excitement no longer, and he became a maniac.—Our correspondent says,

It appears that on the fifth day of the meeting, the senior deacon of the Church could withstand the excitement no longer, and was soon pronounced a maniac by an eminent physician, who attributed the cause to religious excitement. An attempt was immediately made to refute the physician's assertion. But the deacon so often declared himself to be in hell, and in the company of devils, which he fancied he was emitting from his mouth and holding combat with; that the refutation could not be supported, and the believers in endless misery were constrained to say,—'He is insane.'

We believe that the above circumstance will cause the tide of feeling to move in a different current from what was first anticipated. The meetings have been discontinued, and we hope the day is not far distant when people will feel at liberty to think freely, and not suffer themselves to be duped by aristocratic teachers.

The above statements are strictly correct.

Yours truly, G. P.

It is painful indeed to record this transaction. Unfortunate man, how we pity thee! We are moved to make this publication, only to show the evil tendency of the doctrine of endless torture, and the common revival operations of the present day. As truly as that there is a God in heaven, we have no enmity to our brethren of the Orthodox faith; we love them sincerely as our fellow-beings; but they are misguided; and we verily believe that their measures are highly injurious to mankind. O may the unfortunate man, to whose case we have referred, soon be restored to soundness of mind, that he may resume his accustomed usefulness again.

Installation at Gloucester, Mass.

Br. F. F. Thayer having received a unanimous invitation to settle with the Independent Christian Society in Gloucester, will be installed in that place on Tuesday, 28th inst. at 2 o'clock, P. M. There will be Conference Meeting in the morning and evening of the same day. The sermon will be delivered by Br. O. A. Skinner. Brs. Streeter, Chapin, Fay and Everett, are expected to take part in the services. Ministering brethren and friends generally are invited to attend, and they may be assured of a cordial welcome, by the friends in this place.

Episcopal Dignity.

The 'Christian Witness,' the Episcopal journal of this city, announces the election of Rev. Hosea Ballou, 2d, of Medford, to the Board of Overseers of Harvard University, in the following terms.

HARVARD UNIVERSITY. The vacancy in the Board of Overseers, occasioned by the death of Dr. Channing, has been filled by Mr. Hosea Ballou, a Universalist preacher, of Medford, Ms.

This is from a paper which applies the terms *Rev.* and *Right Rev.* and *D. D.*, &c. &c. to its own clergy in great profusion.

New work against Universalism.

A new work against Universalism has been issued by the Methodist Book concern at Cincinnati, Ohio. It contains 312 pages, and is the production of Rev. John Power. So says the 'Star in the West.' The Methodist editor of that city says, it is the 'best antidote against Universalism within his knowledge.' Much better than the *Bible* for *such* a purpose we have no doubt. Let the book be read. Will not some person send us one? How can we obtain a copy? Br. Gurley, take the hint.

We do not desire to prejudge the matter; but if this book is like the rest of the works which have appeared against Universalism, we advise the author to apply to the Legislature of Ohio, and get his name changed, from Rev. John Power, to Rev. John *Powerless*. Universalists have nothing to fear; they are accustomed to wrestle 'against principalities, against POWERS, against the rulers of the darkness of this world, &c. &c.'

Sabbath School Conference.

The Sabbath School Conference held its regular quarterly meeting in the Universalist Chapel at East-Cambridge, on Wednesday, the 8th inst. The Council was organized by choosing Father H. BALLOU, *Moderator*, and GEO. W. PORTER, *Clerk*. The following are the resolutions that were adopted:

Resolved, That there is an intimate connection between correct religious doctrine and practice, and as early impressions are the deepest and most lasting, it should be the object of all Sabbath School Teachers to make their pupils thoroughly acquainted with the truth.

Resolved, That the institution of the Sabbath School among Universalists, was induced and demanded by the wants of our denomination; and that the success that has thus far attended it is highly gratifying to the friends of Gospel Truth, and it should be our constant endeavor to improve and perfect them.

Resolved, That the success of the Sunday School depends in a great measure on the interest which the parents of the scholars take and evince in the subject.

Resolved, That it is of great importance parents should see to it that their children get their lessons perfectly; as imperfect lessons are soon forgotten, while lessons perfectly committed are long remembered.

Resolved, That Teachers of Sabbath Schools should maintain strict order among their scholars; as disorder and noise are incompatible with advancement in virtue and knowledge.

Resolved, That it is of great importance to the Sunday School enterprize that the Quarterly Association be faithfully maintained and punctually attended.

The resolutions were after an elaborate discussion adopted.

The following vote offered by Father Ballou was unanimously passed.

Voted, That the several Superintendents of Sabbath Schools be requested to suggest to the pastors of the several churches, the propriety of using persuasions from their pulpits to induce parents to engage with more zeal in interesting their children in the Sabbath Schools.

We hope the above resolutions will be deeply pondered by all our readers; for the subject of Sunday School instruction is of high importance.

After prayer by Father Ballou, the Conference adjourned to meet at such place as may be hereafter announced on the first Wednesday in September next.

Blind Eyes being opened.

The editor of the 'Boston Recorder' is certainly getting his eyes opened. See the following which we take from his paper of last week.

Eleven insane persons have been committed to the State Hospital in Worcester for derangement, represented by their friends as resulting from attendance on the lectures of the Miller sect, and a deep interest in his theories and doctrines.—Many others have been presented, who with other religious anxieties, have had their fears excited upon this subject.—*Worcester Ægis.*

No less than *four* maniacs were brought to the hospital in this place last week, from one town, who were made insane by the Miller delusion.—*Augusta, (Me.) Banner.*

We regret to learn that the domestic concerns of several families in this city are disturbed by Millerism, that the property is being wasted, and a comfortless age insured to some, by a miserable reliance, on the part of the active members of the family, upon the assertion that the world will be destroyed next month. This strange infatuation is influencing all the conduct, and all the conversation, of the victims, and will probably result in settled insanity.—*Phil. U. S. Gaz.*

Rev. Mr. Brown, a Calvinistic Baptist clergyman, and pastor of a large and intelligent society at Portsmouth, N. H., avowed himself a convert to the Second Advent doctrines of Mr. Miller, in a sermon on Sunday, the 5th inst. to the great astonishment of his congregation. He had asked a dismission a short time since, which has been accepted.—*Watchtower.*

Does the good Deacon of the 'Recorder' think it is any worse for people to be made insane by Millerism, than by any other form of partialism? He 'feels bound' to communicate to his readers the insanity caused by Millerism; but how many cases of insanity and suicide occurred before Millerism was heard of, concerning which the Deacon was totally silent! If it is a dreadful thing for a person to be driven mad by the Miller excitement, is it not an equally dreadful thing, if done by any other form of partialism? Strange there should be thought such a difference in the two cases. Millerism does much hurt; but it is doing a little good. It is bringing the orthodox and other partialists to see the evil effects of their own past labors; and we thank God for that. It is also leading them to abandon some of their past interpretations of scripture, and to embrace the interpretations given by Universalists, which hitherto they have affected to despise. So God brings good out of evil.

Br. S. R. Smith has accepted a call to take the pastoral charge of the Universalist Society, at Buffalo, N. Y., and will remove there the first of May. May the blessing go with him.

Man's Destiny.

We find in the March number of the 'Monthly Miscellany,' a Unitarian publication of this city, an article entitled 'The Supernatural Element in the Bible.' The writer is speaking of the unsatisfactory nature of all human researches, independent of the Bible. Nothing can give us solid satisfaction but this. To whom then shall the inquirer go? He is convinced of the necessity of a revelation. He goes to the Bible. 'He hears that the everlasting silence of the sky has been broken. He hears that the will of God has been proclaimed, and the *roll of man's destiny unfolded.*' Here we stop. Is *this* Unitarianism? If so, it is a different system from what we have supposed it to be. Does Christianity, in the form of modern Unitarianism, *unfold the roll of man's destiny?* We have always been told by our Unitarian neigbors, that there is a very great uncertainty about man's destiny. The Unitarians believe in the resurrection of the dead, and the endless bliss of a part of the human race; but whether the rest of mankind shall be ultimately saved, or be sinful and miserable forever, they do not inform us. They study silence on this subject; they forbear, for some reason, to speak on this point.—They do not profess to have any fixed faith upon the question whether all men will be finally saved. This great question—greater than almost any other—shall all men become godlike and happy? they do not answer either the one way or the other. This is what makes so much of their preaching insipid — this is what leaves an aching void in the hearts of many of their hearers—it is this which makes their doctrine unsubstantial and ineffective. Unitarianism has been said to be like a statue. But it has not the completeness of a well wrought statue. It is like a statue with the head broken off. There is something—some great thing—wanting in Unitarianism. It does not give, it cannot give that fulness of joy, that the complete system of the Bible affords.

Central Universalist Society.

No little excitement has been created in this city, and especially in the above Society, on account of the presentation to the Legislature, by a portion of said Society, of a petition for the repeal of the Act changing the name of the said Society from 'Central Universalist Society to that of Bulfinch Street Society.' The main reason set forth in the petition is, that the Act was obtained by *misrepresentation*. by the then Clerk—he having set forth in his petition that the vote of said Society was *unanimous*—whereas by referring to *his own Records*, it appears that the vote was 19 for a change and 11 against it.

To give our readers at once, a view of the case, we will here insert the Records of the Clerk, which relate to the matter, and if they come to the conclusion that *no deception* was affected in this matter, we shall almost despair of ever convincing them of any thing they do not already believe. Here are the Records:

'SUNDAY AFTERNOON, FEB. 18, 1838.—The Proprietors held a quarterly meeting at the church, agreeable *to notice from the desk*, and were called to order.

'The following written motion was submitted by Deacon William Sparrell:

'*Moved*, that a committee of three be appointed to consider the propriety of applying to the legislature for an alteration in the act of incorporation of this Society SO AS TO CONFORM TO THE SENTIMENTS OF THE SOCIETY, and the *name of the Church*.

'After the discussion of the foregoing, it was voted to refer the same to the Standing Committee (instead of a committee of three) for consideration, and report at as early a day as practicable.

'A true copy from the records.

'EDWARD STEARNS,
'Clerk of Bulfinch Street Society.

'*Boston, Dec.* 11, 1841.'

'THURSDAY, MARCH 1, 1838.—The Standing Committee held their monthly meeting this evening. The motion submitted to the proprietors at their last quarterly meeting, respecting a change of name for the Society, was, as referred, called up and acted upon; when it was '*Voted*, That it be recommended to the Proprietors that it is expedient to change the name, but would leave it with them to designate.

'*Voted*, That a meeting of Proprietors shall be called, for consideration of committee's report in reference to a change of name, on the third Sunday afternoon of the present month, immediately after the afternoon service.

'A true copy from the records.

'EDWARD STEARNS,
'Clerk of Bulfinch Street Society.

'*Boston, Dec.* 10, 1841.'

'SUNDAY AFTERNOON, MARCH 18, 1838.—The proprietors held a special meeting, to consider the report to be made by the Standing Committee *in reference to the alteration of Society's* corporate name, which embraces simply the vote as recorded amongst their doings at a meeting held by that body on Thursday March 1, 1838, to wit: that it be recommended to the proprietors that it is expedient to change the name, but would leave with them to designate. Upon this a discussion took place, when it was

'*Voted*, That the report of the committee be accepted. 19 to 11.

'*Voted*, That an application be made to the legislature that the name by which we may be hereafter known shall be, Bulfinch Street Society.

'*Voted*, That the clerk be directed to prepare a petition and present to the legislature, in accordance with our wishes, as expressed in the *foregoing vote*.

'A true copy from the records.

'EDWARD STEARNS,
'Clerk of Bulfinch Street Society.

'*Boston, Dec.* 10, 1841.'

'SUNDAY AFTERNOON, MAY 6, 1838.—The Proprietors, agreeable to a notification issued April 27th, attended a meeting at the church, were called to order. The clerk was then directed to read such part of the records as had reference to this meeting. He was then directed to read a copy of the petition, that was presented to the legislature of this Commonwealth, for a change of the corporate name of the Society, and the act of the legislature *granting* the request, as set forth in said petition. The petition and act are as follows;

'*To the Honorable Senate and House of Representatives, in General Court assembled:* 'Humbly shows that the proprietors of the Church and Society known, and as under their Act of Incorporation called, 'Central Universalist Society,' worshipping at said church in Bulfinch Street, Boston, are desirous that the said name, as by their unanimous vote expressed, be changed to that of the *Bulfinch Street Society, for the reason that the term Universalist, as now theologically defined, expresses a meaning inconsistent with their principles of faith;* the Act of Incorporation to them being in no other particular altered than in this petition proposed,—that of change of name to be hereafter known. As in duty bound will ever pray.

'By order of the proprietors of Central Universalist Society. CHARLES COOK,
'Proprietors' Clerk.

'A true copy of the petition, as presented by me to the legislature March 20, 1838.

'CHARLES COOK.'

'AN ACT to change the name of the Central Universalist Society.

'*BE it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:*—The Central Universalist Society in Boston, incorporated on January 21, 1823, shall take the name of the BULFINCH STREET SOCIETY, whenever said Society at a legal meeting called for that purpose shall so elect.

'After reading the foregoing act, it was, on motion,

'*Voted*, That, when the question on said act be taken, it be done by yea and nay, on written ballot.

'The committee appointed to sort and count the votes reported that the whole number of votes given in were 32, 18 being yea and 14 nay.

'A true copy. EDWARD STEARNS,
'Clerk of Bulfinch Street Society.'

It will be seen by the above, that the petition of the Clerk was not authorized by any vote of the Society, inasmuch as he sets forth, that the reason for this change was, that 'the term Universalist as now theologically defined, expressed a meaning inconsistent with their principles of faith.' He also set forth in the petition that the 'Central Universalist Society are desirous that the said name, by their *unanimous* vote expressed, be changed to that of Bulfinch St. Society.'

Our readers must see, from reading the Records, that the first reason assigned by the Clerk for the Society's wishing a change of name, was entirely *gratuitous* on his part, there being nothing of the kind expressed in the votes above recorded. And when he says, 'it was their *unanimous* vote expressed,' he stated was *not correct.*

In order, however, to sustain the present position of this Clerk, the Remonstrants to the petition for the repeal, have attempted to show that the Records have been altered from 19 to 1 to 19 to 11. But from the facts elicited before the Committee of the Senate, we think they have not yet succeeded in raising a doubt in the mind of any candid person, of the genuineness of the Records, 19 to 11. Before the Committee several individuals swore positively that they were present at the meeting and voted against the change, and two or three others who voted for the change have also testified that a considerable opposition was made at the time, and that they

have no doubt that the Records as they stand are correct,—thereby showing most obviously, that if the Records stood as the Remonstrants would represent, 19 to 1—they would be *false*. And we have yet to learn that a vote of 19 to 1, is *unanimous*, in a Corporation of 90 members, to justify a Clerk in making such a representation to the Legislature.

The minority whose rights were thus infringed by the alteration of the name, and who have now petitioned for the repeal of the Act changing the same, have made every effort to compromise and settle the matter in controversy between them and the majority. They have offered to *sell* all their pews in the Church to the majority for a fair price, or purchase those belonging to the majority at the *same price*.

At one time, the minority had supposed that the whole matter was adjusted by negociation with one of the *friends* of the acting Pastor (Mr. Gray), who agreed that the majority should purchase all the pews belonging to the minority,(he dictating the proposition and price himself,) at 67 cents on a dollar of the original valuation,and the minority to leave the majority in possession of the Church unmolested,and said minority were assured once and again that the proposition would be accepted. The proposition thus dictated by the Agent of the majority, was then made in all good faith by *all* the minority. But lo and behold, the authority of the Agent was then denied, and the whole matter fell through. The minority then proposed to the majority to buy all their pews at the same price stipulated above, and they refused to sell. The minority have since proposed to leave the whole matter in dispute to Referees, who should be selected from other denominations than those of the contending parties, who should have all the powers of an Ecclesiastical Council and a Court of Law and Equity. This the majority refuse to accede to, and the minority are obliged to submit, and pay taxes to the support of a minister, who has no other claim to their support than that he bought the whole flock for the sum of $2500, and that he has now a claim to their *fleece*.

Barnstable, Mass.

Society at Hyannis—Removal of Br. Pope from Hardwick—Congregations at Oysterville and Barnstable town—New arrangement by Br. A. Paige—a majority of Barnstable, Universalists.

The truth is mighty every where—it is going on conquering and to conquer. Universalists are waking up to their privileges. They are now realizing the truth of the prophet's language:—'Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.'—Hosea vi. 3. It is a lovely day for us. The following epistle from Br. A. Paige, gives cheering intelligence from Barnstable. There is one thing to regret, viz. that our dear friends in Hardwick are about to lose their pastor. May the Lord of the harvest send them another laborer in due season.

Hyannis. March 10, 1843.

Br. WHITTEMORE,—For the purpose of improving my health, which has been very poor for several years past, I last September took up my abode in this beautiful village, where the seabreeze, with its healthy wings, fans every dwelling, imparting life and strength to the languishing, and where the proud Atlantic opens in all its majesty before our vision. And truly, my abode here has been pleasant and profitable. For, not only has my health been constantly improving, but truth has been so rapidly progressing, that my soul has been refreshed every morning, and filled with praise every evening.

In the town of Barnstable, in which our village is located, we have many warm-hearted and devoted friends. Our society here is large—even the largest in town—able and devoted. Our church has been filled every Sunday through the winter. Since my removal here I have been supplying them with the expectation that Br. Pope would settle with them this Spring, and I am happy to inform you, that he is expected to enter upon his labors with them soon.

While I have supplied the desk here on the Sabbath, I have labored from time to time in other parts of the town, the result of which has been even more favorable than was anticipated. We have collected congregations in the village of Oysterville upon the south side of the town, and in Barnstable town on the north, that are large and permanent. In each place we are about organizing a society. At their earnest request, I have agreed to divide my labors between them, the coming year. I shall reside in Barnstable, and wish to be addressed at that place. Prospects are now very fair, for soon having in Barnstable *three* large and able societies, with settled preachers. A majority of the people in town now favor our doctrine. You shall hear farther from me, in relation to my labors and prosperity soon. May our heavenly Father smile upon all our efforts to carry forward the cause of his Son in the earth.—And, may followers of Jesus, every where be fully baptized into his spirit, and exhibit the fruits of the same, in their intercourse with each other.

Yours in the love of the gospel, A. PAIGE.

An Act of Justice.

There appeared in the 'Trumpet' of Dec. 10th, 1843, an article entitled, 'A Horrid Death and more horrid tampering with life.' The article was selected by Mr. Bazin, our printer, and placed among the secular articles, as a piece of miscellaneous intelligence, and credited to the Boston 'Mail.' We have recently been assured, by high authority, that said article is essentially untrue. It alleged that a man died in Braintree, *from a contagion received from skinning an ox* that had died of black murrain; and that the meat of this ox was afterwards sold to a sausage maker, and was probably made into sausages and sent to market. We take this opportunity to say, that we have been assured, by competent authority, that the story is essentially false; and that no blame is to be attributed to the owner of the ox, nor to any other person, so far as our information goes, except to those who originated the report. We make this correction, impelled by a sense of right, and not by any threats, for we have received none from any quarter whatsoever. *Printers* should be very careful not to publish articles that reflect upon the characters of others, unless they have the fullest assurance of the correctness of what they state.

New Societies in Illinois.

An Illinois paper states, that new Universalist Societies have recently been formed in the following named places under favorable circumstances.

At Mount Hawley, Peoria Co. Sept. 1842, with 35 members.

At Washington, Tazewell Co. Jan. 10, 1843, with 21 members.

At Lacon, Marshall Co. Jan. 1843, with 7 members.

At Windsor, First Universalist Society of Bureau Co. Jan. 20. with 16 members.

At Peru, La Salle Co. Feb. 11th, with 14 members.

At Ottawa, La Salle Co. Feb. 4th, with 30 members.

Letter from Br. Breare.

Our friends in New England will be happy to peruse the following letter from Br. Robinson Breare, who visited us from Halifax, N. S. a few months since, and endeared himself to our hearts by his christian spirit and zeal. It will be seen that his return has created quite a sensation in Halifax. The letter was addressed to Br. O. A. Skinner, by whose kindness we are permitted to copy it. We rejoice to hear of Br.Breare's prospect of success. We believe God has called him to do a great work in Nova Scotia. His visit to the vicinity of Boston gave him a fresh anointing with the influence of truth. We hope to receive a long letter from him in a short time.

Halifax, N. S. Feb. 23, 1843.

My very dear Sir,—I was not aware of the arrival of the last English Steamer, until she was leaving for Boston, or I should not have allowed so favorable an opportunity to pass without writing you.

We arrived at the wharf at Halifax, at 8 in the morning, of the 4th. I found my family well, having been waiting anxiously for my coming. I have been lecturing the last three Sabbath evenings, on '*Universalism in the United States*,' to *overflowing congregations*. There was never known to be so much excitement in this place on any thing religious, as exists at present with regard to Universalism. What has tended in no small degree to produce this excitement is my unexpected return from the States—as the Partialists here had circulated a report that I should not return to Nova Scotia, and that Universalism here must die. This report has been so zealously spread, that many of the people believed it; and strange to say some of our own people also entertained the idea, and had given up hope too.—But when the intelligence of my having arrived by the Steamer was received in the city, it produced no small consternation; and the next day being Sabbath, we had a very large congregation. I then gave notice that on the following Sabbath I should commence a course of lectures on '*Universalism in the United States*.' I also put an advertisement in the papers to the same effect; and the consequence was, the room was completely crowded out; and it is supposed hundreds went away unable to gain admission.

I have been requested publicly in the congregation, by some of our opposers, to preach from passages which they think are against our views.—Last Sabbath morning I preached from Jude vers. 6, 7, by request. Next Sabbath morning I have to preach, also by request, on the sin against the Holy Ghost.

Already since my return many persons profess to have embraced our views. We have secured a site for a meeting-house in a central part of the city, and expect to have it ready for dedication about the first or second week in July, when we expect to have you with us. When I assure the people you will come to open the Chapel, they say it is '*too good* news to be true.'

Our Committee have instructed the Secretary to convey their thanks through the 'Trumpet,' to *the friends in the States for their liberality and for* the kindness manifested to myself when among you.

For the first few days after my arrival I felt all the misery of loneliness, and thought I could not live away from the dear friends in Boston and elsewhere; but having now got into my work, I *am very happy*—and am *most sure of success*.

Rev. S. J. McMorris.

We give on our outside today a letter, or rather *a part* of a letter, from Br. S. J. McMorris, editor of the 'Messenger of Glad Tidings,' in regard to certain objections which have been made to his course, by some of the Universalist editors of the north. As it respects the advertisement of men as goods and chattels, we understand him to mean that he is opposed to the practice in his paper, and that the advertisement which has been objected to was inserted without his consent,and against his directions. Under this view of the subject, he certainly is exhonerated from blame in that matter. As it respects the endorsement on a sermon sent him, his explanation is wholly satisfactory. He had nothing to do with it. It was done by an irresponsible Post Master, who has since been dismissed from office for a similar trick. It was an imposition as much on Br. McMorris himself, as on the Br. at the north to whom the sermon was returned. We are happy to learn that Br. McMorris had no agency in that transaction; for the man who could write such a sentence has not one drop of Universalist blood in him. We are glad to see Br. McMorris disavow both the spirit and matter of the endorsement.

We have published only a part of his letter.—The latter part had nothing to do with his justification from the charges above referred to; and its sentiments on the subject of slavery are such as we do not, and cannot approve. Slavery *is* certainly wrong, and we cannot publish any apology for it. Masters and slaves, men of every nation, and of every hue, are our brethren. The spirit of Universalism will at last banish slavery from the whole earth. As we said in the 'Plain Guide to Universalism.'

'The Universalist should always bear in mind, that God is no less the Father of others, than himself. As he is the Creator, so is he the Parent, of all. See, then, that there is a common bond,—a tie,—uniting the vast family of man.—No national boundary can dissolve this tie, no distance,—no circumstance of birth, or of color,—no misfortune, no oppression; neither poverty, nor vice, nor disgrace, nor death, can sunder it. It is as indissoluble as the love of God. When men can cease to be the offspring of God, then they will cease to be a brotherhood. Who, believing and realizing this, can be unkind? Who can be entirely engrossed in his own welfare?—Who can be the oppressor of his brethren? Who can be deaf to the moan of the sufferer? to the plaintive entreaty of the poor? The more powerfully the true principles of Universalism operate on the heart, the more kind, faithful, and actively benevolent shall we be. Let us, then, endeavor to be Universalists *indeed*,—Universalists in spirit as well as in profession,—Universalists in *practice* as well as in precept.'

But our doctrine will lead us to be kind to *all*, to the master as well as the slave. We must remember that both are children of God; and whatever we do, must be done in love to all men.

We acknowledge the reception of a large and elegant work, from the pen of our excellent and accomplished friend, Rev. David Thom, of Liverpool, England. In a short time, we hope to be able to give it a faithful perusal.

Persons who have asked of us explanations of scripture, must have patience. We cannot do every thing in a moment.

BRIGHTON MARKET—March 20, 1843.

From the Daily Advertiser.

AT MARKET—330 Beef Cattle, 540 Sheep, 40 Swine.

PRICES—Beef Cattle—An advance was effected,and we quote to correspond—extra at $5,25. First quality, $4,75 a 5,00; second quality, $4,50; third quality, $3,75 a 4,25.

Sheep—We noticed lots sold at $1,33, 1,50, 2,00, 2,50, 2,75, 3,75 and 5,00.

Swine—Those at market were sold, price not public. A retail from 4 1-2 to 6c.

Business Item.

Br. H. P., Ithaca—We have none of the Registers now on hand.

Family Prayer Book.

Br. WHITTEMORE,—Will you allow me to say a few words in your paper respecting a book which I have about ready for the press, and which will be published early in May next. The work is designed as an aid in family devotion. It will contain a Sabbath morning service, for every Sabbath in the year. This will consist of a reference to select portions of scripture, reflections suited to those references, and a prayer. It will contain similar services for Fast, Thanksgiving and Christmas. It will also contain a large number of prayers suitable for morning and evening devotion. It will also contain prayers adapted to the aged and young, persons in sickness and affliction, and to all the situations common in life.

I trust the work will be adapted to the wants of our people, and be the means of having an altar of prayer erected in hundreds of families.

Most of the ministering brethren, in this vicinity, have promised to furnish prayers for the work, and with their assistance, I feel confident that I shall be able to make it acceptable.

I will take this opportunity to say to the brethren, that if they will send in the prayers which they are to furnish by the 10th of April, they will confer a great favor. I hope they will bear in mind the prescribed length of the prayers. All unite in saying, they should not exceed *three minutes*. Yours truly, O. A. SKINNER.

Marion-Street, March 20, 1843.

General Intelligence.

Western Railroad. At a meeting of the stockholders, on Wednesday, at the United States Hotel, the following gentlemen were chosen Directors for the ensuing year. George Bliss; Jonathan Chapman; Wm. Jackson; John Henshaw; E. H. Derby.

Appointment of Adjutant General. Captain Joseph F. Boyd, formerly commander of the Warren Phalanx, of Charlestown, has been appointed and commissioned by the Governor as Adjutant General in place of Ceneral Dearborn.

Escape. During the storm on Monday, one of the convicts in the yard of the State Prison, at Charlestown, contrived to scale the fence by the assistance of a rope, and made his escape. He disguised himself by putting his shirt on outside his prison dress, and rode to Cambridge on an omnibus without being detected.—*Journal.*

Sudden death. It becomes our melancholy duty to chronicle the sudden decease of Samuel L. Abbot Esq., who died at his residence Friday morning, at about 8 o'clock. Mr. A. rose at his usual hour, had shaved himself, and while in the act of washing, was seized with a severe pain in the side of his neck, and was unable to turn his head, at the same time complaining of sickness at the stomack. He was then removed to a bed, and died almost instantly, as is supposed, in a fit of apoplexy. Mr. A. was well known as a most worthy man and enterprising merchant, and his decease will be a severe loss to his family and the community.—*Transcript.*

The Comet. It is now generally conceded that the strange luminous appearance that has for several days been noticed in the heavens, is a comet. As it strikes the naked and unpractised eye, it is not remarkably brilliant, and might not be taken for a comet. It is—as it has been seen between 7 and 8 o'clock in the evening—a long reach of nebulous light, sweeping from the southwestern portion of the horizon towards the southeast, and to the naked eye presents no nucleus. As seen through a telescope, however, it is said to exhibit 'a very white and bright nucleus, and a tail dividing near the nucleus into two seperate branches, with the outer sides of each branch convex, and of nearly equal length, apparently 8 or 10 degrees, and a space between their extremities of 5 or 6 degrees.' The astronomers at Yale College think it promises to be one of the finest comets ever seen. It may be seen in the day time, but soon after 7 o'clock in the evening seems to be the most favorable time for observation. The appearance of such an erratic body as a comet, about this time, of course aggravates the prognostic symptoms of the Millerites. With reference, however, to the danger of its striking the earth, it is said to be a fact, based on astronomical calculations, that the Comet Encke, whose period is only 1207 days, and nearest the earth of all the comets known, *cannot come in collision* short of a period of 119,000,000 of years!—We know not the source of the following remarks, but they are sensible and appropriate:—

'If we recognise the Scriptures as a revelation from God, we may rest assured that no danger from such a cause can happen to our world for ages yet to come; for there are many important predictions contained in revelation which have not yet received their accomplishmen', and must be fulfilled before any catastrophe can happen to our globe. It is predicted that the Jews shall be brought into the Christian church, 'with the fulness of the Gentiles;' that 'wars shall cease to the ends of the earth;' that the kingdom of the Messiah shall extend over all nations; that 'the knowledge of Jehovah shall cover the earth, and that all shall know him from the least to the greatest;' that 'the earth shall yield its increase,' and its desolate wastes be cultivated and inhabited; that moral order shall prevail, and 'righteousnes and praise spring forth before all nations;' and that this happy era of the world shall continue during a lapse of ages. These events have not yet been accomplished, though at the present moment they appear either in a state of commencement or of progression; but they cannot be supposed to be fully realized till after a lapse of centuries. The believer in Divine revelation, therefore has the fullest assurance that, whatever directions comets may take in their motions towards the centre of our system, none of them shall be permitted to infinge upon our globe, or to effect its destruction, till the above and other predictions be completely accomplished.'

Sir Isaac Newton thus expresses his opinion of the utility of comets in the order of the universe:

'I suspect the spirit which makes the finest, subtilest, and the best part of our air, and which is absolutely requisite for the life and being of all things, comes principally from the comets.—So far are they from portending any hurt or mischief to us—which the natural fears of men are apt to suggest from the appearance of any thing that is uncommon and astonishing.'

Better times Coming. Nathan Appleton, Esq. of this city, a gentleman of large experience and sound judgment, in a communication to the Secretary of the Treasury, in reply to certain inquiries relating to commerce, made by that officer, gives it as his opinion that the present depressed state of things, growing out of the wild overtrade of 1835 and 1836, and the consequent derangement of the currency in 1837, is drawing to a close. He says,—'it is inevitable that a very considerable improvement in trade should take place during the first half of the year 1843.'

Animal Magnetism. The editor of the Lutheran Observer, a Baltimore religious paper, avows his full belief in Mesmerism or Animal Magnetism; and in his last paper gives his creed at length. He states, in illustration of one of his positions, that he actually saw a tooth extracted, during mesmeric sleep, without the slightest indication of pain.

Enterprise. The Merrimac and Manchester companies of New England are now engaged in the manufacture of chintzes highly creditable to the growing skill of American arts. They are said to equal the best French goods of the same kind, in taste of design, strength of texture and color, and are sold at the low price of 12 1-2 cents per yard, the usual cost of French goods of similar utility, being 37 1-2 cents per yard.

We regret to learn that the domestic concerns of several families in this city are disturbed by Millerism, that the property is being wasted, and a comfortless age insured to some, by a miserable reliance, on the part of the active members of the family, upon the assertion that the world will be destroyed next month. This strange infatuation is influencing all the conduct, and all the conversation, of the victims, and will probably result in settled insanity.—*U. S. Phil. Gazette.*

An important Decision. In giving an account, in our paper of the 2d inst., of the summary ejectment of a Catholic from a pew, by the Romish priest of Newport, R. I., we alluded to the fact that the fee of all ecclesiastical property, churches, convents, &c. in this country, was in the Bishops, and through them, in consequence of *their oath of allegiance to the Pope*, in fact in the hands of a foreign power. The Romish priesthood have claimed, and hitherto excercised, the entire management and control of this property; so that their 'faithful' followers have had no voice in the choice of priest, or in the direction of ecclesiastical matters in any respect.—Whenever the spirit of freedom is aroused, however, and the assumptions of Romish priesthood are tested by our laws, the truth comes out, that the spirit of our institutions is irreconcilably at variance with the spirit of Popery. The following case, as stated by the New Orleans Bee, is in point. The decision grew out of an attempt of the Bishop to impose a pastor upon the church contrary to their wishes. The Bee says:—

'Judge Martin, on Monday last, delivered the opinion of the Supreme Court of the State, in the case of Martin vs. The Wardens of the Church of St. Francis in Pointe Coupee. Plaintiff was the Curate of the Parish, having been appointed by the Bishop of the Diocese. The Wardens became dissatisfied with their pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to leave, and the Bishop declined withdrawing him until his demands were paid. The Court decided that the Wardens were, under the charter, the legal owners of the church preperty, and its temporal administrators, free from any control from the clergy; that the Wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property dedicated to ecclesiastical purposes, or to impose Priests upon the congregation contrary to their consent. The power of the clergy is spiritual alone, and can only operate upon the moral sense and consciences of the people. The law considers them as citizens only, affording them its protection as such, and the canon law is not to be considered in the enforcement of contracts.'

Silk Business. A new interest has recently been awakened, *in Worcester county*, in the culture of Silk. 'We have strong evidences,' says the Spy, 'of the entire feasibility of the silk enterprise; and feel anxious to see it extended and incorporated with the ordinary industry of the country, saving millions of dollars now needlessly sent aproad for silk goods.'

The manufacture of silk in the State Prison at Auburn, N. Y., bids fair to supersede all other labor among the convicts. At a time like the present, when men are seeking out new sources of business, it seems peculiarly important to give the matter a satisfactory trial. Silk-worms have been fed in some of the interior towns of Massachusetts for many years, and those who have been engaged in the business for years, show no disposition to abandon it. In this, as in every other department of industry, a failure of success often happens at the ourset.—*Quincy Aurora.*

Shipwrecks. The ship Emporium, of Boston, J. Parsons, master, from Charleston, in balast, bound to Mobile, to load for Europe, on the 17th ult., at 11 P. M., went ashore on the south side of the Berry Islands; at 8 A. M. cut away her masts, when the wreckers came alongside, and finding that there was no probability of getting the ship off, she was stripped of her rigging, sails &c; shortly after she bilged and filled with water and went down head foremost, in eighteen feet of water. The crew were taken on board the schr. Magnet, and carried into Nassau, N. P.—Her crew were composed of 12 persons, and all arrived at New York on Thursday evening in the brig Pinta, from Nassau, which has aiso on board the sails, rigging, &c., saved from the wreck.—The Emporium had previously discharged a cargo of ice at Charleston, which she carried to that place from Boston.

The ship Rosalind, Capt. Bray, of Newburyport, from Havre, bound to Charleston, went ashore on Stone Breakers, below that port, on the night of the 10th inst., with a pilot on board. Capt. B. thinks the ship cannot be got off, and will be a total loss. The Rosalind was a beautiful vessel and was owned in Newburyport, about 400 tons register, and about two years old. She was in balast.

The ship Algonquin, of Philadelphia, formerly a Liverpool packet, Capt. Christianson, on her voyage from Mobile, bound to Liverpool, with a cargo of 1350 bales cotton, on the 1st ult., in a heavy gale of wind got ashore on Beach Key, one of the Bahamas, *close into Gun Key Light*, and became a total wreck. The cargo has all been saved with the exception of a few bales.

Robber Caught. The robber that entered the vault of the Mutual Insurance Office, a few nights since, was arrested Saturday morning.—*His name is Edward Dessault*, a carpenter, who was employed on the building, while it was constructing last summer. He is a Cannadian by birth, and has for some time been employed as porter to the building. A portion of the money has been recovered.

Loss of Lives. A merchant of New Bedford, from Stonington, informs Col. Hatch, that the ship Gen. Williams, Capt. Bailey, inward bound, last reported, 42,000 bbls oil, in Long Island Sound, on Thursday night, in the gale, lost all her masts, dragged her anchors, and Capt Bailey and four of the crew, in attempting to land, were lost, by the swamping of the boat.

Niagara Falls. The Lockport Balance says the Falls of Niagara present at this time a spectacle of unusual magnificence. On the American side, the spray has formed an immense mass of ice, extending nearly across the foot of the fall, and more than a hundred feet in height. From the summit of this mountain of ice, the spray rises like smoke from a volcano. The fall between Goat Island and the Tower *is encrusted with ice*, except a space some twenty feet in width, midway in its descent. Below, are enormous and fantastic shapes of ice—mounds, caverns, grottoes; against the dark rock of the island hang icicles thirty and forty feet in length, of the purest white and blue—the river itself flashing with ice broken into innumerable fragments—and the rainbow spanning the whole, presents a scene surpassing the wildest dreams of the imagination.

Severe Storm. New York city, was visited on Thursday night of last week by one of the most violent storms that has taken place in the month of March, for many years. The wind blew a perfect tempest. The snow fell to the depth of nearly two feet or thereabouts. The narrow streets are said to be nearly impassable to vehicles drawn by horses. Much damage was done in several parts of the city. A house was blown down, and a woman and child killed, and several children and a man dangerously wounded.—The man was dug out of the ruins the next morning. The building that was blown down was undergoing repairs. It fell over on to a small wooden tenement, crushing it and its inmates.—It was a most unfortunate disaster. A man was found *in another street, in a snow drift*, quite dead—probably from exposure.

Conference at Taunton.

There will be a Universalist Conference Meeting at Taunton, Mass. on Wednesday and Thursday the 29th and 30th of the present month. Friends in general, and ministering brethren in particular, are affectionately invited to attend. Come, brethren, and let us have a season of refreshing. Those friends who are not met at the Depot, will please call on me for directions to places of entertainment. W. FISHBOUGH.

Fair at Newton Upper Falls.

The Ladies of the Universalist Society at Newton Upper Falls, will hold a FAIR in that village, on the 28th, 29th, and 30th of March. The object of the Fair is to aid the Sunday School connected with the Society, in the purchase of a Library. It is to be hoped that there will be a liberal attendance of the friends of Sabbath Schools from Newton and the neighboring towns, to encourage the industrious and praiseworthy efforts of our ladies to advance the cause of religious and moral education. S.

Middlesex Quarterly Conference.

This conference will hold its next regular session at Medford, on the second Wednesday in April next. Br. J. O. Skinner, of Framingham, will preach the occasional sermon.

RELIGIOUS NOTICES.

Br. J. HARRIMAN will preach in Ashburnham, next Sunday.

Br. L. R. PAIGE will preach in Lancaster, next Sunday.

Br. J. F. DYAR will preach in West-Haverhill next Sunday.

Br. E. H. LAKE will preach in East Abington next Sunday.

Br. E. THOMPSON will Lecture in the Town-Hall in Brighton, next Sunday evening.

Br. H. JEWELL will preach in So. Hampton, N. H. a week from next Sunday.

Br. S. BARDEN will poeach in Orleans, Mass. the 1st and 2d Sundays in April.

Letters containing cash rec'd since our last.

P. M. Sterling Grove, $5—A. P. Hyannis, $10—P. M. Willimantic, $4—P. M. Taunton, $5—P. M. Townsend, 50 cts—W. G. W. Cheshire, $10—D. K. Newark, $16—P. M. Cummington, $2—P. M. Amherst, $2—P. M. Piermont, $2—B. G. W. Mamaroneck, $1—P. M. Pownal, $1,25—S. I. Edgecombe, $5—P. M. Hanover, $1.

MARRIED:

In this city, by Rev. S. Streeter, Mr. John Snell to Miss Eliza Randall, both of Methuen. Mr. Benjamin Thrasher, of Somerville, to Miss Hannah Edgecomb. Mr. David K. Kimball to Miss Lois L. Lawrence.

By Rev. E. H. Chapin of Charlestown, Mr. Jeremiah P. Hall to Miss Georgiann Kinsley.

By Rev. O. A. Skinner, Mr. James Y. Smith to Miss Emily Augusta Cobb.

In Easton, by Rev. A. S. Dudley, Mr. George Wilbur to Miss Fidelia Howard, both of W. Bridgewater.

DIED:

In this city, Mr. John B. French, 25. Mr. Moody Adams, 50. Mr. John Smith, 40. Mr. Samuel L. Abbot, 51. Mr. David D. Fletcher, 27. Rev. Wm. Collier.

In Roxbury, Mrs. Eliza Ann, wife of Mr. Nelson Worthen, aged 30.

In Lunenburg, March 19th, Mrs. Catharine Wallace, wife of Mr. Waldo Wallace, aged 31.

In this city, March 10th, Harriet Almira, daughter of Alonzo C. and Harriet A. Longley.

Peace, tender mother, to thy bursting heart,
Though hard indeed it is for thee to part
With dear Almira, sweet with infant bloom,
And place its fair form in the mouldering tomb.

Its spotless spirit in the morn of life,
Has fled from every sin and pain and strife,
And gone to dwell in fairest worlds above,
Where all is life and peace and bliss and love.

There you shall meet your tender babe once more,
And live within its smiles on yon bright shore,
Where pillowed on thy ever faithful breast
The lovely cherub shall in beauty rest.

Then peace be with thee in this hour of grief,
In Christ may thy torn heart find sweet relief:
A few short years shall lead thy spirit home,
To thy dear babe where partings never come.

In this city, March 19th, Mr. JONATHAN IRELAND, aged 67. This worthy citizen was remarkable for industry, prudence and economy; and by such as best knew him highly and justly esteemed for his honesty, and his charity to the needy. For many years he has been a firm believer in the doctrine of a world's salvation; and an esteemed member of the School Street Society. He has left a wife and four children to mourn his departure, and to cherish his memory in bosoms of sincere affection. May it please the Father of our spirits to sanctify this bereavement to the mourning family, to all particular friends, and to the religious Society to which he belonged. H. B.

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☜And will be sold at Auction prices. 1stf March 22.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING. Boston, March 9. 3m

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.

Medford, March 1, 1843.

NOW BEING EXHIBITED
At Lee's Saloon, 252 Washington-Street,
A SPLENDID EXHIBITION OF
WAX STATUARY.
EXECUTED BY MRS. PELBY.
CONSISTING OF
The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.

Also, in Cabinet size, The LAST SUPPER—The TRIAL OF CHRIST—the Miraculous Draught of Fishes, &c. In all, the Collection comprises

ONE HUNDRED FIGURES.

☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediatly after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.

☞Admittance 25 cents. Children half price.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular Attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

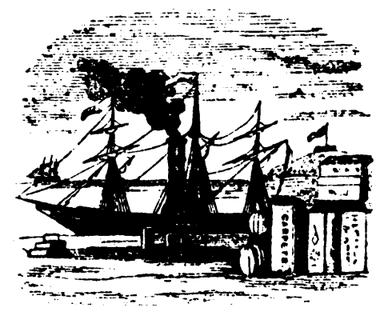
☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers ,will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWETS PRICES. 3m Jan 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

ANCIENT HISTORY OF UNIVERSALISM. SECOND EDITION. Just received and for sale at the Trumpet Office, 37 Cornhill, 'The Ancient History of Universaiism, from the commencement of the Christian Era to the time of the Reformation.' By HOSEA BALLOU 2d., of Medford. Price $1 per copy. A suitable discount to those who buy to sell again. It is a highly valuable work.

BY STEAM SHIPS!
SPLENDID STOCK OF
SHAWLS
FASHIONABLE DRY GOODS



CARPETING & BROADCLOTHS,
at very low Prices,
FOR SALE AT
HENRY PETTES & CO.'S
EXTENSIVE WAREHOUSE,
No. 224 Washington Street,
Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of
CARPETS, BROADCLOTHS,
RICH SILKS,
Fashionable Shawls,
and the largest and best assortment of
FANCY ARTICLES
AND
STAPLE DRY GOODS,
ever offered in Boston.

In the Large Shawl Saloon may be found
1000 SPLENDID CASHMERE SHAWLS,
and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy
SHAWLS.
A magnificent assortment of
RICH DRESS SILKS,
measuring full yard wide.

JUST RECEIVED FROM AUCTION.
100 Ps. OF SUPERFINE
BROADCLOTHS,
which can be sold at prices which defy competition.

250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels
CARPETS,
of new and splendid patterns.

Painted Carpets, of all sizes.

The entirely new and beautiful stock of Foreign Dry Goods, has been selected with great care in
LONDON, PARIS AND NEW YORK.
Every article is of the most rare and attractive style.

Though their Warehouse is the largest of the kind in the United States—their object has never been to be eulogized as the *most elegant and expensive establishment*—but by economical arrangements, to furnish their customers with the
Best Goods at the Lowest Prices!
Four Story Brick Warehouse, at the corner of Washington and Summer Streets,
BOSTON.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street. 1stf LOWS. BALL & CO.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

PRACTICAL AND EXPERIMENTAL RELIGION. For sale at the Trumpet Office, 37 Cornhill, the following new and excellent work—'Practical and Experimental Religion; or the Teachings and Tendencies of Universalism. Designed as a Companion to the 'Christian Comforter.' By HENRY BACON.' Read this book and learn the moral power of Universalism. ''It is good to live by, and it is good to die by.' Price 50 cents.

SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select he Books, and forward them by the safest and earliest conveyance.

FOURTH EDITION OF CONFERENCE HYMNS. The fourth edition of the Conference Hymns is now out of press. Br. Everett, of Salem, said a few days since, 'I desire, Br. Whittemore, to return you my unfeigned thanks for getting up your little book of Conference Hymns and Tunes.—It is one of the best things for Conference Meetings ever published. Our Conference Meetings have become very large, and very interesting; and this book has been a great help. The music is easy to sing, interesting in its character; those who cannot read music catch the tunes easily; and in this way almost all who attend the meetings are led to join in the singing.'

Price $1,25 per dozen—12 1-2 cents single.

LIFE OF REV. JOHN MURRAY. For sale at this Office, the *LIFE OF REV. JOHN MURRAY*, preacher of Universal Salvation. With Notes and Appendix—by THOMAS WHITTEMORE.

This edition is from the original edition published by Mrs. Murray, and is much enlarged with copious Notes, found in no other edition, and an Appendix, containing certain historical documents, and large extracts from Mr. Murray's Letter's and Sketches illustrative of the relative sentiments of MURRAY and Winchester.

Poetry.

'Remember Me.'—Nehem. xiii. 22.

'Remember me, my God, for good,'
Life's weary journey through—
And when I cross the mortal flood,
O then be with me too.

'Remember me,' when I forsake
The path where I should go;
Then bring the faithless wanderer back,
And saving grace bestow.

'Remember me,'—when sorrows rise,
When tempests round me spread—
And shelter from mine enemies
My else defenceless head.

'Remember,'—in prosperity,
Lest ease my soul betray—
And in the hour of sickness, be
My comfort and my stay.

London Evangelical Magazine.

Miscellany.

(ORIGINAL.)

The Temperance Cause.

'O, take THE PLEDGE, who have not—think!
Let conscience speak to-day;
For ye may win the *soul* from drink,
If ye but lead the way.'—*Cold Water Melodies.*

Br. WHITTEMORE:—I have been seeking for some time to obtain a few moments aside from my ordinary duties, to express a few thoughts in your paper, on the Temperance cause. But such moments in my ordinary waking hours, I have not yet found. Therefore I take up the pen in the still hour of late evening, to write before 'deep sleep' falls upon me, a few thoughts uppermost in my mind.

We have reason for high thanksgiving when we learn what has been effected, when we realize what is now going on for Temperance, in our land; when we consider how the tide of popular feeling has turned, and that, whereas, it was once somewhat respectable for respectable men to keep at a respectable distance from an advocacy of the Temperance cause, now this very cause is one of the most popular among us,—drawing into it the high and lowly, the distinguished and undistinguished, of all classes in society. So be it, henceforth! We give praise to Heaven that the reformed inebriate just snatched from the drunkard's grave, and placed on the high rock of deliverance and victory—the industrious mechanic, the thriving merchant, the professional man, the legislator—our judges, governors, and leading men, each and all, are induced to be free and ready witnesses to the holy effect, to the onward march and anticipated triumph of the Temperance reform. Our frequent meetings, our increased publications, our new accessions of the old and middle aged, and especially our numerous and well trained Cold Water Armies, our continual agitation of the subject in the varieties of ways ever known or about to be known to this people of expedients,—are all so many living and breathing indications that we are in the midst of one of the grandest moral revolutions the world has ever seen since 'the morning stars sang together.' The little one has become a thousand; the small one a great people. In a survey of the past we have reason to exclaim, 'The Lord hath done great things for us, whereof we are glad;' and in our contemplation of the future, to 'thank God and take courage.'

But our zeal and interest are not to go out in words of joy for the past, nor in boastings of the future. We must labor, individually; and now is the time for it,—now, when all things are ready,—when the moral creation seems groaning and waiting for the continued and still greater manifestation of this heavenly reform! We must labor by precept—by example—by words in public and in private. In the thoroughfares of life, and by its wayssides and hedges,—in the work-shop, farm-house, counting-room, pulpit, and hall of legislation—when we go out and when we come in—lie down, or rise up—everywhere and at all times should we be abounding in this work of the Lord.

This is my idea; I would call attention to this present laboring time. And my chief reason for urging this idea is the fact, that, although Temperance is marching proudly onward, *its enemy is not dead—no—not dead!* The demon lives—not only in that black and smoking distillery, where death and destruction send out their hosts and squadrons of man-consumers,—not only in that array of cider barrels where the solitary farmer seeks at home that frequent stimulant which bye and by will work his downfall at some other fount more deadly and swifter in its work of ruin,—but he lives, moves, and yet strives to have his respectable being in our fashionable circles—in our wine-drinking companies—at our popular hotels, and summer resorts, where move many of those who are among the last (for reasons which need not now be named) to be prompted by the voice of public opinion, if that voice is against their error, folly, or sin. Here is where the reform is needed; and here should its voice be heard; not only once or twice in some eloquent because well-worded and well-arranged address; but often,—by example, conversation, friendly appeal, discussion, serious or jocose—in any laudable manner by which the old tyrant-king Alcohol may receive an additional elbowing or push polite from professedly refined society.

The words applied by our noblest poet to Freedom, may be addressed with peculiar adaptedness at the present time, to Temperance, in view of her future conflict and triumph.

'Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.
Thou shalt wax stronger in the lapse of years,
But he shall fade into a feebler age—
Feebler, yet subtler; he shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint mokers, forms of fair and gallant mien,
To catch thy gaze, and uttering graceful words,
To charm thine ear; while his sly imps, by stealth,
Twine round thee threads of steel, light thread on thread,
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
May'st thou unbrace thy corselet, or lay by
Thy sword; not yet, O TEMPERANCE, close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat, till the day
Of the new earth and heaven!'

Now let us keep our eye on this item of duty. Just so far as we have an influence in that society where intoxicating drinks are used, as if in polite and fashionable disrespect of Temperance principles, let our voices ever be set to the tune of 'Down with Alcohol! Death to Wine the mocker!' and let our example show that there is something yet to be encountered and overcome before wine-bibbing can ever become really fashionable as in years gone by. Temperance friends—'old men, and maidens, young men, and children,'—what say ye to this? Amen? If so, then see to yourselves the next time you encounter in fashionable life at home or abroad, in public or private, this fiery enemy of righteousness.

Again. In the detestable grog-shops of our community, this enemy is at work. Take, for example, the city of Boston,—the very head-quarters of the retailing camp, from whence goes out that pestilential influence which keeps this sin alive in certain neighboring towns. There is a work yet to do; and it should be done by the friends of Temperance, in charity, yet with firmness and honesty. The grog-shop, high or low, fashionable or unfashionable, should now receive no quarter. Look at the hardened impudence with which some of these establishments attempt to brave public opinion. Read *this*, from Dr. Jewett's 'Temperance Journal,' in reference to that blazing establishment of fashionable death in Court Street—Brigham's Saloon.

'We have again visited Brigham's Saloon, and the opinion we have already expressed of its influence, and that of other similar establishments, remain unchanged. It is splendid, to be sure. Its carpeted halls, magnificent mirrors, and elegant furniture, strike the eye with an imposing effect, and almost make the visitor forget for a moment that he is in a grog-shop—for such with all its embellishments, it really is. The exhibition of taste in such an establishment is like spreading vermillion tints on the face of the dying; or, like twining fantastic wreaths around the frame-work of the guillotine or the gallows. Such an establishment is the upper round of a ladder, whose feet rests in the drunkard's grave. The elegant lanterns in front of it light the street to be sure; but that light is like the beacon flame which the wrecker kindles on the rocky shore, to lure the unsuspecting mariner to destruction. Since our first visit, an additional Saloon has been fitted up for ladies. Yes, ladies, go there if you will, or to other places of like character, and patronize them, give them the countenance of your presence, and help to sustain them,—but when a husband has spent his fortune by a career of dissipation, and you sit by your cheerless hearth, and weep over your blasted hopes and present wretchedness, *remember* that your own example sustained the curse that has ruined him and you.'

At this place, we are informed, the very bill of fare is made to burlesque the Temperance movement; that its potations have such names as 'Moral Suasion, Jewett's Fancy, Sargent, The Deacon,' &c.—that moreover, the Aldermen of the city gave permission to Mr. B. to raise his 'magic lanthern,' and that one of them assisted in setting the posts from which it is suspended. In reason's name, is this Boston? and will her temperate and order-loving citizens endure such reproach on her name and reputation? Ah! Boston must have some louder trumpets yet blown through her streets, lanes, and allies—away up into the high places of fashion, and down into her pits of squallid inebriation and shame. All the work should not be left to her Washingtonians. Others should speak and act. Her editors, I think, owe a special duty here.—While I respect some of them for their independence and faithfulness in speaking out freely, I cannot but regard others with different emotions. Their silence, their indifference, their inconsistency are insufferable.

Once more. Let us give special heed to the pledge. The pledge! This taken by our influential men of society, will tend greatly to strengthen the Temperance cause.—This, it is acknowledge on all hands, is the safety-boat amid the wrecks and ruins of intemperance around us. Total Abstinence from all that can intoxicate! Let each individual come up to this and our work is done. This object then we should keep continually before us. It is getting to be very fashionable to 'go for' Temperance. Great men are summoned on great occasions, to speak in its behalf. And they readily step forth, and are gladly received by those whom they address. So far as their good influence goes, God's blessings on them for giving it! But then, it may be most respectfully intimated to them, that there individual pledge—yes—their individual pledge to total abstinence is needed.—It will render their speeches far more effectual. If it has saved so many of our race, and promises to save so many more, for this, if for no other reason, it should receive their personal sanction. Why cannot our Governors, Counsellors, Judges, Mayors, Aldermen, and others, who justly claim and receive the respect of their fellow-men, come directly up to this work? Why will they not consider this essential aid which they can render to the best of all causes? We have had several examples among those who occupy most of these stations. Why may not others follow them? What says old Massachusetts?—What says her renowned Boston? Come, friends of Temperance, let us keep this idea before the people. The pledge! the pledge! Who in this advanced stage of the Temperance reform will turn away from it, because, forsooth, fashion in high life, or any other kindred influence may cry 'hold!' Out upon such fashion, if it stand in the way of man's true elevation and happiness! Out upon it, say we, and let all the people respond, Amen!

J. G. A.

What does that young man do for a living?

'What does that young man do for a living?' is the common inquiry as some foppish, well-dressed individual passes by. 'Nothing—nothing at all,' is the frequent reply. 'But what supports him in his extravagance?' None can tell—but we, being a yankee, have the privilege of guessing. That young man, who dresses in fine broadcloth, carries a cane, and is so extremely polite to all his acquaintance—especially the ladies—is the son of a man in moderate circumstances, who finds it difficult to sustain himself with a moderate income. His son wishes to be a gentleman, and to live without labor. The father, in his folly, refuses to put him to a trade, or send him to work on a farm, hoping that something may turn up, by and by, when business will be better, for his son to obtain a good living without work. He is now obliged to dispense with the luxuries of life—perhaps with some of the comforts—for his son to keep up appearances, and go into good society, as that kind of company is termed, where young men have nothing to do but dress according to the latest fashions. He is quite independent, and uses language to his seniors that might be considered uncourteous in a king. He faces all classes and conditions without a blush, and dares to look with contempt on the honest apprentice, whose generous soul would outweigh a thousand as light as his own. The companions he chooses are like himself, puffed up with vanity, swelling with importance, and who make a pretence of doing something, by occasionally visiting a lawyer's office, to read a page or two of Blackstone. The end of such a youth it needs no prophetic vision to see. 'It is as plain as the way to market,' as Dr. Franklin would say, that he will turn out a low, despised, and miserable tool. Perhaps the penitentiary will bring him up—perhaps the gallows. But if he escapes these, it will be to hang like an incubus on those of his friends, who for pity's sake, have not the heart to send him where he deserves.

The above is a true picture of many of the young men who may be seen daily in our streets. You may meet them at every corner, in all public resorts, at all parties of pleasure—riding, sailing, talking, laughing, joking eternally; apparently with money enough, more impudence, and less brains. But how they contrive to keep body and soul together, without work, always spending, and never earning, we confess is sometimes a mystery to us. When a project of pleasure is talked of, the expenses are last thought of, and least considered. Of one thing we are certain, that we are fast verging to a nation of paupers. It is impossible for a people to live long in idleness, enjoying the luxuries and the blessings of life, without gradually diminishing the resources of comfort and wealth. To be prosperous as a people, each must do his part—at least do sufficient labor to gain his own support.

Parents are very guilty in this matter.—They should not permit their great lubberly boys to hang on them for a support when they are well able to labor, and when to work would promote their health and make them cheerful and happy. You do them a mighty wrong, while you dandle them in folly, and nurture them in extravagance, and tell them how manly they appear, when you know—you must know—the deleterious consequences. If your great boys will not work, you should not support them; drive them away, if they are lazy, and it will be for their good, and your glory, in the end. Let them see that they must depend upon themselves, as you have done before. It is a burning shame for aged persons to be burthened with the support of stout, rugged boys—men in size but pigmies in knowledge, sense and manners—at that time of life when their children should take them under their protection and care, and provide for their health, comfort and happiness.—*Saturday Courier.*

Singular Case of Spectral Illusion.

A young lady having lately received a violent blow on the middle of her forehead, by running against a door in the dark, suffered very much from pain about the part, and also from a disturbed state of mind. The latter being considered by two scientific gentlemen as caused by a local affection of the brain, they inquired if she was not visited by apparitions of persons and other objects. She replied at once that she was, and described them in a vivid manner. These apparitions terrified her very much, until she was told that they were caused by a morbid condition of the brain, in consequence of the blow she had received, when her terrors vanished, and she does not now mind the visit of apparitions on reflecting that they proceed from this cause. This case, with many others of the same character, is highly important, both in mental and medical science, as they give to this functional derangement local and ascertainable external cause.—*N. Y. Sun.*

The Farm House.

Mr. Colman, in his eloquent and instructive address, delivered in October last, at the Annual Cattle Show and Fair of the Monroe County Agricultural Society, in Rochester, N. Y., discourses most pleasingly and philosophically upon the improvement of Agriculture as an art and a profession; and considering the subject in both relations, proves with peculiar simplicity and force, 'that there is not on the part either of men or women, the slightest incompatibility between any household or out-door care, any domestic service, any farm labor whatever, and the highest intellectual cultivation, the utmost delicacy and refinement of manners, and the most genuine courtesy and politeness, which are to be found in any condition of life, and which in their true character, constitute the charm of social intercouse.' As an illustration Mr. Colman gives the following narrative:

I recollect on one occasion of passing the night at the house of an agriculture friend in another State. He had been brought up to mercantile life in England, and was a man of excellent education and extensive reading.—He had retired from business, to a farm, where he designed to pass the evening of his days in the calm pursuits of rural life, to which he was enthusiastically attached. He possessed an independent fortune, but his sound judgment and experience admonished him that an entire remission of labor would be fatal to his peace if not to his health;—and that the true secret of rational and solid enjoyment lay in the constant, reasonable, and healthful exertion of the bodily and mental powers, in the pursuit of some worthy object. Without regard to his fortune, he determined to devote a reasonable portion of his time to the improvement of his farm, to cultivating it in the best manner, and to render it as productive as possible; and to make this an object of pursuit, as he would have done if his living had depended upon it. He had three grown up daughters, who had enjoyed and improved the best advantages of a polite and substantial education, which wealth in England could afford. They sympathized in their father's views, and with their brothers took their full share of the labors of the farm.

I found the house as I expected to find it, neatness and order and simple elegance presiding in every department, and 'books and work and faithful play,' dividing the hours, and placing listlessness and fretfulness and *ennui* at defiance. My attention was first directed to a beautiful mahogany bee-hive of three stories, and so attached to one of the windows that it was easy at any time by removing a slide to see the busy and indefatigable colonists at their tasks. The order and industry of this household were an index to the condition of well regulated family, whose hospitality I was enjoying.

I shall say nothing of my dreams that night; for that I confess was the golden age of youth and the starry season of poetic fancy and illusion. I will not say what angels in white hovered around my head, decked my chamber with the fairest flowers, and shook from their lily white hands the sweetest perfumes over my pillow. I rose at the peep of dawn, while as yet night was struggling with the morning as if reluctant to quit her hold; and objects were yet covered with that grey light which forms the transition state from day to day. I was determined to ransack the premises, before the family should be stirring, and my first visit was to the barn-yard to see the cows, which I have always regarded as among the best benefactors of man, and with a veneration approaching almost to idolatry with which the same beneficient animal is regarded by the natives of Hindostan. But I found that I was anticipated; for the well known sound of the streaming milk at once struck my ears, and as I entered, the vision of one of those charming girls, who had bid me good night a few hours before, presented itself before me, not in my mind's eye, but in real form and substance. With a neat tye cap, a plain cape bonnet, partly and, I believe, a little slyly thrown back, a short loose gown, a white apron, the very emblem of purity, her locks neatly combed on each side of her high forehead after the style of the Madonna, and her face as radiant with the freshness of health as now the morning became radiant with the pure light, what object could have been more beautiful? Even my kind wife would have forgiven my admiration.—'Hers,' she told me, 'was the care of the milk establishment; and never did I enjoy a higher honor than to carry her full pails into the dairy room, presenting in its fixtures and product, in its white and golden treasures, the perfection of neatness and order. This was the first duty; and when the breakfast hour arrived, the same bright vision in a simple elegance, 'when least adorned, adorned the most,' presided at the cheerful meal, dispensing not merely the products of her dairy skill and the delicious bread and condiments made by other hands in the household, but intermingling with these the brilliant treasures of a ripened intellect and a well cultivated mind, and the charms of an unaffected and improved politeness.

The Wonders of Astronomy.

There are many persons in the world who seem to consider that this earth is the principal if not the only body in the universe, and which demands the chief care, both of themseves and of its Creator, and they scarcely raise a thought to the heavens above them, which 'declare the glory of God, and the firmament which sheweth his handy work.' And they are ready to denounce as heretics any who may state facts respecting the architecture of the heavens or the structure of the earth, which conflict with their own observation, or their interpretation of the Scriptures, like the papists of old, who threatened death to Copernicus and Gallileo for asserting that the earth revolved on its axis and around the sun, contradictory to the evidence of their senses and the express declaration of the Bible, which says that the earth is built on foundations so that it cannot be moved. I propose, at this time, to spend a few thoughts on this interesting subject, astronomy. It is known to most persons, theoretically, that our earth is one of the smaller bodies which revolve around the sun, called planets. It does this once a year, and being at the distance of 95,000,000 miles from the sun, it must perform the journey of 600,000,000 miles in 365 days, and must, therefore, travel at the inconceivable velocity of more than a million and a half miles a day. But we see in a clear evening, apparently, numberless other bodies or spots of light, called stars, which are found by observation, to remain stationary in respect to our sun, and are, therefore, denominated fixed stars. These, to a casual observer, appear to be but a small distance, comparatively, from the earth, and it would seem, at first thought, that there could be no means of ascertaining their actual distance, or an approximation to it but by conjecture. But it is found that, by scientific principles, we can determine with mathematical certainty the distance of some of these stars. The principle by which this is done, I will endeavor to explain. In viewing an object on the earth, we know that its direction from us varies, as we change our position with regard to it, and that the greater the distance of the object, the less it varies its direction. Now by taking the bearing of the object from two different stations, with an instrument for the purpose, and ascertaining the distance between those positions, which is called the base line, we can, by calculation, determine the precise distance of that object from either of the positions. Let us now apply this principle to the problem before us; we find that we have the diameter of the earth's orbit, 190,000,000 miles for a base line, and, therefore, if we should at this time observe the direction of any of the fixed stars, the north star, for example, and at the end of six months, when we are in the opposite part of the earth's orbit, again observe its direction, it is plain that if that star is near to us it must change its direction from us in some degree, in moving so great a distance. But it is found by observations with the nicest instruments, that the north star, with most of the other fixed stars, does not vary its direction in the least perceptible degree, thus showing that they must be at an incalculable distance from us. It is found, however, that some of them do vary their direction very slightly, about the four-thousandth part of a degree, and calculations have been made from these data with regard to their distance, and it is found that the nearest of them must be at least twenty millions of millions of miles from us, and it is certain that some of the smallest which are visible to the naked eye, must be at the distance of 900 millions of millions of miles, a distance so great that light, which travels at the rate of 12,000,000 miles a minute, would be 170 years in traversing it, so that if such a star should at this moment be blotted out of existence, which the Creator can do as easily as he could create it, it would still be visible to us for 170 years to come.

These stars must, therefore, be suns like our own, and many of them much larger, and if we are to reason from analogy, and from the fact that God has made nothing in vain, we must suppose each of them to be accompanied by worlds like our own, inhabited by intelligent and accountable creatures. But all this is as nothing compared with what the telescope reveals to us. With this instrument innumerable stars are discovered, invisible to the naked eye, and the milky way, which appears as a white belt around the heavens, is found to consist of collections of stars, which may still be as far distant from each other as our sun is from them. But our knowledge stops not here. It has been clearly shown by astronomers, that this vast assemblage of stars, including all that are visible, together with our sun, forms but one cluster in infinite space, even the form of this cluster has been determined, and many other clusters similar to this have been discovered by the telescope, which appear through this instrument as milky spots, and cannot be separated into stars by the most powerful of them, (Dr. Herschal's was forty feet long,) so that this cluster may be but as a drop in the ocean, compared with the whole universe of God.

But, further; it is ascertained that our sun itself is moving in space, and it is supposed that, with other stars, it is passing around some centre within the cluster, so that as the secondary planets or moons revolve around their primaries, and these again around their respective suns, so these suns may revolve around some other centre, and this centre, with its cluster of stars, together with other clusters around another centre, and so on till the last great centre may be the throne of God itself, where he dwells in light inapproachable, and whose throne is eternal in the heavens. Certain it is that this idea with all its vastness, must fall far short of the reality, for no created being can comprehend infinity.

It is also certain that wherever the throne of God is, where he manifests his glory in a peculiar sense, and where angels and ark-angels stand before him, there must also be the eternal residence of all the good, not only of this world, but of all worlds, if we may suppose God's goodness to be equal with his greatness. But there are many persons, as I remarked in the commencement of this article, who consider that this atom of earth is to be the only heaven which we are to enjoy, and that mankind are to be the only beings whom God will have to praise him through all eternity. But such appears not to be the teaching either of reason or revelation, for the latter every where speaks of heaven in opposition to the earth, and as being high above us, whose glory it has not entered into the heart of man to conceive, and as a habitation not made with hands, eternal in the heavens.—*Haverhill Gazette.*

An Enemy, an incompetent witness.

A person having demanded to speak with Gustavus III, told him that a man had formed a plot against him. The king, who knew that the denouncer was an enemy to the guilty person, answered thus, 'Go and reconcile yourself to your enemy, and I will then listen to what you say.'

(ORIGINAL.)

A Syllogism.

It is an axiom fraught with the soundest philosophy, that it is natural for children to imitate their parents. We should imitate the 'Father of the spirits of all flesh.' Let us, therefore, put this in the form of a syllogism, so that we may see the falsity of endless misery. 'Every people will walk in the name of the Lord their God.'

Believers in the popular doctrine inform us, that our Father in heaven will *render* in the next world an ENDLESS EVIL for the *evil* in this. Therefore, they to be like their Father and walk in his name, should render evil for evil.

This shows the baneful influence this doctrine exerts upon the morals of community. But how different the holy and sanctifying influence of God's illimitable grace and salvation? O! that Universalists would

'Let their works and virtues shine,
To prove *their doctrine* all divine.'

They believe that God will save the world, by rendering good for evil; by overcoming evil with good. Therefore, let them be characteristically the children of their heavenly Father, by walking in his holy name.

Boston. E. H. L.

To prevent evil is to do good.

A Roman chemist discovered a terrible composition, ten times more destructive than gunpowder. He went to France in 1702, to divulge his secret to Louis XIV. This prince wishing to judge of the effect of the composition himself caused him to make experiment under his own eyes. 'Your conduct is ingenious,' said he afterwards; 'and the experiment terrible and surprising; but the means of destrution employed in war, are already sufficient; I forbid you publishing this. Endeavor rather, to forget it; it is a service you owe to humanity? Upon this condition, the monarch accorded him a recompense.

Prayer a cure for revenge.

A young man, who had much cause of complaint against another, went to an old hermit, and told him he was determined to seek revenge. The good old man did all in his power to dissuade him from it; but seeing that his exhortations were useless, and that the young man still persisted in his design, said, 'At least, my friend, let us pray together, to God, before you execute your resolution.'—In the mean time, he began to pray in this manner, 'It is no longer necessary, my God, that you defend us, or that you declare yourself our protector, if it is true, as says this young man, that we are able and ought to defend ourselves.' The young man was so fearfully struck at this commencement, that he threw himself at the feet of the hermit, asked pardon of God, and declared he would never again wish evil to those with whom he was angry.

Fanaticism Confounded.

The Duke of Guise, who commanded the armies of Charles IX. surprised a villian, who was about to assassinate him, and who confessed, that the interests of his religion induced the design, in order to deliver his party from so great an enemy. The Duke, instead of punishing as so wicked an attempt deserved, pardoned him, and added these words: 'My friend if thy religion induced thee to take my life without knowing me, mine induces me to give thee both life and liberty, now I do know you: go then, and be more wise.'

A neat Contrivance. We have seen a drawing, and had an explanation from a gentleman who has witnessed the practical use of a new contrivance, not to say invention, in the shape of a cooking aparatus, by gas and alcohol. The machine is so constructed as to be used in any part of a house, with or without gas—spirits of wine answering in the place of the latter article. It can be placed upon a table, and does not create a particle of dirt. The one to which we have reference, combines the advantage of being cheap durable, and convenient. Four kinds of cooking are done at the same time; roasting, baking, boiling and steaming. It is the invention of Mr. Thomas W. Newton, gas fitter, and promises to be of great benefit in all culinary purposes.—*Phil. Chronicle.*

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism,—and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to support those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

DODS' SHORT SERMONS. For sale at the Trumpet Office, 37 Cornhill, the new stereotype edition of 'DODS' SHORT SERMONS,' with addition of several important articles. These Sermons have been regarded by the Universalist public with great favor. The first edition was taken up with avidity.—At the request of many friends, the author was induced to revise the work, and add many important essays on deeply interesting subjects; in which the author has thrown much light on subjects that have been regarded as very difficult to be understood. 'Mr. Dods,' says a distinguished correspondent, 'has done much to throw light on the sacred volume. Many of his expositions have struck us with great force. He has given us great light. Difficult subjects are explained clearly by him.'

Price of the work 75 cents. Wholesale dealers will find it to their interest to call at 37 Cornhill.

MILLER'S THEORY REFUTED. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1843.—The work is in three parts.

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

(ORIGINAL.)

Predestination and Responsibility.

Br. WHITTEMORE,—These vexing and long mooted topics have lately been discussed in the columns of the 'Trumpet.' Your correspondents have acquitted themselves well notwithstanding considerable difference in some of their views. A cloud still covers the tabernacle, and, perhaps, always will; but it is not wholly a cloud of darkness. We have one suggestion to offer. Whether it be of any pertinence and value is submitted to the judgment of yourself and the readers of your paper.

A distinction is sometimes made between *particular* and *general* providence. Some profess to hold the doctrine of the one; some of the other; and many, confessedly, of both. It is needful to make the proper distinction between them. We, therefore, put the question: What is it? And respond to it by saying that a particular providence implies a particular *design, purpose,* and *act* of God in every single event. But a general providence stands on the principle of general designs, purposes and acts. We will attempt to illustrate by a similitude. The husbandman has two modes of putting seed into the ground. One of these he calls *planting;* the other, *sowing.* In planting, each seed is put in *separately.* Its place is selected; its distance from the other seeds is fixed; and it is covered to a determined and chosen depth. All is done on the principle of individuality. Each seed is located and disposed of by a separate design, choice and act. Thus in *planting.*—But in *sowing,* a different plan is adopted and observed. The seed is strewed broad cast upon the field, and then it is followed by the drag-harrow and covered. But the depth to which each seed is covered and its distance from the other seeds nearest to it, are just as *it happens.* Some seed are covered deeper, and some, less deep, than the husbandman would have *planted* them. And some are nearer *together, and some,* farther apart,than they would have been if a particular purpose and act had been employed. Some seeds, peradventure, fall on a rock, and are left there to perish. The husbandman would not have thus planted them. Yet he acts *advisedly* in the whole process. There is design and order at the bottom. In the wheatfield there are just as many seeds as there would have been in case they had been planted. And the mean depth, as well as the mean distance, may be what they would have been if each seed had been located and buried by a particular design and act. The whole, *as a whole,* is the work of design. But the design and the work are *general.* No one seed is disposed of by a *particular* purpose and act.

We might, also, borrow similitudes from the different kinds of machinery compared with hand-craft operations. The yarn, the cloth, the nails, &c. made in the mills, are manufactured on general principles. The design and the agency employed are *general.* No one of the articles, no part or parcel of them, is purposed and wrought *individually.* But when they are made *by hand,* the fact is different. Each thread and each nail is formed and finished by a particular design and agency.

In the hope that our distinction between a particular and a general providence is now understood, we proceed to inquire, which of these kinds of providence does, under God, govern the world? It is a question in respect to *matter-of-fact.* We are liable to make mistake in regard to the question itself. It is not, which kind of providence is the best. It is often urged that a particular providence is better than a general. But that is not the question at issue. And we are not competent to solve it. Our comprehension is limited. God knows better than we. It is unsafe for us to reason from pure abstract principles. If there are facts in the case, these must be our land-marks and our stand-points. We deceive ourselves, when, by our abstractions, we run foul of the realities of fact and experience. The simple question, in the case before us, is: What kind of Divine providence is indicated by the actual phenomena of the world? What is *the fact* thus indicated?

It is a *manifest* truth that events do take place in that same manner which might be expected on the principle of a general providence. The tendencies of nature are uniform and constant. The elementary properties and powers of things *permanent.* We depend upon them as constant and unchangeable.—On the assumption of this *constancy and permanence* we make all our calculations. And without this principle we could have no foresight; could make no calculations, nor entertain any just idea of the connection of means and ends. One process of means would promise and produce no better result than any other, aside from the belief and reality of uniform and permanent tendencies in nature and in things about us. The astronomer could not calculate the times of the rising, the sitting, and the other aspects, of the sun, moon, planets and stars. The husbandman could make no calculations; nor could the mariner; nor could the statesman, or the general. The adaptation of means to ends would be no other than a groundless fancy. The tendencies of food and medicine could no more be depended upon to sustain life and remove disease than any thing else. The idea of eyes to see with; of feet to walk with; and of hands to work with, must be given up. The whole world again becomes chaos.—There could not be a solid spot, or a single law of order in it. Creation, itself, would be nullified. For what was creation but the giving of order, uniformity, and permanence, to what was before disorder, unsolidity and confusion?

But it is said that a general providence implies a particular. If this assertion mean that the same events may be, in their proper sense, the work both of a general and of a particular providence, it cannot be true. A general precludes a particular; and the latter precludes the former. Their identification is impossible. And God cannot work impossibilities. When He does a special work and raises a dead man to life, it is particular; supernatural: it is a miracle. But it ceases to be a work of *general* providence. One kind of thing cannot be another and a different kind of thing. When God purposes and does a *particular* thing, He works a miracle. And He can work as many of them as he pleases. But they cannot belong to His regular, general providence, and which is next to universal.

But what bearing has this doctrine upon predestination, accountability, *sin* and suffering? It teaches that the events of general providence are not *individually* predestinated. It is only *constructively,* that they are designed and decreed. They are not brought to pass by a *particular* act and purpose of God. We may reasonably refer all evils to *general* providence. And it is *impossible* that these offences should not come. They are unavoidable. God cannot prevent them without changing His providence from general to particular. He does not see this change to be expedient. It would necessarily effect more harm than benefit. It is not, therefore, for the best. The advantages of a general providence are, even to us, obvious and incalculable. God understands them more perfectly than we can. He attaches more value to them than we do. His work is perfect.—Nothing can be added to it; nothing taken from it. It is incapable of amendment. As it respects God's work, whatever is, is right, being a part of that providence which is the best.

S. F.

(ORIGINAL.)

Our final resting place.

The apostle Paul had spiritual food to subsist upon, of which, but a few of our sinful, unbelieving race, have partaken. He walked by *faith,* and not by sight. He knew his Saviour, so as to come into the possession of eternal life by faith. He enjoyed a *foretaste* of heavenly joys. By faith he was *risen* with Christ, and thus drank at the fountain of immortal life. '*Believing,*' he 'rejoiced with joy unspeakable and full of glory'—IMMORTAL *glory!* Hear his language, Heb. xii. 22—24: 'But ye *are* come unto Mount Sion, (i. e. by faith,) and unto the city of the living God, the *heavenly* Jerusalem, and to an innumerable company of angels, to the *general* assembly and *church* of the first born, [Jesus] and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.'

The first and all-important christian grace is faith. 'But to him that worketh not, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness,' or justification. How many mistaken souls attempt to build up the superstructure of the Christian character, without laying first the foundation stone of faith. Hence the winds blow, and the floods descend, and down falls the edifice, for it was built on the sand.

Faith—what can be more important? I know faith works by love, and without love man is nothing. But still it is *faith* that works by *love.* Love *does not* work by faith, but 'faith works by love.' Remember this, my brother.

But what is faith? Ans. 'It is taking God at his word.' Faith implies its *object.* We cannot believe until we have *something to believe.* All must know this. And the thing to be believed must be *true* before we believe it, or we believe a *falsehood.* To illustrate. I say to my child, believe that I have purchased you a pound of raisins, and then I will procure them for you. She replies,—'have you bought them?' I answer, No: but you must *believe* I have bought, and afterward I will purchase them. 'But,' replies the child, 'you say you have not purchased them, and how *can* I believe that they are purchased until it is a fact that you *have* purchased them?' Now the reader sees at once, as the homely saying is, that the writer is fairly against a stump, and hence the only alternation of making head-way, is to back out of the difficulty, and start *again.* Well then, *once more.*

Child, I have bought you a pound of raisins, and just now believe it, and I will give them to you. 'Ah! father, (says the child,) now I *can* believe it and *do.*'

Now, reader, permit me to ask you, how God can, in the very nature of things, induce his rational and reflecting children to believe that Christ is their Saviour, unless, in his purpose, he makes him so, *before* he calls upon them to believe it? And again: Are not all men called upon to believe in Jesus as their Saviour? Yes, all admit. Very well. How then shall we make it *rationally* appear, as in the language of the Saviour,—'He that believeth not is *condemned* already,'—for this applies to all who have the opportunity and do not, and will not believe—I say why *should* a man be condemned for believing that Jesus is his Saviour, (in the purpose of God,) if in fact, *he is not* his Saviour? What! condemn a man because he will not believe a falsehood is a truth! That is worse than heathenism! In view of these facts, I urge the truth upon the reader's mind, that Jesus is positively the Saviour of *all men* according to God's *purpose,* BECAUSE *all men* are required to *believe* this—*each* for *himself.* And he who can, let him dodge this truth.

The Scriptures declare, 'This is the RECORD, that God hath GIVEN TO US ETERNAL LIFE: and this life is in his Son.' Ponder it, reader. For John says: 'He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the RECORD that God hath given of his Son.' Mark: 'He that *believeth* the *record* hath the *witness* in himself.' Yes, 'he that believeth on the Son hath (by faith) *everlasting life.*' But he that believes not makes God a *liar.* How so, if God hath not given him this everlasting life—or promised it? For if he believe he has not given it, and if God have not given it, then he is not only a believer, but he believes the truth at the same time. And to believe the truth cannot make God a liar.—Hence it is true, that God hath given, in Christ, eternal life to all men.

And this eternal life, is heaven itself—'our final resting place.'

O! what a blessing to believe this *now,* and thus, by faith, to enter into rest.

Reader, do you believe this? If not, you make God a liar. But this does not injure him; for he is a God of truth, after all your *faithlessness.* But it injures you. 'Behold, thou art the man!' Your Father in heaven hath given you a patrimony—'an inheritance, incorruptible, undefiled and that fadeth not away—reserved in heaven for you. He hath sent his Son to publish to you the Will, and he has sealed it by his own precious blood. Yea, he hath died for you, and risen again, thus *bringing to light* LIFE AND IMMORTALITY BEYOND THE GRAVE—for *you,* for ALL. For God's sake—for your *own* sake, 'believe and enter into rest.' Don't put out your own eyes, and then complain that you cannot see. Don't rob yourself of the joys of faith, and then complain that you are miserable. If you would be happy, seek the means of happiness. If you desire to be happier, then believe by the grace of God that you shall be.

You need only to open your eyes of faith, and look into the spirit-land, to behold the clustering fruits of immortal glory; and by reaching forth the hand of hope, you may pluck and eat, and thus satisfy your immortal hankerings. But if you will shut your eyes, and let fall your hands, you must starve for the present.

Rouse up! rouse up! O ye slumbering Universalists! Pluck the delicious fruits of everlasting life. No longer remain in the cold and barren wilderness of unbelief or sin.—You will *die!* 'Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. For my part, I will trust in the Lord. I will believe and enter into rest.'

E. R. C.

'Die in your sins.'

'Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.—John viii. 21.

That Jesus here alluded to the time of that great visitation of God in judgment on the Jewish nation, when they should by their sufferings and calamities be aroused from their lethargy, and be brought earnestly to desire that Messiah whom they had rejected, and whom, therefore, they would in their distress vainly seek, is allowed by several of the most noted Commentators, to whose testimony I have access. Whitby, Macknight, Campbell, and Clarke, have so understood the passage, and on consulting 'Paige's Selections from Eminent Commentators,' I find that Kenrick, Grotius and Elsley, should be added to the number. In consequence of their sufferings the Jews would seek him a deliverer, but they would not be able to find him, John vii. 34. Hence, having wickedly rejected that personage who alone could have effected for them a deliverance, and being now, in consequence of his removal from earth, unable to find him that he might be brought forth for this purpose, they must '*die in their sins.*' They did so die, both *nationally* and *individually.* But this circumstance, of itself, cannot, that I perceive, oppose any greater obstacle to their salvation than does the death of any other individual in some measure of sin, to his salvation. And it is not, I believe, in consequence, of their dying in sin alone, that their doom is supposed to be a wretched one, but in consequence of the additional remark of the Saviour, 'Whither I go, ye cannot come.' That is to say, this last remark is relied on as *proof* that dying in sin will forever shut one out of heaven.

There is one important question here, upon which the point of the argument must turn. Is the fact, 'Whither I go, ye cannot come,' to be regarded as a consequence of their dying in their sins? The common version of the passage is, '*If* ye die in your sins, whither I go ye never can come.' The introduction of the conjunction 'if,' as above, make the latter fact, 'whither I go ye cannot, or, (as it is supposed to mean,) ye never can come,' a direct result of their dying in sin.—If this be correct, their inability, to come to Christ, must have reference to some rejection that awaits the Jews in the future world.—But if the two clauses do not bear this relation of cause and effect to each other, then the inability of the Jews to come to the Saviour, may not have reference to any thing subsequent to death, but to their inability, at the time they should desire it, to find the Saviour and obtain through him deliverance from their calamities.

That the declaration, 'Whither I go, ye cannot come,' was not by the Saviour made a consequence of their dying in their sins, seems perfectly evident from the fact that the same declaration was made to the disciples, who were not told that they should die in their sins. 'Little children, yet a little while I am with you. Ye shall seek me; and, AS I said unto the Jews, '*Whither I go, ye cannot come;* so now I say to you.' John xiii, 33.—Here the same language precisely is applied to the disciples as to the Jews; and the comparison of condition instituted by the words 'as' and 'so,' would seem to indicate, in some measure, a similarity of *cause* and *consequence,* in the two cases. But no sane person will for a moment contend that the declaration, 'Whither I go, ye cannot come,' is a threatening of eternal rejection of the disciples, or that it is a consequence of the disciples' dying in their sins, which circumstance is not foretold in their case; why then should it be supposed, yea, how *can* it be supposed, to involve these particulars when applied to the Jews. I think this point must be conceded, viz. that the declaration, 'Whither I go, ye cannot come,' cannot imply a rejection of the Jews after death, or follow as a consequence of their 'dying in their sins,' because it would then involve the disciples in the same threatened evil, and from the same cause, which conclusion no man will abide.

It will now be proper to inquire whether there is any *cause* applicable in any tolerable degree to both the unbelieving Jews and the disciples of Christ, from which resulted the fact, expressed in the language, 'Whither I go, ye cannot come'? And also, whether this language can have, in any degree, a similar application to both these classes? To both of these questions, I feel safe in rendering an affirmative answer. The cause of their inability to come to Christ, seems to be *unbelief.* From this results the fact, that the Jews cannot find Jesus when they seek him; as also the fact that they shall die in their sins.—This last, indeed, the Saviour directly asserts to be the result of unbelief. 'I said therefore unto you, that ye shall die in your sins: *for if ye believe not that I am he,* ye shall die in your sins.' John viii. 24. For the same cause also, viz. *unbelief,* 'whither Christ had gone they could not come.' That is, through unbelief, the Jews had rejected Christ, put from them his teachings, and at length crucified him; so that in the day of their calamity, they could go where he was, to secure his aid in delivering them from their distresses. So the Jews themselves appear to have understood it. For when Jesus said to them, 'Whither I go, ye cannot come,' the Jews said, 'Will he *kill* himself? because he saith, Whither I go, ye cannot come.' John viii. 22. They seem to have supposed that if he were anywhere on the *earth,* they should be able to find him; and hence concluded that he must *kill himself,* having then no knowledge of the fact that *they* should kill him. Thus they could not go where he was, and bring him forth, the longed-for Messiah, that he might be their deliverer, because he was no longer on the earth within their reach. Had they not through unbelief rejected him and his teachings, he would have been to them a deliverer, such as they needed.

It remains to be shown that *unbelief* was the reason that the disciples could not come unto Jesus. That they were in some degree *believers,* will not be questioned, but their faith at this time was certainly not thoroughly grounded. When Jesus was arrested and crucified, the disciples were scattered every man to his own; but after Christ had risen from the dead, their faith was strengthened, and they were enabled to lay down their lives as martyrs to the gospel. This view of their case corresponds, I think, perfectly with the conversation that took place between Peter and the Saviour, at the time Jesus said to the disciples, 'Whither I go, ye cannot come.'—Peter said unto him, (John xiii. 36,) 'Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.' As though he had said, thou hast not faith strong enough, Peter, to die for me *now,* but thou shalt *hereafter* bear testimony to the gospel and my Messiahship, by laying down thy life for my sake. (See John xxi. 18, 19.) 'Peter said unto him, Lord, why cannot I follow thee *now? I will lay down my life for thy sake.*' Now here is the point. Peter thought *nothing could prevent* his following the Saviour *then,* for he would lay down his life for him. Had his faith been strong enough for this, our exposition would be inadmissible, for he then could have followed him at once. But what did Jesus say to *him?* 'Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, 'The cock shall not crow, till thou hast denied me thrice.' Thus Peter's reason for supposing himself able to follow the Saviour, was shown to be false in fact, by the very circumstance that the lack of such faith should appear before the time of cock-crowing.

Thus the coming to him in both cases, which could not take place, may be regarded as an approach into Christ's personal presence, which was prevented by unbelief, as the *primary* cause. The *object* for which they would approach him, would be quite different in the one case from what it was in the other. The disciples would desire to approach him that they might dwell in his presence, and participate in continued enjoyment of his society. To do this, however, they must be ready to *die* for his sake, which they at that time lacked faith to do; and hence *they could not follow him then,* though they should follow him *afterwards.* The wicked Jews, on the contrary would desire to approach him, not that they cared for his presence and society, but that they might secure his aid in delivering them from their calamities. And for this purpose were they in constant expectation of their Messiah during the whole period of their troubles from the Roman army. But much as they might desire the Saviour then, they were prevented from coming where he was, by the force of those very circumstances, which their unbelief had occasioned, while that unbelief itself also, in a great measure, doubtless still remained.

That those wicked Jews shall finally be gathered in, may be learned from consulting Rom. xi. Matt. xxiii. 39, and Heb. viii. 8–13.

—*Star and Palladium.*

A. A. M.

Influence of Endless Misery.

The following is the opinion of Rev. GEO. STORRS, as to the influence of the doctrine of *unceasing woe.* Mr. Storrs preached and defended that doctrine for many years. He was a successful preacher among the Methodists, and has had extensive experience as to the influence of that horrid dogma, on the minds of the people. He is not now a Universalist, and consequently, he should be regarded, to a great degree, as an impartial observer of the effects of this doctrine. Not only so, but Mr. Storrs must be regarded by all who are acquainted with him, as a man possessed of good talents, and a serious and candid mind; though, visionary, he may be, in some matters, i. e. matters of theory and speculation. In all matters of observation on men and things, Mr. Storrs, is worthy of much regard. The following is the language of this gentleman, concerning the doctrine of unceasing and unmitigated suffering in the immortal state.—*Universalist Watchman.*

As the doctrine, 'Ye shall not surely die,' had its *origin* with the old serpent, I cannot divest myself of the conviction, that the notion, that wicked men will be kept *eternally alive* in torments, and *never die,* had its origin from the same source, as it appears to be a perfect *fac simile;* and that it was invented to inspire *hard thoughts* of God, and keep men from turning to him, by repentance and faith, or confidence, and acknowledging their sins against the God of love. And, I solemnly believe, this doctrine has kept more souls away from God, and driven them to the disbelief of all future punishment, or into infidelity, than any other doctrine that was ever promulgated. I am solemnly convicted, that it has done more to destroy souls than all other errors put together.

For, if some minds have been *temporarily* affected by it, they are seldom found to be uniform christians, and hardly pretend to live in obedience to God. unless under some strong excitement; multitudes of others, without any proper reflection upon the claims of God's law, have rejected all future punishment, because of the nature of that, which the 'orthodox,' as they are called, say is to be inflicted; whilst others, still, have lived and died in real infidelity, or what has been called so, because they could not believe that a Being, whose word declares, he 'is love,' could inflict such a punishment, on even the worst and most bitter of his enemies.

End of the Material Earth.

A subscriber requests us to say, whether the Bible teaches the destruction of the material earth. We know of no passage that asserts it. Another requests us to explain 2 Peter iii. 7—13, as follows:

'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 Peter iii. 7—13.

We present the following opinions of eminent commentators in regard to the above passage

HAMMOND. '*Melt with fervent heat;* the destruction of Judea is here, vs. 10 and 12, described by *dissolution,* or *consumption by fire,* and so Isaiah ix. 5; lxvi. 15, 16; Mal. iv. 1; and Joel ii. 3, 30, where that destruction is described; so 2 Thess. i. 8—*in flaming fire taking vengeance;* (which that it belongs to that matter, see the context of that place, and note on verse 7;) so Heb. x. 27—*a burning fire to consume* all that obdurately stand out against Christ, and that belonging to this matter also, as will appear by comparing ver. 25, and verse 37; see the note on verse 25 of that chapter.

'What is here thus expressed by St. Peter, is ordinarily conceived to belong to the end of the world, and the beginning of the *Millennium,* or *thousand years.* And so, as St. Peter here saith, verse 16, many other places in St. Paul's epistles, and in the gospel, especially Matt. xxiv., are mistaken and wrested. That it doth not belong to either of these, but to this fatal day of the Jews, sufficiently appears by the purport of the whole epistle, which is to arm them with constancy and perseverance, till that day come, and, particularly in this chapter, to confute them who object against the truth of Christ's prediction, and resolve it should not come at all, against whom he here opposes the certainty, the speediness, and the terribleness of its coming. That which hath given occasion to those other common mistakes, is especially the hideousness of those judgments which fell upon that people of the Jews, beyond all that before are related to have fallen on them, or, indeed, on any other people, which made it necessary for the prophets, which were to describe it, (and who use tropes and figures, and not plain expressions, to set down their predictions,) to express it by these high phrases of the *passing away* and *dissolving* of *heaven,* and *earth,* and *elements,* &c., which sounding very *tragically,* are mistaken for the great, final dissolution of the world.'—*Annot. in loc.*

WITSIUS. 'It certainly cannot be denied, that the manner of speaking, used by the holy prophets and apostles, countenances the opinion of those who call the Messiah's kingdom the beginning of the new world or age. Thus, according to the prophet Haggai, ii. 6, God says, when he shall send him who is *the desire of all nations, will he shake the heavens, the earth, the sea, and the dry land.* Likewise, according to Isaiah, lxv. 17, God says, *Behold I will create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.* Again he says, lxvi. 22, *The new heavens and the new earth which I will make, shall remain before me.* This agrees with Rev. xxi. 1, where we read—'And I saw a new heaven, and a new earth; for the former heavens and the former earth had passed away; and there was no more sea.' Nor does St. Peter differ from this, when he says in his second epistle, iii. 13, Nevertheless, we, according to his promise, look for new heavens and a new earth. All these passages mean that a new scene of affairs was to be introduced into the world, by the Messiah, so that it may be considered the beginning of a new world or age.'

LIGHTFOOT. 'Thus Peter placeth as parallels, the ruin of the old world and the ruin of Jerusalem, 1 Peter iii. 19—21, and by such a comparison his words will be best understood. For, 1. See how he skips from the mention of the death of Christ to the times before the flood, in the 18th and 19th verses, passing over all the time between. Did not the spirit of Christ preach all along in the times under the law? Why then doth he take an example only from the times before the flood? namely, that he might fit the matter to his case, and show that the present state of the Jews was like theirs in the times of Noah, and that their ruin should be like also. So also, in his second epistle, chap. iii. verses 6, 7.'—*Exerc. in Matt.* xxiv. 37.

An Allegory.

Three children toyed beneath a spreading tree;
Two were twin children; and the first that came
Was called Desire; Love was the other's name;
The third Enjoyment—sweetest of the three;
And the two struggled for his warm embrace,
With panting breast, wild eye, and beaming face.
But delicate by nature, in the strife
He fell, and quickly rendered up his life.
What did the children then? Ah, me! no more—
They ceased to love as they had done before,
And, with sad hearts, they strove, in vain employment,
To bring again to life, and waken up Enjoyment.

We find the following in the 'Christian World,' the new Unitarian journal, for week before last. The Br. Gardner refered to, is Br. A. R. Gardner, who has visited New England, for the purpose of obtaining assistance to redeem the site of the church as well as the building itself from embarassment in Iowa city, the capital of the teritory. We cannot but add our testimouy, that Br. Gardner is an excellent man! that the object he has in view is a good one! and we hope he will obtain the help needed to enable the Universalists of that far distant place to retain their house, and go on prospering in the way of the Lord.

Provoke one another to love & good works.

Last Sunday evening, March 12th, I heard Rev. Mr. Gardner, of Iowa City, speak of the progress of Universalism in Illinois, in terms which made me feel that other denominations had something to learn even of them. A few years ago, and he was the only preacher in that State; he is now a middle aged man, and there are thirty societies of Universalists in that State, three associations, one book-agency, one tract society, with numerous branches running through the State, and several ministers converted from other sects to their views.

One aged clergyman, a Baptist minister, in Randolph county, had brought over his whole society with him to the belief of final salvation; and this aged man rode twice one hundred and seventy-five miles on *horseback,* to attend the Conventions of Universalists.

Mr. Gardner stated, that, having settled in his own mind that the only way to establish a denomination in a place, was to do it when that place was first opened—a doctrine which I pray Unitarians may learn before it is too late,—and hearing that Iowa City would probably be a great place, and a capital, he at once determined to fix himself there. After suffering many deprivations, this first preacher in Iowa City, found friends enough to build a house, provided the land was obtained. And, it having been determined by the proper authorities that every denomination 'recognized as Christians,' should have half an acre of land, he applied for the Universalist's share; but was resisted by the Presbyterians on the ground that Universalists were not Christians. And, after being successful in this trial, new obstacles have been thrown in their way by devices which seemed to me exceedingly base, until the time fixed on by the statute, within which the church must be built, is now nearly out, and yet the building is not quite done, and funds are wanting. Mr. G. has come on to obtain aid, and has received nearly what he needs, a thousand dollars. Meanwhile, the Unitarians' lot at Iowa City, and there is such an one, remains, I suppose, a desert; and not until the place is settled, and every body established in some institution of religion, will Unitarians think of going to work there in good earnest. Let us not be too wise to learn something from the experience of our neighbors, and the success of our competitors.—*Boston Christian World.*

Religious Feelings.

What are the limits of this religious feeling? Beyond what bounds is it never to pass?—Now a truly religious feeling could not run into excess—it would never go near to prevent the performance of a single social duty, nor the enjoyment of one innocent pleasure—it could only become more religious, and that change would be happy. But nothing human is pure; many fountains of worldly interest send their waters into the river of life. Then whenever what we consider our religious feeling, is no longer controlled by our judgment—when we begin to be enthusiastic where reason has not first approved—when we make feeling supply the place of action, and suppose that holy affections will atone for our want or violation of morality—still more, when we compare ourselves with others, and our fancied superiority awakens, or may awaken confidence and pride; then our religious is fast changing to irreligious feeling, and we are in the path that seemeth right unto a man, though the end thereof be the way of death.

But the degree of religous feeling should be determined by what we know of our own nature. We can tell just how deeply we are interested in the concerns of life—how well we bear its labors in the prospect of reward—how much we rejoice when we have added to our possessions, and what feelings are awakened by the accidents, either favorable or unfortunate, that call up the fervor of the soul. Our affections must be proportioned to our impression of the value of the objects that excite them. Then if heaven is better than earth—if the service of God is higher than the slavery of the world—if eternity is more important than the passing day, religion must be followed with that deep and solemn earnestness, that gives a Sabbath stillness to life, as if there were but one thing to do; such an earnest feeling as might have once borne an apostle through opposition, suffering and desolation, as the mighty vessel dashes impatiently through the waters, till she rests by her native shore.

How can our affections be any longer uninterested in religion? How can we suppose that the part of our nature most exalted in itself and in its powers, is the very one we have no use for in religion? We suffer those affections to be wrought into admiration when we witness the successful experiments of human art; the works of human hands, and the noble results of man's intellectual exertion; we allow them to kindle into warmer enthusiasm at the thought of human glory, surrounded as it is with recollections of violence and blood; we invite them to linger and gaze on the magnificence of the heaven above, and the familiar beauty of the earth beneath us; no feeling seems too strong to express, when fine examples of human character demand our reverence and delight; why, then, should we keep the affections steadily away from things immortal, while we waste them in emotions that can go only with us to the grave? Why can we not fasten them on those enduring things that shall not perish with the world at last? Why can we not give our best, yes all our affections, to religious duty and improvement? There, only, can they be devoted without danger and sorrow: there they will give rapidity and success to our preparation for joining the saints in light.—*Christian Reg.*

The Trumpet and Magazine.

BOSTON, SATURDAY, APRIL 1, 1843.

Conference at East-Cambridge.

Conference holden in the Methodist Meeting-House; profitable meeting; Rev. S. W. Willson (Methodist clergyman) present; his excellent spirit; Orthodox and Methodist church-members addressed the meeting; Rev. Mr. Lambert (Unitarian) addressed the meeting; the spirit of his remarks.

On Tuesday of last week, a joy-inspiring and profitable *Conference Meeting* was holden at East Cambridge, in the forenoon, afternoon and evening. Believing from the beginning that the Universalist Chapel in that place would not be large enough to contain the people, the brethren made application for the use of the Methodist Meeting-House, which was at once cheerfully granted. For this act of christian kindness and liberality, the Methodists of that village are worthy of our gratitude; and we trust their example will be followed by many others, and especially by Universalists, whenever their houses are asked for by the members of other denominations.

When we entered the house in the morning, Br. Brooks, the resident pastor, was opening the meeting with an address. (Some brother had previously prayed.) Br. Brooks welcomed the congregation to that place. They had been induced to obtained this house, because they knew the Universalist Chapel would not contain the people. The Methodists, moved by christian love, had granted their request. And now he wished to say that he welcomed them to that house. He wished them to feel *at home* in that place. He had been there before; he had worshipped God at that shrine; it was a place of prayer and praise; and he prayed that the same spirit which had blessed them aforetime might bless them now. He desired that this might not be a meeting of controversy. We did not come *for such* a purpose. Christians of different denominations were present, he said; let every thing be done in charity. Let there be nothing that could wound the feelings of any believer in Christ. At the close of his remarks, we sung a few verses of the hymn on 'loving kindness,' (Conference Hymns, p. 50,) and the sentiment of this hymn seemed to give a character to the whole service. A layman from Boston offered a few remarks on the same subject, and then came another verse of the hymn. Br. Whittemore, of Cambridgeport, hoped the whole spirit of the meeting would be 'loving kindness.' He referred to the remarks of Br. Brooks; he also hoped nothing would be said or done, that would give just cause of offence to any believer in Christ.—He spoke of our late Br. Fuller, of Philadelphia, and of his happy death. The last words he pronounced in this world, were a verse of the very hymn we had been singing:

'Soon shall I pass the gloomy vale,
Soon all my mortal pow'rs must fail;
O! may my last expiring breath
His loving kindness sing in death.'

Another verse of this hymn was sung, and then Br. Manning (layman,) made an address. (Singing.) After him Father Ballou spoke. He carried out this principle of loving kindness, and dwelt richly on that theme. He was in favor of permitting loving kindness to do its full work in the soul, in spite of all creeds and prejudices.—(Singing.) Br. Partridge, of Watertown, addressed us. (Singing.) Br. Adams, of Malden, invited our attention to the same great subject of 'loving kindness.' This love, in our hearts, was the truest sign that we had been born of God. He related a conversation he had with a Methodist brother on this point. The Methodist wished to know his views of the new birth.—'Well,' said he, 'that I may not be suspected of being governed by the wisdom of this world, I will give you the answer in the very words of God's book:—'Every one *that loveth* is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.' Those, (said Br. A. to his friend) are my views of the new birth.' 'Amen,' said the Methodist, 'I am with you.' How then could we refrain from singing a few verses of that excellent hymn, by Rev. S. Lovell, entitled 'God is love,' on the 57th page of Conference Hymns?

But we are appropriating too much room to this forenoon meeting. Br. Willis, of Cambridgeport, addressed us. (Singing.) And then a prayer; (singing); then an address from Br. Strickland; (*singing*); then an address from Br. L. R. Paige; (singing); then Br. B. Whittemore addressed us; (singing); then Br. Rust (layman) again; and then Br. W. Hastings (layman). So passed the forenoon. The meeting was truly good and profitable.

But if the forenoon meeting was good, what shall we say of the services of the afternoon?—On entering the house (a few minutes after service commenced) we found Br. Chapin leading in fervent prayer. We were happy to see Br. Willson (the Methodist preacher) in the chancel, with several of our clergy. Br. Brooks made the opening address, repeating in part the remarks made by him in the morning. (Singing.) Father Ballou followed, and expatiated upon the words of Jesus, 'If any man thirst, let him come to me and drink.' If *any man* thirst, no matter who he may be, let *him come* to Jesus. Let him not go to any other source; let him not go to any human means; but come to Jesus. He showed what it was to come to Jesus; and he showed what is the water of life. (Singing.)—He was followed by Br. Chapin, on the proper way of living in Christ—and the spiritual nature of his religion. (Singing.) A layman then spoke; (singing;) and then Br. Streeter, of Boston, on the power we have to fix our attention on divine things, and also on the socializing tendency of meetings of this kind. He spoke too of the purifying and sanctifying influence of such meetings. (Singing.) Here Br. Willson of the Methodist denomination arose. He was in feeble health; (on the previous Sabbath, as we had been told, it was with difficulty he got through the services). There was languishing in his looks. He desired to add his testimony to what had been said of the great importance of religion. He had been brought to acknowledge all men as Christians who showed the spirit of the Master. Formerly he had had some doubts on this point. There were certain signs or *Shibboleths* once, which if not pronounced just to suit his ear, were regarded as radical defects. But his mind was now different. Wherever he saw the spirit of Christ he must own it. He expected to meet the good of all denominations in heaven. So all Christians said; but some were not willing to meet the good of all denominations on earth. For his part, he wanted to try and see if he could not find out what heaven is, while here on earth. Just try it a little; let us have *the communion of saints* here. He wanted a taste of it, before he went over Jordan. What harm can it do to have heaven below,—*a heaven to go to heaven in?* Let us then all strive for the spirit of our Master; and think less of the *Shibboleths*, and more of the image of Christ. These ties of christian love were very strong; they were the strongest of all ties. He hoped love would continue to grow, and banish wrath and strife; and then we should have even here on the earth, a prelibation of eternal joys. (Singing.) The sentiments of Br. Willson were responded to in a very affectionate manner by Father Ballou and Br. Chapin. (*Singing.*) Here a Methodist lay brother made a very appropriate, discreet and fervent prayer. Br. Willis, of Cambridgeport, addressed us; and after him a gentleman, standing in the aisle, commenced to speak. He had accidentally heard of this meeting and come in. After some general and excellent remarks, on the subject of religion, he said some would be surprised to learn that he was a member of an Orthodox Congregational Church in Boston. He did not know of this meeting in the morning, but he heard of it at noon. He was glad he had come; he had never attended exactly such a meeting before. He bore his testimony fully, that the spirit of Christ was there. 'Why (said he) how little my Orthodox brethren know of Universalism. If this is Universalism, let it spread; I say Amen to it. You have here the spirit we all ought to have; and the spirit which is to convert the world,' &c. &c. This address produced a great effect. (Singing.) Br. Whittemore, of Cambridgeport, addressed the audience; (singing); and after him Br. Otis A. Skinner, on the tests of Christian discipleship,—how a man shall know he is a Christian, and how the world shall know he is a Christian. The test is LOVE; and he spoke at large on the power and tendency of love. (Singing.)

Here an aged Methodist brother arose in the gallery, and addressed us with good effect. He spoke first of the excellence of religion; and he was glad to see so much of it *here*. He did not see why it wan't a happy meeting, bless the Lord. He was happy; he knew the spirit of Christ was here. So far the meeting would do good. This spirit was fast converting men, bless the Lord. And now, said he, let us go on trying to convert men to holiness; and let every Christian do his duty, and the time will come, soon, bless the Lord, when we shall not say one to another know the Lord, for all shall know him from the least to the greatest. (Singing.) Br. Randolph, from Alstead, N. H. was present, and made some very forcible and profitable remarks. Several of the speakers mentioned the fear, some had expressed, that these meetings might result in extravagance. But it was allowed, there was no danger now; there had been, however, danger from indifference. We *know* we have been too indifferent; but we do not know that there is any danger to apprehend from our present course. We *know* that certain good results follow these meetings. We were particularly pleased with the remarks of Br. L. Willis, W. B. Randolph, and W. Hastings (layman), on this point. On the laymen being called upon, a very impressive address was made by Br. J. Howlett, of Cambridgeport. Br. Johnson, of Lynn, and others, also addressed us in profitable exhortation. The meeting was closed by a fervent prayer from Br. Willson, the Methodist pastor, and by singing Lenox, 'Let earth and heaven agree.'

The house had been well filled through the day; but in the evening it was crowded full, aisles, singing gallery and every part. We commenced with the excellent hymn from the Methodist Hymn Book, by Charles Wesley,—

'I want a principle within,
Of jealous, godly fear,' &c.

Br. Henry Jewell prayed, and Br. Brooks made the opening address; (singing;) and after him Br. Whittemore, of Cambridgeport, spoke at length; (singing;) then Br. Eaton (layman), of East Cambridge, gave us profitable admonition. (Singing.) After him we were addressed again by the Orthodox church-member who had spoken in the afternoon, and who had brought with him this evening a brother of similar faith. They spoke of M. H. Smith's book, which they had read, but *never* could believe; and now they *knew* it was false. They had regarded Universalists as robbers and pirates; their prejudices had been very strong, but they repented of their evil sayings and doings, and wished us God speed in all that is good. (Singing.) The Methodist brother spoke who addressed us in the afternoon from the gallery. He said Universalists had by some been regarded as robbers; we are all robbers. We have robbed God—we have robbed him of his glory, of the obedience which is his due; and he spoke with feeling on this subject. We have not room for a sketch. (Singing.)—Br. Sherman, who has been a Christian Baptist clergyman, addressed us. (Singing.) Br. Lemuel Willis addressed us again, (singing,) and then a stranger spoke well. He said he had 'looked round the verdant earth, for unfading joy,' but had never found it, till he found the gospel. Br. Locke, (layman, of East Boston,) spoke of the great importance of religion. He quoted several verses of the hymn, 'Religion is the chief concern;' and illustrated its excellence by a striking anecdote. Br. W. B. Randolph spoke again; and after him Br. Smith, a member of the Fifth Universalist Church in this city; and after him our Rev. friend and brother, Mr. Lambert, pastor of the Unitarian Church and Society at East Cambridge. He made a proper distinction between faith in mere theology, and true Christian feeling. To be religious there must be feeling. He was happy to be present, and to show his sympathy in the object of the assembly. He spoke in a kind spirit; and his remarks were received with devout attention. At the close he led the meeting in prayer; and asked the divine blessing on all the exercises.

It was announced, at the close, that the next Social Conference Meeting will be holden at the Second Universalist Meeting-House in Boston, on Tuesday the 4th day of April.

Social Conference in Boston.

Let it be remembered, that there will be a social conference meeting (the fourth of the series) at the Second Universalist Church in School-St., on Tuesday next, commencing at half past 10 o'clock precisely. Can those who attended the former heavenly meetings, absent themselves from this? We are requested to give an earnest invitation to our brethren and sisters to be present on this occasion. Let us have a glorious meeting—such as was had in that house in the evening of the U. S. Convention some years since. Let our ministering brethren in Essex county come up and balance the visits of our brethren in this quarter to their conferences. Let the brethren come prepared to decide where the next meeting shall be.

The Northern Point of New Hampshire.

Coos County, New Hampshire,—Journey of Br. Eli Ballou to that place;—Conference at Stratford; Conversion of Rev. Isaac Hall, &c. &c.

We find, in a late number of the 'Universalist Watchman,' an account of a journey made by Br. Eli Ballou into Coos County, New Hampshire.—He was obliged to face a northeast snow storm the most of the way; and it would have been impossible for him, and his fellow travellers to pursue their way, had not the sons of the forest turned out and dug him a way through the snow. But nothing despairing he drove on. He says,

Well, after between three and four hours ride, we arrived at the place of our destination, and found the forenoon meeting nearly through—Br. Palmer, from Colebrook, having been on the ground the preceding evening—had preached two discourses. We had a good and we trust, a profitable meeting, though it was small in comparison to what it would have been, had the weather been favorable. Two discourses were preached by Br. Palmer; two by Br. Sampson, and two by the writer. A Conference meeting was held in the evening, and a number of the brethren spoke experimentally of the things of the kingdom.

The Br. Palmer named, we suppose to be our excellent friend, Br. J. E. Palmer. Is there any other up there? The Br. Sampson mentioned was formerly a regularly ordained orthodox clergyman in Wilmington, Vt. He is a man of much talent. When he embraced Universalism, he came out openly and preached it to his people—most distinctly and fully, and of course they 'cast him out of the synagogue.' The following brings to our notice a new convert to our faith.

During our stay in Stratford, we were hospitably entertained by Br. ISAAC HALL, who formerly preached with the Christ-ians, but for some time past, has believed and preached the universal and complete triumph of the reign of Christ. He is over sixty years of age, but his heart is full of the Spirit of the Gospel, and he designs to continue to preach among the Gentiles 'the unsearchable riches of Christ.' May the Lord bless him.

In Coos County there is an extensive field of Missionary Labor. It is white and already for the harvest. Br. Palmer has been in that region during the last year, and will continue there until May next. He cannot stay longer. Who will go there to feed the people with just religious knowledge and understanding? A preacher of our order who is not afraid of labor, would find good encouragement in that region.

There are many good friends to our cause in Colebrook, Stewartson, Stratford and Canaan.

Discontinuance of a Partialist Journal.

Few know, besides publishers, the almost fatal consequences of the delinquency of subscribers to pay their bills. We know the times have been very bad, of late, in a business point of view; and we desire to make all due allowance; but the pressure has been more severe on the publishers of papers, than any other class of the community. We perceive that one of the Orthodox papers has been obliged to discontinue for that reason. All sects suffer; there are delinquents among all, as the following article from an eminent partialist paper will serve to show.

THE WESTERN RESERVE CABINET.—The last number of this paper announces its discontinuance. The cause assigned, is the delinquency of subscribers in meeting their payments. The Editor and Propritor says, 'I am impelled to this course, not for the want of a sufficiently large subscription list and other patronage (counting charges on book as patronage) to sustain my paper, but *solely on account of the delinquency of subscribers.* My brother editors will doubtless know how to sympathize with me in this extremity, from painful experience of the carelessness or injustice of subscribers in withholding their dues, though they may not, like me, have been driven to the dernier resort of a discontinuance to save themselves from ruin.'

Danvers, New Mills.

Br. S. C. Bulkeley, late of Lamprey River, N. H., has accepted an invitation to take the pastoral charge of the Universalist Society, at Danvers, New Mills. He wishes all communications for him to be directed as above. We hope the labors of Br. B. will be abundantly blessed in Danvers; and may the little faithful flock at Lamprey River soon have another shepherd.

Second Book of Conference Hymns.

We have had in preparation, for sometime, a second book of Conference Hymns, which will be finished and ready for sale, in about a fortnight. This *second* book in no way interferes with the first, as it contains not a single tune or hymn, contained in the first, It is of the same size, and begins where the other left off,—that is, the other left off at page 64, and this commences at page 65 and goes up to 128, containing just the same number of pages with the first book. They will be bound *separately* and *together*, so that those who have the first, may purchase the second *by itself*, and those who have neither may purchase both bound together. Although of the same number of pages with the first book, the arrangement is such, it contains *more than double* the number of tunes and hymns. In many cases there are two, in several three, and in a few even four hymns for the same tune. The tunes are all designed for conference meetings, and are arranged with two trebles and a base. They are such as are easy to be learned; and the hymns are printed on as large a type, as could be used, consistently with the arrangement. Price, the same as the first book, 12 1-2 cents single, $1,25 per doz. Both books bound in one $2,50 per doz.

Oberlin College strengthens Universalism.

That strait-laced orthodox editor of the 'Boston Recorder,' gives the following paragraph in a late number of his paper.

MILLERISM *vs.* PERFECTIONISM.—Rev. C. Fitch was not long ago an Oberlin Perfectionist. Then he was *perfect*. Recently he has become a Millerite. Now he is *more perfect*. He has lately addressed a letter to his whilom-friends, the Oberlin Professors, in which he charges them with 'strengthening Universalism,' 'uttering a cry of peace' when there is no peace, &c. Oberlin perfection is not sufficient to salvation, while Miller perfection is; for Mr. Fitch says, 'May the Lord open the eyes of our brethren [the Oberlin Professors] and save them from the condition of those who shall be found saying, 'My Lord delayeth his coming,' when he appears.'

Bad Paper.

We deeply regret that we have been obliged, for two or three weeks, to print the Trumpet on paper of inferior quality. The fault is not *ours*. We bargained for good paper, but by some mismanagement, we have received that which is not good. We shall surely apply a remedy as soon as possible.

Universalism.

Universalism *certainly* a Bible doctrine. God's will, purpose, promise, oath and the death of Christ.

Not long since, at a Conference Meeting at Marblehead, we were requested to state, as briefly as possible, a scriptural argument for the doctrine of Universalism, for the satisfaction of certain inquirers after truth who were present. We have since been requested to publish it in the Trumpet; and accordingly it is here given, as nearly as we recollect it.

GOD'S WILL.

The will of God is the source of all things.—God can consent to nothing, *as a final result*, which is opposed to his will. It is a very important question then, is Universalism agreeable to the WILL of God? 1st. Negatively, 'God hath no pleasure in the death of the wicked.' Ezek. xviii. 32: 'he is NOT WILLING that any should perish, but that ALL should come to repentance.' 2 Pet. iii. 9. Such things being contrary to the will of God in themselves; can never be rested in as a final result. 2nd. Positively, 'God WILL HAVE all men to be saved, and to come unto the knowledge of the truth.' 1 Tim. ii. 4. Such then is the will of God; and it must be clearly seen that

GOD WILLS THE SALVATION OF ALL MEN.

GOD'S PURPOSE.

What God *wills* he *purposes*. He cannot will one thing and purpose a contrary thing. There can be no opposition between his will and purpose. What then are we told is the PURPOSE of God? Hark! 'Having made known unto us the mystery of his will *which he hath purposed* in himself;* that in the dispensation of the fulness of times he might gather together in one all things in Christ.' Such is the purpose of God; and it is seen, then, that what God wills he purposes.—Therefore,

GOD WILLS AND PURPOSES THE SALVATION OF ALL MEN.

GOD'S PROMISE.

What God *wills* and *purposes*, he promises.—He cannot promise any thing contrary to his own purpose. If what he wills, he purposes; so what he purposes, he promises. The question then comes up, has God promised to save all mankind? Here all our readers will anticipate the answer, for they will remember the glorious promises of universal salvation in the Bible. God promised to Abraham, Isaac and Jacob, 'In thy seed, shall ALL the *nations, kindreds and families* of the earth be blessed.' See particularly Gen. xii. 3; xxii 18; xxvi. 3, 4; xxviii. 14 and Acts iii. 25,26. This seed of Abraham is Christ, Gal. iii. 16, and the blessing is salvation from sin, Acts iii. 26.—The promise then is this, *that God will bless all nations, families and kindreds of the earth in Christ Jesus, with salvation from sin.* Thus we see, that what God wills, he purposes; and what he purposes, he promises; and the result therefore is, that,

GOD WILLS, PURPOSES AND PROMISES THE SALVATION OF ALL MEN.

GOD'S OATH.

If God has made an *oath*, we may be sure that it is in perfect agreement with his *purpose, promise* and *will*. He could not promise one thing, and make oath to that which is utterly opposed. Let us reverently inquire then, what is THE OATH of God? That God hath confirmed his promise by an oath, see Gen. xxii. 16—18 and Heb. vi. 13. But the most striking passage perhaps is this: 'I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' Isa. xlv. 23, 24. Such is the oath of God; and we therefore see that

God WILLS, PURPOSES and PROMISES the SALVATION OF ALL MEN, and confirms all by his OATH.

THE MEANS.

God has provided means for the accomplishment of all. God is almighty—he will do all his pleasure. Jesus died for 'ALL MEN, 1 Tim. ii. 6. For 'every man,' Heb. ii. 9. For 'the whole world,' 1 John ii. 2. Jesus shall 'see of the travail of his soul, and be satisfied,' Isa. liii. 11. He will 'draw all men unto him,' John xii. 32. He is 'the Saviour of the world, John iv. 44. 1 John iv. 14. These expressions are altogether deceptive, if the Bible teaches a *partial* salvation.

Now look at the above; they are five pillars on which the doctrine of Universalism rests.

1st. God's WILL. From that flows 2nd. God's PURPOSE. From that proceeds 3d. God's PROMISE. To confirm this we have 4th. God's OATH; and to carry all into effect there is 5th. The means, viz. the DEATH OF CHRIST for all men.

Now shall God's will be done? Yes, it cannot be resisted. 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, what dost thou?' Dan. iv. 35.

God's will then SHALL BE DONE.

Shall God's purpose stand? or shall it be overthrown? Hear what God saith. 'As I have thought, so shall it come to pass; and as I have *purposed*, so shall *it stand*.' Isa. xiv. 24. 'For the Lord of hosts hath purposed and who shall disannul it? and his hand is stretched out, and who shall turn it back?' same chapter, verse 27. 'I have purposed it, *I will also do it*.' xlvi. 11.

God's will, then, shall be done; God's purpose shall stand.

Will God's promises all be fulfilled? Yes, for they are not 'yea and nay,' but 'yea and amen;' that is, they are YEA, and IT SHALL BE, unto the glory of God. 2 Cor. i. 20. 'God is *able* to perform what he has promised.' Rom. iv. 21.—He is *faithful* too to perform his promises. Heb. x. 23. Well, if he is *able* and *faithful*, what more can be necessary?

God's will, then, shall be done; God's purpose shall stand; God's promise shall be fulfilled.

Is God's oath sacred and inviolate? Who can doubt it? He swore *by himself*; i. e. he pledged all the powers of the Godhead for the fulfilment. Can the oath of the eternal Jehovah fail? The supposition is blasphemy; it is Atheism.

God's will, then, shall be done; God's purpose shall stand; God's promise shall be fulfilled; God's oath shall be sacred and inviolate.

And when we consider, in connexion with all the rest, that Jesus died for ALL MEN, and that his death shall surely accomplish the object thereof, how can we doubt, how can any man in his senses doubt, the final salvation of all men?

We present the above as an UNANSWERABLE argument in favor of Universalism; and we challenge all the partialists in Christendom to overthrow it. They cannot do it.

*Surely that shows that the will and purpose are the same.

Origin of Washingtonianism again.

When Elder Jacob Knapp was in this vicinity, he boasted that he was the cause of the rise of Washingtonianism in Baltimore. We believed it, at the time, to be one of the Elder's large stories; he is a great bragadocio, who needs much to study meekness and humility. The claim of the Elder came before the five survivors of the original six founders of the Washingtonian Society of Baltimore; and they have solemnly declared, in writing, over their signatures, that Elder Knapp had no connexion, either directly or indirectly, with the commencement of Washingtonianism in Baltimore. There are certain professed Temperance papers, under very much such an influence as Elder Knapp exerts; and they have endeavored to back up the Elder's claim to being the originator of the movement. At the request of Mr. John H. W. Hawkins, a gentleman well known as a lecturer on Temperance, we give publication to the following extracts. Mr. Hawkins feels himself implicated, inasmuch as he has reported, that Elder Knapp was the cause of the reform; and he affirms that Mr. Mitchell, one of the six, told him so. We have no doubt that Mr. Hawkins honestly supposed himself warranted at the time in making the declaration. We do not undertake to reconcile the apparent discrepancy between his statement and Mr. Mitchell's. We suppose them to be both honorable men; and we presume there is honestly some mistake between them. We will now proceed to the extracts we have already promised:

'On the evening of the 24th of April, 1840, six heroes of the bottle, viz: William K. Mitchell, a tailor, John F. Hoss, a carpenter, David Anderson, a blacksmith, George Steers, a wheelwright, James McCurley, a coachmaker, and Archibald Cambell, a silver plater, were seated at their usual nightly occupations, Chase's Tavern, Liberty St., Baltimore. A clergyman, who was preaching in that city at that time, had published that on that evening he would deliver a discourse upon the subject of Temperance. Upon this lecture the conversation of our heroes turned;—whereupon it was determined that four of them should go and hear it, and report accordingly.—After the sermon they returned, and discussed upon its merits for some time, when one of the company remarked that, 'after all, Temperance was a good thing.' 'O,' said the host, 'they are all a parcel of hypocrites!' 'O yes,' said McCurley, 'I'll be bound for you—it's your interest to cry them down, any how.' 'I'll tell you what, boys,' said Steers, 'let's form a Society and make Bill Mitchell President.' 'Agreed!' cried they.

'They separated wonderfully pleased with the plan, and on Monday morning Mr. Mitchell wrote the pledge and brought it to Mr. Anderson, who gave it the first signature.

'This account in substance we adopted into the Report of the American Temperance Union as true history, and we were pleased at the exhibition of the facts, because they so well accounted for so sudden and extraordinary a movement, and showed clearly the instrumentality and power of divine truth in reforming and saving the world.

'The name of the clergyman was not given in these published accounts.'

The editor of the paper from which the above was taken, is, like Elder Knapp, a decided Partialist. This fact should certainly be considered. We know not how far his prejudices may have influenced him. Whether Elder Knapp was the clergyman referred to, we know not, as no name is given. And even if it were the Elder, there is no evidence that his sermon had any effect to induce them to form the Society. At any rate it is certain, that the five survivors of the 'immortal six,' have solemnly declared, of late, as their present conviction, that Elder Knapp had no agency, either directly or indirectly, in the rise of Washingtonianism. Every body knows there is no Washingtonianism in him; he is of some other class of Temperance men altogether; he has none of that mildness and discretion, and never had, that distinguish the Washingtonian reform. We would as soon believe that grapes should be gathered of thorns and figs of thistles, as that Elder Knapp's labors should favor Washingtonianism.

The following is another extract from the Journal of the American Temperance Union, the paper already quoted from:

'Feeling ourselves, in common with Mr. Hawkins and the Maryland Society, implicated in making a false report, though we never used the name of Mr. Knapp, we addressed a letter to Christian Keener, the Chairman of the Executive Committee of that State Society, and inquired of him into the accuracy of this part of their Annual Report.

'In a reply, dated Feb. 22d, he says, 'The account given in our last Annual Report is a just and true account. It may be depended upon.—It was taken down by my son, John C. Keener, from the mouths of the original six. He is now preaching the gospel, and is stationed at Mobile, Ala. He wrote me in relation to the Report under the date of 23d of June, 1842, (and if necessary would confirm it with his oath) in the following words: 'I read all the Report over to Mitchell, word for word, as it is printed, with the exception of two corrections, to wit: for Rev. Mr. Knapp, I put, by his request, 'a clergyman,' as it now reads, and I had it, that he named the Society; but he (Mitchell) corrected it so as to read that a committee was appointed to write a constitution, and give a name to the Society, as it now is. After reading it through, I asked him if it was right, he said 'yes.' I did not read the last paragraph, *giving* an account of the doings in the District of Columbia, but all the rest; and he will not deny it—if he does it makes no difference. David Anderson told it to me just as it was; he corrected it slightly two or three times, until it was precisely correct; and his word will go as far as any one's.'

'To the above, Mr. Keener adds: 'I was present on one occasion when something was said about the formation of the Society, when there seemed to be some contention about the origin, when David Anderson, one of the six, rose up and said, 'If the truth must be told, Knapp ought to have the honor of it,' or words to this effect. This occurred in the Washington Hall. And in vindication of himself, Mr. Hawkins asserts that Mr. Mitchell stated to him of his own accord, 'that it was the Temperance sermon preached by Elder Knapp that brought about their reform.''

Notwithstanding the zeal of the above quoted editor to make out that Elder Knapp caused the reform, we think he fails. We know not who drew up the annual report referred to; but it seems the person, who ever it was, declared that the Elder caused the reform. On its being read to Mr. Mitchell, *he suggested the striking out of Elder Knapp's name*, and adding the words 'a clergyman.' At *his* suggestion it was stricken out, and then Mr. Mitchell said it was correct. Why did Mr. Mitchell suggest the striking out of Elder Knapp's name, if he believed him to be the originator of the movement? Anderson also assented to the report, as it was written, after the Elder's name was stricken out, saying it is 'precisely correct.' So much for the report.

To this Mr. Keener adds, that Anderson told him that 'Knapp ought to have *the honor of it*.' We have not the honor of an acquaintance with Mr. Keener; we know not which has the best memory, Mr. Keener or Mr. Anderson. The latter now affirms positively, over his signature, and we have the original document in our possession, that Knapp had nothing to do with it either directly or indirectly. The whole *five* unite in this declaration. Unasked on our part, they make out a certificate, and the whole FIVE sign it, knowing it is to be published; and they affirm that Knapp had nothing to do in the case. As to these reports of what Mr. Mitchell has said, or Mr. Anderson, we do not undertake to explain where the mistake lies. We plant our foot on the decisive certificate, signed freely, not by one or two, but the whole surviving FIVE, and sent to us for publication. We impute no blame to Mr. Hawkins. There is a discrepancy between his testimony and Mr. Mitchell's. We do not say Mr. Hawkins is in the mistake. It does not belong to *us* to reconcile the discrepancy. The strong points in the case are these. The certificate we published is signed by the whole FIVE—they ALL agree. And it is allowed by Mr. Keener that Elder Knapp's name was stricken from the annual report, at Mr. Mitchell's suggestion.

A Good Movement in Saco, Me.

The following from a correspondent of the Portsmouth N. H. 'Washingtonian,' tells a good story for Saco, Me. We recommend to other towns this case of the one individual licensed, and his duty as prescribed by the town.

'The Retailers and Inholders in Saco, with a magnanimity which deserves all praise, have, we understand, *unanimously agreed to abandon* the sale of spirituous liquors. The Apothecaries and Druggists have generously agreed to do the same.

'The inhabitants of Saco, at their town meeting on Tuesday last, voted that one person only should be licensed to retail spirituous liquors the ensuing year, and that for medical purposes only; that the person so licensed should keep an open book or diary, in which should be regularly entered the quantities and kinds sold and the names of the persons purchasing—and that he should pay over to the Treasurer, for the support of the poor of the town, all the profits made on the sale of such liquors, after deducting therefrom a reasonable compensation for his trouble; and Geo. Sutherland Town Clerk, was voted to be a suitable person to be licensed. Mr. S. has, we are informed, applied to the Selectmen to be licensed accordingly. Is intemperance thus banished from Saco forever? We hope so.'

Proposed Publication.

Gihon, Fairchild & Co. of *Philadelphia*, propose to publish a new Universalist work, entitled 'Select Theological Library.' It will appear in monthly numbers of 48 large, super-royal octavo pages, printed in book style, on fine paper, new bourgeois type, and enclosed in a well printed and appropriate cover.

The object of the work is to furnish the public with approved Universalist Books, at about one-fourth the price for which they have hitherto been issued. Entire works will be published in the 'Library,' and the twelve numbers, which will be issued in the course of each year, will make a volume of 576 large pages, and contain as much matter as now can be purchased, of the same character, for from *five to eight dollars*.

The first number will contain nearly the whole of 'Winchester's Dialogues,' which will be followed by other works of equal and even greater value.

Besides republishing old works, the Proprietors purpose purchasing from time to time, the copy-rights of new productions, which may be considered of sufficient importance to deserve a place in the pages of the 'Library.'

The Terms of the work will be so *very low*, that it is believed that every Universalist in the country will avail himself of the opportunity of obtaining a copy. It will be sold at 12 1-2 cents per single number, or ten numbers for $1,00.

Any person subscribing for the 'Nazarene' and the Library and remitting them $3, shall receive both works for one year. Or any of the present subscribers to the Nazarene, whose subscription is paid up, by remitting $1, shall receive the Library for one year.

For $3 they will send three copies of the Library for one year.

For $5 they will send four copies of the Library, and one copy of the Nazarene for one year; or two copies of the Library, and two copies of the Nazarene.

For $10, they will send ten copies of the Library and one copy of the Nazarene for one year; or six copies of the Library, and three of the Nazarene.

No orders will receive attention unless the cash accompanies them.

Dedication in Newport, N. Y.

A society of Universalists has been formed in Newport, N. Y. The congregation, small at first, has increased to about 200. A house has been built, three quarters by Universalists and one quarter by Unitarians, which was dedicated on the 25th of Jan. It costs about $3300. The following account, and in fact all the particulars, are from the 'Magazine and Advocate.'

1. Introductory remarks by way of congratulation to the proprietors of the house, by Br. M. B. Smith. 2. Anthem by the Choir. 3. Reading of select scriptures and invocation, by Br. A. C. Barray. 4. Hymn. 5. Dedicatory prayer, Br. M. B. Smith. 6. Hymn. 7. Sermon, Br. M. B. Smith, from Job. xxi. 15. 8. Address, by Br. P. Hathaway. 9. Voluntary by the Choir. 10. Benediction.

In the afternoon a sermon was preached by Br. Buckingham (Unitarian), and in the evening one by Br. G. W. Anderson; after which a social conference was had, in which many anticipated. On the next day, for our meeting was held two days, we had a sermon from Br. Barry, and one from Br. Hathaway, and another from Br. Buckingham. Br. Hicks was also present and took part in the services. The house was well filled thro'-out and for some part of the time much crowded, and if the people were not generally pleased, joyous, grateful, and happy, there is no safety in judging from appearances.

Sermons on Capital Punishment.

The three discourses which have appeared in our columns, on the subject of Capital Punishment, from the pen of Br. Chapin, of Charlestown, are published in a pamphlet by themselves. Br. Grosh says, 'they are eminently argumentative, and I think conclusive in favor of the abolition of death as a punishment of the law.' The work will be for sale in a few days.

SEARS' NEW MONTHLY FAMILY MAGAZINE. Boston, Saxton, Peirce & Co., 133 1-2 Washington-Street. This is in truth an excellent work, filled with useful information. We say again, it is somewhat after the plan of the English Penny Magazine. It contains none of the light trashy fiction, which fills some of the magazines; but abounds with that which is interesting, good, rich and abiding.

Who ought to marry?

THE MARRIAGE RING; or how to make home happy. From the writings of John Angell James. Boston. Gould, Kendall & Lincoln, 1843.

This is a beautiful little volume externally, and there are many excellent maxims inside. If it be read by those who are able to pick out and throw away the small amount of tares that are bound up with the wheat, it will do much good. This work asserts the same principle which was asserted by Rev. Howard Malcom, in his book on marriage, published in 1834, viz. that persons of different religious sentiments ought not to unite in the marriage relation. On this ground a Baptist should by no means marry a Universalist; but still we fear if a Universalist were to decline to marry a lady merely because she was a Baptist, he would be pronounced a great bigot. The work before us has called up our recollections of Mr. Malcom's book; and we take the opportunity to suggest the same thoughts, which we suggested at the time of its publication.

If the Baptists really believe, that it is highly wrong for one of their clergy to unite a professor with a non-professor,—or a person of one sect with a person of another, on account of the evil consequences of persons of different sects living together in the relation of marriage, they must abandon the policy they have hitherto pursued of endeavoring to *convert* to their peculiar views, people already in the marriage relation. If it be wrong to marry a Baptist to a person of another faith, is it not equally wrong to convert one of two unconverted persons who have already been married to each other? Will not all the evil consequences follow in that case, that would follow if these persons were of a different faith at the time of their marriage? We think so; and the Baptists must then, in agreement with their own principles, cease to proselytize in such cases as we have named.

We do not expect the principles advocated by Messrs. Malcom and James will ever become universal among the Baptists. There are so many more females than males in their communion, that unless one half of the former are willing to live and die in celibacy, they cannot conform to those principles.

For ourselves, we give no rules on this subject. We only say, that we should regard it as a very great diminution of our happiness, if our companion was of another faith. Thanks to God, from her birth she was taught that Universalism is God's truth; she has always professed it; and adorned it with a well ordered life. This brief reference to domestic interests will correct a false impression which has existed east of us, in regard to the religious opinions of our companion.

Wax Statuary at Lee's Saloon.

We went a few days since to look at the Wax Statuary at Lee's Saloon, prepared by Mrs. Pelby; and we must confess, that it gave us great satisfaction. It is well worthy the attention of parents, and let them be sure to take all their children. On your left, as you enter, is a family reduced to poverty by dissipation. The room of this family bears every sign of want. The grand parents are taking a scanty meal, with one or two of the grand children. A sick boy is leaning his head against the chimney. The father is sick, in bed, asleep. The countenance of the hard drinker when sick is well imitated. The wife, in her meek melancholly, sits with one of her twin infants in her arms, the other is in the cradle. The oldest daughter is reading the Bible. The whole scene is true to nature; and is of itself worth the price of admission. Opposite is a temperate family, where every thing is of an opposite character. The figures are all as large as life. Farther on is a Chinese family,—the hearty funny old man, his son and daughter in law, an infant and the slaves. But the principal scene is the Sermon on the Mount. Jesus is preaching to the multitude.—They are in the forest, upon the summit. Here is all the ancient costume, of old and young, of rich and poor, of the citizen and pilgrim. You see the birds (they seem to be actual birds) and you almost hear the Saviour say, 'Blessed are the merciful, for they shall obtain mercy.' Go and see it. We have described the principal scenes, but there are others of much interest.—The room is well fitted up; and persons of the highest respectability need not hesitate to visit it.

Lynchburg, Va.

The cause is progressing there. We find, in the 'Star in the West,' a letter from Lynchburg. Br. W. S. Ballou has been laboring in that place, much to the moral profit of the people. He went South in the fall for the benefit of his health, and now as Spring opens, he is about to return to Brattleboro', Vt. Social meetings have been adopted in Lynchburg, which have been the means of much good. A Meeting-house is being erected. The following is an extract from the letter referred.

We have our Meeting-house coming on to completion, and expect by the time Br. Dods comes on, we shall dedicate it. So you perceive we are prospering, even beyond our most sanguine expectations. But so it is, the Lord is with us blessing our labors.

I perceive that you have the frequent labors of travelling Bis.; so that you must of course grow some, if you are true to yourselves. We must work hard; 'for we shall reap, if we faint not.'—Some must 'bear the burden and heat of the day;' and it might as well be we as any one else. It is a most glorious enterprise. Our blessed Saviour, when he was on earth, had no one to help him. He toiled and labored for the good even of his enemies! and shall we shrink? God forbid! Sooner may my head be laid low in the dust of poverty, with the delightful privilege of proclaiming abroad to my erring brethren of the human family a Saviour's love, than have all this world's goods at my command, and be denied this privilege.—Why, in the proclamation of Universalism, I love the very *name*—it sounds so good. We bring heaven down to us, and seem to be above this world, enjoying the bliss of Paradise. Is this not worth more by far than all this world can afford? I never speak or think upon the subject, but I have a continual *feast*. In the words of my Saviour, 'it is my meat and my drink.' O! that all who profess our name could but realize the sentiment, and would walk as becometh the gospel.—Then would Universalism fill the whole earth, and every heart would leap for joy, and all on earth would unite in one grand chorus, hymning our Maker's praise, and shout, Alleluia! Alleluia!! the Lord God omnipotent reigneth! Glory to God! for having brought me into a knowledge of this Faith. You will think I am becoming enthusiastic, perhaps. But the older I grow, the more strong I become in the 'Faith once delivered to the Saints.'

Br. Kelso is a new brother to me. Welcome, thrice welcome is he to the gospel field. The field is white and ready to harvest. I pray the Lord of the vineyard that he would send more laborers into the field. Come, *come* all!

Yours in the bonds of the gospel, W. C.

Punishment of Slander.

It appears that certain persons of the Baptist denomination in the State of New York, have been endeavoring to serve the Lord in their way, by slandering Rev. B. B. Bunker, of Alexander, one of those vile wretches called Universalists,—a preacher in their synagogues. There are some who entertain no doubts, that it is doing God service to bite, kill and devour these heretics.

Rev. Mr. Bunker, however, called on his maligners to retract their falsehoods; and although not having the fear of God, yet they had so far the fear of *fines and imprisonment* before their eyes, they gave him the following certificates, which at *their* request we publish. Will the Baptist editors do the same? Is not this a melancholy plight for a Baptist *member*, and DEACON, and CLERGYMAN to be found in?

LIBEL NO. 1.

'I, Horace Baker, of Pembroke, in the county of Genesee, State of New York, have, for some months past, circulated false, slanderous and injurious reports against B. B. Bunker, Pastor of the First Universalist Society, in the village of Alexander, in said county and State. I have done this with the *intention to injure* his standing—I have done it in a *false, slanderous, wilful and maliciously injurious manner*. I therefore, recall and condemn the whole, they being calculated to destroy his character and standing, as a Christian Minister—make this public retraction—reading it for three successive Sabbaths, before the congregation in the Baptist Meeting-House in E. Pembroke; also, requesting the Editors of the several newspapers of the Universalist and Baptist denominations to publish the same in their papers:—sincerely repenting of my sin before God and man. (This is to be read as above written, without note or comment.) HORACE BAKER.

Signed in presence of Albert Rowe, and Thos. C. Sleeper.

Dated at Alexander, Jan. 28, 1843.'

LIBEL NO. 2.

'I, Deacon John Smith, of the town of Batavia, in the county of Genesee, N. Y. have repeated *false, slanderous* and injurious reports against B. B. Bunker, Pastor of the First Universalist Society, in Alexander, Genesee county, N. Y. I have done it in an injurious manner; I, therefore, recall and condemn the whole, they being calculated to destroy *his character and standing as a* Christian Minister—make this public retraction—reading it for three successive Sabbaths, before the congregation in the Baptist Meeting-House, in East Pembroke, in said county; also requesting the Editors of the several newspapers of the Universalist and Baptist denominations, to publish the same in their papers—sincerely repenting of my sin, before God and man. (This to be read as above written, without note or comment.)

JOHN SMITH.

Signed in presence of A. Montgomery, and Thomas C. Sleeper.

Dated at Alexander, Jan. 28, 1843.'

LIBEL NO. 3.

'I, John Fairchild, Pastor of the First Baptist Church, in East Pembroke, Genesee county, State of New York, have repeated the following language, in substance, 'Such a man (Mr. Bunker) ought not to be countenanced, for he does not sustain a good character at home—in his own neighborhood.' This language, I held with Orrin Densmore, of Alabama, in said county, in reply to Mr. D., (who told me that they were soon to have a course of lectures from Mr. Bunker,) to prevent him, (Mr. B.) from lecturing. I furthermore gave the same as a reason to Mr. Densmore, when questioned, for not entering into a controversy with Mr. Bunker. In view of facts, I *sincerely recall and condemn the above allegation, as entirely false and injurious*, and take this method to make full and satisfactory reparation to Mr. Bunker, for the injury done him, sincerely confessing my fault, before God and man. I ask the lenity of Mr. Bunker and his friends, and the full pardon of all. JOHN FAIRCHILD.

Dated at Alexander, Jan. 28, 1843.'

REMARKS.—I gave Dea. Baker and Smith an agreement not to *legally* proceed against them, provided they conformed to *all* the requirements of the instruments they signed. I gave Fairchild a verbal one. The requirements, you will observe are—1st, *recall the whole*—2nd, *condemn the whole*—3d, *make public retraction, by*—1st, *reading the libel three successive Sabbaths, before the congregation* in the Baptist Meeting-House in East Pembroke, and 2nd, *by having the same published in the Universalist and Baptist papers*, and last of the whole, (and I am afraid 'twill be the *very last*) repent of their sin before God and man.

The papers were made out to apply to their different cases. Fairchild and Smith appeared very penitent. Fairchild begged. Baker seems like an old offender, I shall look after him.

B. B. BUNKER.

Gould, Kendall & Lincoln have just published 'The Karen Apostle: or Memoir of Ko-Thah-Byu, the first Karen convert, with notices concerning his nation.' By Rev. Francis Mahan, Missionary to the Karens. First American Edition, revised by H. J. Ripley, of the Newton Seminary. It is a history of that individual's conversion to Christianity; his subsequent labors, and death.

Social Conference at Newburyport.

A Social Conference will be holden in Newburyport, on Wednesday next, April 5th, through the day and evening. Services to commence at half past 10 o'clk. in the forenoon. We are expecting a large collection of friends from abroad, whom we assure of a cordial welcome. Come, brethren, do not permit us to be disappointed, but encourage our hearts and strengthen our hands by your presence and sympathy; and may we have a happy, joyous, nay, even a glorious meeting.

☞Passengers by the first train of cars in the morning from Boston and intermediate places, will arrive in season to attend the morning service. D. F.

Middlesex Quarterly Conference.

This conference will hold its next regular session at Medford, on the second Wednesday in April next. Br. J. O. Skinner, of Framingham, will preach the occasional sermon.

Notice.

If any of our friends in Essex County wish to have the Quarterly Conference hold its next session with them, they will please make an early application to

T. P. ABELL, Standing Clerk.

Winchester Ministerial Association.

The 'WINCHESTER MINISTERIAL ASSOCIATION,' will meet at the residence of Br. S, COBB, in East-Boston, on Monday next, at 2 1-2 o'clk. P. M

Essayist—Br. S. STREETER.

March 30. C. H. FAY, *Secretary*.

RELIGIOUS NOTICES.

Br. H. JEWELL will preach in So. Hampton, N. H. next Sunday.

Br. S. BARDEN will preach in Orleans, Mass. the 1st and 2d Sundays in April.

Br. J. F. DYAR will Lecture in Kingston, Mass. next Sunday evening at 6 1-2 o'clock.

BRIGHTON MARKET---March 27, 1843.

From the Daily Advertiser.

AT MARKET—475 Beef Cattle, 870 Swine. 50 Beef Cattle unsold.

PRICES—Beef Cattle—The prices obtained last week for a like quality were hardly sustained. A small number extra at $5,12 a 5,25. First quality, $4,75 a 5,00; second quality, $4,25 a 4,50; third quality, $3,75 a 4,25.

Swine—A lot to peddle, prime quality, 4c for Sows, and 5c for Barrows; also, lots at 3 3-4 and 4 3-4c. A lot old Hogs, 4 3-4c. A retail from 4 1-2 to 6c.

General Intelligence.

Another Great Fire in Brattleboro'.—On Saturday night last, about 12 o'clock, Mr. John Birge's Woollen Factory, half a mile from our village, was discovered to be on fire, and every article of property within it was destroyed.—When the alarm was given, one of the occupants entered, with a view to save the Account Books, Notes and other papers, but was driven back by the flames; and they were all destroyed.—*Vermont Phœnix.*

Fire in Cambridgeport. The stable and outbuildings in the rear of the Hourly office with five horses, and a stock of hay and grain were destroyed by fire on Saturday evening at 7 o'clock. The buildings were owned by the stage company, and were insured by the Cambridge Mutual Office. It was also a loss of $400 to Messrs Cahill & Co. tin plate and brittannia ware manufacturers.—They are industrious, deserving young men, entitled to the sympathy of the community. This fire is thought to have been caused by an incendiary.—*Mercantile Journal.*

The Earthquake at Gaudaloupe. Capt. Newell at this port, from St. Pierre, Martinique, states that advices had been received there from Point Petre, Guadaloupe, to the 25th ult. up to which time 4,500 bodies had been dug out of the ruins, and 2,200 of the wounded were in the hospital at Basseterre. Five shocks had been felt since the one which proved so destructive.

Suicide. Dr. William A. Matthews, who resided at 66 Murray street, New York, committed suicide on Thursday night, by cutting his throat. The deceased was a native of New York, aged 28 years. He had been occasionally intemperate and sometimes affected with delirium tremens, and was during the last few days of his life in a feeble state of health, but evinced no symtoms of insanity. There are no caues known to account for his committing suicide, except what arose by his intemperate habits.

Loss of a Whaler. The ship Spartan, Captain Collin, from the Indian Ocean, of and for Nantucket, went ashore last Wednesday night, on the East Chop, near Holmes' Hole, where she now lies full of water. Captain Collin proceeded to Nantucket for lighters. The cargo and vessel are insured in New Bedford for fourteen thousand eight hundred dollars and five thousand five hundred in New York.

Fatal Railroad Accident. We learn from the conducter of the Concord railroad that a man named James Fitzcharles, deaf and dumb, Irish by birth, was run over and killed by the noon train of of cars from Lowell yesterday. He was walking on the rail about eight rods from the covered bridge over the Patucket canal, and, in consequence of the curvature of the road and the smoke and steam in the bridge, was not seen until the cars were almost on him.—*Post.*

Fire in Cambridge. Between one and two o'clock Thursday morning, the new and commodious school house in Harvard st., near the Town Hall in Cambridge, was discovered to be on fire. The fire Department was prompt in the discharge of its duty, and was aided by two or three engines from the city; but all exertion was vain.—The building was entirely destroyed. It was a beautiful edifice—erected about two years ago, at a cost of more than five thousand dollars. The basement story was used for two schools—a primary school with about sixty pupils, and a middle school having from 70 to 80.

The upper story, occupied by the grammar school under the tuition of Mr. Magoun, had seats and desks sufficient to accommodate 160 pupils. Most of the books belonging to the pupils were destroyed.

The origin of the fire is unknown. None of the schools were kept on Wednesday afternoon. All the rooms were warmed by a furnace in the cellar. Had the fire originated from the furnace, or any of its flues, it seems hardly possible that it should not have broken out at a much earlier hour.—*Times.*

The Earthquake in the West Indies. The St. John's Weekly Register, of Feb. 10th, says: We have received authentic intelligence from Montserrat up to yesterday noon. The volcano was quiet and not more than usually affected, but the fall of earth in various parts had been tremendous, causing those clouds which were seen to overhang the island for a long time—two churches are down—nearly every building in the town of Plymouth is more or less injured, but fortunately only four or five lives are lost so far as had been ascertained. Very many mills and works totally overthrown, and nearly all the others greatly injured.

Accident. On Saturday afternoon a young man named William Hill, a carpenter, while engaged in putting up a fence round the ruins of the building burned on Friday night, was much injured by the fall of a brick from the top of the wall, which struck him on the head. He was carried into the druggist store of Messrs. Smith & Fowle, who paid him every attention, and the wound was skillfully dressed by Dr. Durkee, who very luckily happened to be in the store when the accident occurred.

Shocking Accident. On Saturday last, a young man in the employ of John Hill & Co. Stoneham, while sliding from a hay-mow, came in contact with a hay-hook, which entered his abdomen.—Medical aid was instantly called, but, after lingering 36 hours, the unfortunate man expired.—His name was Conzaque Duplesses, from Canada, aged 22 years.

At a special meeting of the Board of Managers of the Massachusetts Charitable Eye and Ear Infirmary, in February last, Drs. Edward Reynolds, Robert W. Hooper and George A. Bethune, were appointed Surgeons of the Infirmary for the remainder of the current year, Dr. John Jeffries declining a re-election. Messrs S. H. Wolcott, W. R. Lawrence and J. A. Blanchard, were elected to fill vacancies in the Board of Managers.

Drowned. Littleton Hunt, an old soldier of the Revolution, who served five years, and who was in the battles of Guilford and Eutaw Springs, was drowned on the night of the 12th ult. He lived in Gwinnett county, Geo., and was found dead in the Apalache river. It was supposed the horse on which he rode got into deep water and occasioned the accident. Mr. Hunt was about 107 years old.

Look out for a new counterfeit or altered bill, purporting to be of the Frontier Bank, Eastport, Me. The one shown us is a $3, signed James Williams, President, G. Small, Cashier. It is light and flimsy, and the signatures in the same handwriting. The word 'Frontier' appears to have been inserted in place of something else erased.

The dwelling house of Mr. Cyrus Millard, in the north of Russell Township, in Geauga county, Ohio, near Judson's mill, was entirely consumed by fire late in the evening of the 7th ult., in the absence of Mr. and Mrs. Millard; and horrible to relate, their four youngest children and a relative, (a lad of 14) were burnt in the building.—Nothing saved.

Advice to Young Men. The Bangor Whig gives the following excellent advice to young men. 'A young man may flatter himself that an elegant appearance and a fashionable exterior will afford him an ample return for living beyond his means. It is a mistake. The moral deformity of the inner man thus introduced, cannot be successfully concealed from all his companions and fellow men, while it lies all naked, before the All-seeing eye. Better with an honest and pure heart to work out a life as a galley slave, in rags and chains, than thus to mar God's image in the soul to please the eye of the multitude.

Mr. C. C. P. Crosby, of Louisville, Ky., a gentleman well acquainted with the manufacture of sperm oil, has writen a letter to the Louisville Journal in which he says that lard oil can be made for winter purposes, which will compare well with sperm oil. He further states that he is preparing for the manufacture of 500 bbls of oil this season, and that he intends offering an article that will maintain its commercial reputation either as winter, fall or summer oil.

Disease in Cattle. A destructive disease has recently broken out amongst the cattle in certain districts of Shropshire, England, which has hitherto defied the power of medicine or treatment to overcome. It chiefly affects the lungs, and comes on so imperceptibly, that it has generally advanced to its last stage before the state of the animal is discovered, and by that time the lungs are discovered to be greatly wasted and incapable of performing their functions. It does not appear to be contagious, as the cattle on farms situated on each side of those on which it rages, are exempt from the disease; whilst on the farms where it has broken out, cattle at the stall, in the yard, and in the pastures, are alike liable to it.

We learn from the Advertiser, that a man named James Houston, lost his life on the Eastern Railroad, near the Kennebunk Depot, on Sunday noon, in attempting to get on the cars while they were in motion—and a companion named Livingston, was badly wounded at the same time and in the same manner.

Steamboat Explosion. On Friday, the first steamboat explosion that ever occuired at Pittsburg, happened just as the steamer Cutter was leaving the wharf. The rush of the passengers to the larboard side caused her to lean till the guard was under water. While in this position, the flue of her starboard boiler colapsed. The second Engineer who was shipping the starboard wheel was killed instantly. The first Engineer, was so severely scalded that he died shortly after. Five of the firemen were blown overboard, three of whom were picked up and the others were drowned.

The European correspondent of the Intelligencer writes that, at the weekly sitting of the Academy of Sciences, Feb. 6th, a savant exhibited for the wonder of that body the statastics of insanity or mental derangement in the United States, by which it would appear that New England has a larger proportion of lunatics than the South or West. At the same sitting evidence was furnished by a M. Tessier of a remarkable advance in lithography—the conversion of lithographic drawings into relief engravings by the action (*morsure*) of acids. The proof plates from the drawings are—beautiful of fine finish.

Earthquake in Vermont. We see from a letter in the Evening Post, that the shock was felt at Burlington, and northward, and in Jericho, Westfield, Underhill, Essex, Milton and other towns in that vicinity. At Johnson, 36 miles northeast of Burlington, there was heard first a rushing noise, like the approach of a heavy storm, and then occurred a deep stillness followed by a heavy rumbling from the east, which sensibly jarred the stove and furniture in the house.—There was a less violent shock twenty minutes after. At Milton Mills the houses were violently shaken, and at Burlington the jar was so violent that some persons left their houses. The shock occurred at about 5 minutes past 9 P. M.

The Comet. A letter from Fort King, East Florida, informs us that the comet has been seen there, in unusual brilliancy, since the 5th inst.—It was first seen in the horizon, due West, but by the 9th had risen 15 degrees.

Sudden Death. On Monday, an aged man named Wiggin, father of the contractor for preparing wood for the engines at the railroad depot in this city, fell instantly dead at the depot, while preparing to go to dinner. He was about 80 years of age, and his disease was supposed to be of the heart.—*Salem Gazette.*

Fire. Fire was discovered on Saturday morning, shortly after one o'clock, in the second story of the large four-story brick building situated on the corner of Washington and School streets, which was destroyed. The first story was occupied by W. R. & A. H. Sumner, as an extensive crockery and glass ware room. But a trifling part of the stock was removed, it being principally destroyed by the falling through of the roof and upper stories. The Messrs. Sumner were insured for $15,000 at two offices which will cover their loss. The jewelry store of B. B Wood, No. 139 Washington street, on the same floor, was much injured by smoke and water. His stock was removed to the Old South church without much injury, and is insured for $5,000. The shoe store occupied by W. H. Dean, at 139 1-2 Washington street, was much injured, but a small part of his goods having been saved. An insurance of $1,500 was effected on this stock by Dean & Pratt. The second story was occupied by Wilkinson & Coy, pianoforte manufacturers, and as ware rooms by the Messrs. Sumner. The third and fourth stories were occupied by Wilkinson & Coy, who had a large amount of stock both finished and unfinished, destroyed. Their loss is a heavy one, about $7,000, with only $3,500 insurance. The club room of the Hancock Light Infantry was in the third story of this building, the arms and furniture of which were safely removed without damage.

The origin of this fire is not known, and the remarks in relation to it are very contradictory. It probably caught in the drying room attached to the establishment of Wilkinson & Coy. The building was owned by D. S. Greenough, and was insured for $7,000.—*Journal.*

Accident. Saturday morning between 7 and 8 o'clock, while a crowd was gathered round the doors of the buildings destroyed by fire, on Washington street, a piece of the wooden gutter, about 8 feet in length, fell from the top of the wall to the sidewalk, knocking down and injuring a man and three boys. Daniel Plumer, the man, was badly bruised about the head; Edward Williams, Joseph Noble, and Joseph Stark, the boys were not severely injured, except the last, who is so seriously injured that he was taken to the Hospital, and his recovery is doubtful. The persons injured were taken to the store of Messrs Smith & Fowle, who made them as comfortable as possible until the arrival of Drs. Gould, Oliver, Channing, and Reynolds, when their wounds were examined and dressed.

Arrest of a Burglar. Police Officer Clapp, on Saturday morning arrested a person, passing under the aliases of Folsom, Wheeler, and George Clark, about 42 years old, and near six feet in height, charged with breaking and entering the watch-maker's shop of L. L. Mason, Milford, Mass., on the night of the 23d inst., and stealing therefrom a large amount of watches, jewelry, &c. Also, with stealing from John Mason of the same town, a small sum of money. When arrested and searched, his pockets were found to contain 18 watches, gold, silver, and pinchback; 10 pair of silver bowed spectacles; 19 pocket knives; 19 silver pencil cases, together with watch keys, chains, fancy ornaments, ear drops, breast pins, with and without chains, &c., &c. He is likewise charged with stealing six watches in Salem, on the 2d inst., and carrying them to Danvers, and there disposing of two or three to a man, whom he afterwards robbed of a suit of clothes, which he wore at the time of his arrest.—*Journal.*

Fire at Providence. The Providence Journal, of Saturday, states that a fire broke out in that city on Thursday night, in the wooden building, occupied by Thomas Davis, as a jewelry manufactory. The fire extended to the Hamilton Building, the roof of which and the upper story were destroyed, and the lower stories were much injured, principally by the immense quantity of water. The wind was westerly and blew furiously, with snow and sleet. At one time it seemed that nothing could stop the fire until it reached the Bridge; but, by the exertions of the firemen, it was confined to the two buildings. The firemen were covered with ice, and several had their hands frozen. Loss of property about $10,000.

Excitement in the Aroostook Territory. We learn from a statement in the Bangor Whig, that a person named Daniel Savage, was arrested by a British officer on the 11th inst., in the plantation of Hancock, on the south side of St. John River, and consequently withiu the limits of Maine, as defined by the late treaty. It seems that the event produced a great excitement, and that the citizens, assisted by Captain Webster, commanding the U. S. troops at Fort Kent, turned out to the rescue of the captive. A public meeting was held, and resolutions passed complaining of the inroad upon the State, and a representation of the case has been sent to the State Legislature.

The Human body consists of 210 bones, 9 kinds of articulations or joinings, 100 cartillages or ligaments, 400 muscles or tendons, and 100 nerves, besides blood, arteries, veins, &c. How 'fearfully and wonderfully' are we made!

Letters containing cash rec'd since our last.

G. E. B. Nashua, $2, your letter of the 1st of February containing $5, was received—P. M. Waterford, $2—P. M. Wilmington, $1—P. M. Grafton, $2—P. M. Acworth, $2—N. D. jr. Provincetown, $2—R. S. G. Fall River, $7—P. M. Brewer, $10—P. M. Ashburnham, $3—P. M. Templeton, $2—P. M. Belfast, $2—P. M. Sterling, $2—P. M. Exeter, $5—P. M. Herkimer, $1—P. M. Long Plain, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Rufus L. Tay, of Concord, N. H. to Mrs. Charlotte C. Turner. Mr. Joseph Hatten to Miss Charlotte M. Tarrant.

By Rev. O. A. Skinner, Mr John Brackett, of Peterboro', N. H. to Mrs. Judith Wilson. Mr. Samuel Wyatt to Miss Sarah P. Russell.

In Charlestown, by Rev. E. H. Chapin, Mr. Henry T. Teel to Miss Elizabeth H. Euslin.

In Roxbury, by Rev. C. H. Fay, Mr. Eben H. Folsom to Miss Harriet B. Bell.

In Medford, by Rev. H. Ballou, 2d. Mr. George Curtis to Miss Deborah Lincoln.

In Provincetown, by Rev. H. P. Stevens, Mr. James M. Cook to Miss Lavina Howes. Mr. Mark G. Smith to Miss Louisa W. Snow.

DIED:

In this city, Mr. Saml. H. Wheeler, 37. Mr. Wm. Butler, 29. Mr. Wm. Locke, 43.

In Danvers, March 23, Mr. SAMUEL GOWEN, aged 52. In the death of Br. Gowen, the poor inebriate has lost a good and faithful friend, and the Universalist Society and Church in South Danvers, a highly beloved member. Having been saved himself from the evils of intemperance by the Washingtonian reformation, he became at once deeply and zealously engaged in that great and wonderful movement; and several victims to that vice, owe their reformation under Providence, to his faithful labors. A few months since he became deeply impressed with the necessity of living more faithfully a religious life, and of putting into daily practice the sublime principles of the faith he professed. He became a member of the Church, and was deeply interested in, and a constant attendant of, not only the ordinary services of the sanctuary, but, also the many happy meetings with which the brethren of the Abrahamic faith in this region, have recently been blessed. But in the midst of his usefulness, God has called him home to himself, to rest forever, as we trust, from his labors. In the dying hour, the religion he professed in health, and which had urged him to so many good works, filled his mind with its holy light, and its sustaining power. He was happy, and was perfectly willing to depart at the call of his heavenly Father. 'Mark the perfect man, and behold the upright: for the end of that man is peace.' COM.

In North Adams, Mass., March 1, Mrs. CAROLINE BROWN, aged 30. She has been slowly wasting away for several months under that flattering, though unrelenting disease, the consumption, which she bore with remarkable fortitude and christian resignation. Thro' the whole of her sickness she was perfectly resigned to the will of Heaven, and continued steadfast in that 'faith once delivered to the saints.' And although some of her Orthodox friends endeavored to rob her of her faith, which was her only stay and comfort, their attempts were fruitless; she remained firm and unwavering in the belief of the 'restitution of all things,' and her hope was 'anchored within the vail.' Her faith in the immortality of the soul, and in a future state of blessedness, was so strong that she longed to go; and a short time before her death she exclaimed: 'O that Jesus would come now and take me away.' She was anxious to go home. She died leaning upon the Saviour to guide her through the dark valley of death, into that bright world of endless light and happiness. Her funeral was attended, on the 4th, in the Methodist Church, and in accordance with a request which she had made I discoursed from St. John iii. 16, 17. May the mourners be comforted by the consideration that 'God sent not his Son into the world to condemn the world, but that the world through him might be saved.' H. T.

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. 1stf March 22.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.

Boston, March 9. 3m

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.

Medford, March 1, 1843.

NOW BEING EXHIBITED

At Lee's Saloon, 252 Washington-Street,

A SPLENDID EXHIBITION OF

WAX STATUARY,

EXECUTED BY MRS. PELBY.

CONSISTING OF

The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.

Also, in Cabinet size, The LAST SUPPER—The TRIAL OF CHRIST—the Miraculous Draught of Fishes, &c. In all, the Collection comprises

ONE HUNDRED FIGURES.

☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediately after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.

☞Admittance 25 cents. Children half price.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWETS PRICES.

3m Jan 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

JOB PRINTING

NEATLY DONE AT THIS OFFICE.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of COMMUNION WARES of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.

1stf LOWS. BALL & CO.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of

FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.

which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

BY STEAM SHIPS!

SPLENDID STOCK OF

SHAWLS

FASHIONABLE DRY GOODS

CARPETING & BROADCLOTHS,

at very low Prices,

FOR SALE AT

HENRY PETTES & CO.'S

EXTENSIVE WAREHOUSE,

No. 221 Washington Street,

Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of

CARPETS, BROADCLOTHS,

RICH SILKS,

Fashionable Shawls,

and the largest and best assortment of

FANCY ARTICLES

AND

STAPLE DRY GOODS,

ever offered in Boston.

In the Large Shawl Saloon may be found

1000 SPLENDID CASHMERE SHAWLS,

and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy

SHAWLS.

A magnificent assortment of

RICH DRESS SILKS,

measuring full yard wide.

JUST RECEIVED FROM AUCTION.

100 Ps. OF SUPERFINE

BROADCLOTHS,

which can be sold at prices which defy competition.

250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels

CARPETS,

of new and splendid patterns.

Painted Carpets, of all sizes.

The entirely new and beautiful stock of Foreign Dry Goods, has been selected with great care in

LONDON, PARIS AND NEW YORK.

Every article is of the most rare and attractive style.

Though their Warehouse is the largest of the kind in the United States—their object has never been to be eulogized as the *most elegant and expensive establishment*—but by economical arrangements, to furnish their customers with the

Best Goods at the Lowest Prices!

Four Story Brick Warehouse, at the corner of Washington and Summer Streets,

BOSTON.

BOOK OF PROMISES. For sale at the Trumpet Office, 37 Cornhill, 'THE BOOK OF PROMISES: or the Universalist's Daily Pocket Companion, being a collection of Scripture promises, arranged under their proper heads.' By S. BULFINCH EMMONS. This is a very valuable little work. Chap. 1st. treats of salvation and redemption, and gives all the promises on the subjects, under eight heads. Chap. 2d. answers objections by Scripture promises, such as these—'all will not come to God'—'we must repent and be born again,'—'this is a probationary state. There is no change after death'—'the wicked will be exposed to the anger of God, world without end'—'God will not always be merciful as he now is,' &c. &c.

The promises of Universal Salvation are all introduced and classed, also promises to the sick and afflicted. The views of DISTINGUISHED THEOLOGIANS, of various denominations, upon *the fulfilment* of the promises relating to the salvation of the world, are given;—whereby it will be seen that Niles, Baxter, Summerfield, Wesley, A. Clarke, Prof. Stuart, and others, have laid down principles from which Universalism must unavoidably flow.

Price of the work 25 cents. 125 pages.

PAIGE'S QUESTIONS. FIFTH EDITION, For sale at the Trumpet Office, No. 37 Cornhill. 'QUESTIONS ON SELECT PORTIONS OF THE GOSPELS; designed for the use of Sabbath Schools and Bible Classes. By LUCIUS R. PAIGE, pastor

Poetry.

To a Child in Prayer.

Fold thy little hands in prayer,
Bow down at thy mother's knee,
Now thy sunny face is fair,
Shining through thy golden hair,
Thy eyes are passion free;
And pleasant thoughts like garlands bind thee
Unto thy home, yet grief may find thee;
Then pray, child, pray.

Now thy young heart, like a bird,
Singeth in *its summer nest*;
No evil thought, no unkind word,
No bitter, angry voice hath stirred,
The beauty of the rest;
But winter cometh, and decay
Wasteth thy verdant home away;
Then pray, child pray.

Thy spirit is a house of glee,
And gladness harpeth at the door—
While ever with a merry shout,
Hope, the May Queen, danceth out,
Her lips with music running o'er—
But time those strings of joy will sever,
And hope will not dance on forever;
Then pray, child, pray.

Now thy mother's hymn abideth
Round thy pillow in the night,
And gentle feet creep to thy bed,
And o'er thy quiet face is shed
The taper's darkened light.
But that sweet hymn shall pass away—
By thee no more those feet shall stay;
Then pray, child, pray.

Miscellany.

Three Perfect Sects.

There are, I believe, only this number so *sure* of being exactly right, and who attach such importance to external distinctions as to feel justified in unchurching all who differ *from them in this respect*. These sects referred to are the Baptists, the Episcopalians and the Romanists. The first can allow none to come to their table (which should be the Lord's table) however pious and conscientious unless they have been baptised in a certain way. They would shut out even their equally sanguine brethren, the Episcopalians and Romanists. The second sect can allow no one to be true ministers of Christ, admit none to their pulpit, and receive the sacrament from none, however able and pious, unless they have been authorized to officiate by a diocesan bishop. They would exclude even Baptists, right as they are, and probably Romanists too, though I can hardly see why the latter, with their notions of *official* religion.—The third sect would not think for a moment of admitting even Baptists and Episcopalians to come among them as Christians when alive nor to sleep in their burying-ground when dead, unless by permission of one who opens and shuts the kingdom as a successor of St. Peter.

Now is there not something monstrous and shocking that there should be, in the nineteenth century, such exclusiveness on account of what pertains, by admission of two of the above sects at least, to the mere shell of the nut, the peal of the orange. Can any one open the New Testament, and see Christ and the apostles breaking down the bars between Jews and Gentiles, showing such toleration as to meats and drinks, plans of worship and the rite of circumcision, and then laying such stress on *internal* religion, 'the spirit of Christ,' and yet doubt that this exclusiveness is offensive to him who would have us receive one another as Christ has received us? Is it not time that this matter was looked into by all who belong to the true *spiritual* church, and see whether some are not rejecting and wounding their real brethren, while they are in the closest reliance with those who have nothing but the smallest outer garb of religion. With such frequent maltreatment of those whom Christ loves, and such fraternization of others whom he knows not, no wonder vital religion languishes, while Campbellism and Puseyism abound. I am persuaded that the sifting time is coming when real Ch is ians the regenerated, wherever found, will have to strengthen each other, rather than to bind themselves to parties where the good and the bad, linked together, under an imposing name become oppressive of the children of God.—It is high time that this bigotry in sects, like the poison in drink, was all purged out or confined to those who consider religion as *consisting* in outward washings, sacraments and other carnal ordinances. Let Alexander Campbell, and Bishop Hughes, and the editor of the New York Churchman go on self-confidently, each in his own frozen, contracted, exclusive way, but let those who love the spirit of Christ, and who feel that without this spirit all is vain, be cautious how they treat the true heirs of the kingdom. The disciples were first called Christians at Antioch. What is it to be a Christian? Is it to be a strenuous Papist, or Episcopalian or Baptist? Or is it to have an *inward* transformation, which assimilates all who experience it to one another, and to Christ the Divine head? These are questions infinitely more important than those pertaining to any outward ordinances. Do we teach them as such?

'Let God be God.'

There is much in the expression—it is full of meaning. It makes God a sovereign, acknowledging his right to reign, and acquiesces in his government.

When men would lay asside God's government, and set up their wills in opposition to his, it is utterly impossible for them to be happy. God has so connected things, antecedent and sequence, cause and effect, that misery is the direct result. This may be illustrated by an incident which gave rise to the above expression.

A young man of much promise, an only son, the support and solace of his parents, left home in the freshness of youth, with buoyant hopes, on a western tour. As he left his paternal home, a father's care, and a mother's anxiety followed him. Their anticipaiions of his soon and safe return were excited by the intelligence that the object of his journey was accomplished, and he actually on his way home. But just as they were expecting to see him, not knowing but every one who approached their dwelling might be he, the heart-rending intelligence came, that he had sickened and died on his way home, a stranger, in the midst of strangers. The trial to his parents was severe in the extreme; it seemed more than supportable.

Being invited to visit the family in company with an aged deacon of the church, I consented. Accordingly we went. It was emphatically a house of mourning. They seemed like Rachel, weeping for their son, and would not be comforted, because he was not. They deeply regretted that he ever went away from home, and thought that if this or that had not been, he might have been spared. But I shall never forget the deacou's reply. Wiping the tears from his eyes, being deeply affected at their sorrow, and not much less by their want of resignation, 'Oh,' said he, 'let God be God.'

In order to be happy under God's government, our volitions must harmonize with his. A son lays aside his father's authority; he must necessarily feel a restlessness and a want of peace; so it is with us under God's moral government. We cannot be happy unless we let God reign and exercise all those prerogatives which are so justly due to him. But while there is no true happiness in nonconformity to the will of God, there is a sweet enjoyment in cheerfully yielding up all to his disposal. Yes, indeed, there is happiness in true submission—it is found there often when it is found no where else.

'How sweet to be allowed to pray
To God the Holy One,
With filial love and trust to say,
O God, thy will be done.'

[*N. York Evangelist.*

Harvard University.

The following extract is from the Report presented to the Overseers by the President on the state of the Institution for the period 1841—42.

'About twenty thousand dollars has been recently subscribed by different gentlemen for the purchase of books for the College Library. A subscription of three thousand dollars was made in 1840 for Astronomical purposes. This has been expended, and a balance of several hundred dollars remains against this account. A piece of land has also been purchased, at the cost of seven thousand dollars, on which to erect an Observatory.

By the will of the late Benjamin B. Bussey Esq., of this city, his estate, estimated at from 2 to $300,000, is left to the College. The magnitude of this bequest makes it proper to give a short abstract of the Will. After devising legacies to the amount of about $19,000, and annuities of about $12,000 per annum, principally during the life of Mrs. Bussey,—and devising to her the furniture and movables,—all the rest of his estate, real and personal, he gives to seven Trustees, viz. John R. Adan, George H. Kuhn, Francis C. Head, S. P. P. Fay, Nathaniel G. Snelling, Geo. Hallet and Thomas Motley, jr., in trust to pay the legacies and annuities,—to permit the widow to occupy for life the Summer-Street estate, and then to sell it,—also to permit the widow, Francis C. Head, and Mrs. Motley, each in succession to hold for life the Woodland Hill Estate at Roxbury, on certain conditions of personal residence, keeping in repair;—if either fails to comply with said conditions, the next in order to take it, and if all three so fail, then to be conveyed, by said Trustees, to the President and Fellows of Harvard College; and, lastly, after said life estates are ended, the said Woodland Hill estate, and after all the legacies and annuities are paid or secured, all the residue of Testator's estate, real, personal, and mixed, and the proceeds thereof, to be conveyed to Harvard College; the said Trustees having authority to transfer to the College any part thereof which they think can be spared, at any time before the said annuities and legacies are paid, and being bound to convey said residue, when the College shall give said Trustees satisfactory security for payment of such legacies and annuities. The deed to the College to contain suitable provisions to the end, that the income shall be applied one half to the support of the Bussey Institution for practical agriculture, at said Woodland Hill Estate, one quarter to the support of the Theological School at Cambridge, and one quarter to the support of the Law School. It being made the duty of the Trustees to erect a stone edifice on said Woodland Hill Estate, to accommodate said Bussey Institution. The Executors are John R. Adan, George H. Kuhn and Francis C. Head.'—*Monthly Miscellany.*

The Moravian Church.

The Church of the United Brethren sprang from a little flock of Christ, which had preserved the doctrine and discipline of the Primitive Church during successive centuries, but was pursued by unrelenting persecution through the dark period of the middle ages. The Church, under its present name, was formed in 1457, about sixty years before the Reformation, out of the wreck of the Bohemian Church, which had escaped into Moravia after the martyrdom of John Huss. There, previously to the time of Luther, they employed the newly-invented art of printing in disseminating three editions of the Word of God in the vernacular tongue. The purity of their doctrine and discipline was generally acknowledge and commended by the Reformers.

In 1467, they obtained Episcopal ordination from Stephen, Bishop of the Waldenses, and before the close of the 15th century, established numerous congregations in Bohemia and Moravia. These were soon exposed to the bitter enmity of the Romish priesthood. In 1544, a time of sore trial commenced, which issued in the expulsion of many of the faithful ministers and members of the church, who, scattered through Great and Lesser Poland, Lithuania, and Prussia, preached the Gospel in countries which had long been destitute of scriptural light. The last great persecution broke out in the year 1620, and was attended with the gradual destruction or suppression of 200 of their churches in Bohemia and Moravia; the small and oppressed remnant seeking refuge in the neighboring kingdom of Saxony. Here, as it were, in answer to the fervent parting prayer of John Amos Comenius, the last resident Moravian Bishop, they found a place of rest and security on the estate of that eminent servant of God, Count Zinzendorf, and formed a settlement in 1722, to which they gave the name of Herrnhut.—After due examination of their claims, the Count assisted them in maintaining their ecclesiastical constitution, and preserving their Episcopal ordination, the validity of which was fully recognized by the British Legislature in the year 1749.

In 1735, some Brethren visited England, on their way to North America, and in the early part of 1738, Br. Peter Bohler formed an intimate acquaintance with several clergymen and students in London and Oxford, to whom his testimony of the free grace of God in Christ Jesus* was greatly blessed. On the 12th of May, the first Society in connexion with the Brethren's Church was established in Fetter-Lane, by the advice and under the direction of Bohler; and four years after, those members of the Society who felt themselves called to enter into closer fellowship with the Moravian Church, were formed into a regular congregation by Br. A. G. Spangenberg. This event took place on the 10th of November, (30th October, O. S.) 1742, in Little Wild Street, Lincoln Inn-field's, where the Brethren at that time had a place of worship, and it was followed by the establishment of similar congregations in various parts of Great Britain and Ireland.

May the spirit of our forefathers, which rendered them both willing and able to do and to endure all things, for the sake of Christ their Lord and Master, rest on this little flock, and may all its members be found faithfully 'keeping the word of Christ's patience,' and 'walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.'

*It is thought by some, that the Moravians in general, believed in the salvation of all men. It is beyond doubt that many of them did so.—*Ed. Trump.*

The Golden Maxim of Sir Matthew Hale.

A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow.

Primed, but not Charged.

Rev. Wm. Jay, of Bath, England, has given many excellent hints on preaching, no less important and applicable on this side of the Atlantic, than on the other. Some of his last were dropped, in his usual pleasant way, at the jubilee of Cheshunt College, on which occasion this venerable and excellent minister was appointed to preach. The following extracts will be read with interest; and if regarded with the attention they deserve by those for whom they are intended, with profit:

'I fear the preacher may seem to be taking freedom—but he has been now many years in the ministry, and has been placed in a situation and circumstances favorable for comparison and remark. And, my brethren, he confesses, while there are many things to please and encourage him, yet there are some with which he is by no means completely satisfied. What he deems wanting, is a mode of preaching remote from scholasticism; warm and experimental; not highly doctrinal, nor unduly practical, but blending the doctrines and practice of Christianity strongly with the affections; abounding with point and interest; and which shall come home not only to every man's business, but to every man's bosom; which shall make the hearers weep, rather than wonder, and talk more of the subject than the preacher. Whether he grows older, he knows not; but he seems to appreciate a considerable difference between many of our present young men and those of his early days. He refers now chiefly to the manner of some of our moderns. For instance, they show no little confidence, by choosing difficult topics, and expressing themselves with dogmatism, where others feel difficulty. By their lengthiness, they take for granted their peculiar acceptance; and instead of bespeaking the candor of their audience, by at least apparent modesty and diffidence, they challenge their judgment and demand their approbation, by a fearless and daring kind of address. They sometimes show, also, by a satisfied and careless demeanor, that they are above the usual auxiliaries needful to some of their brethren and fathers. He one day heard of a young minister of this calibre, (I know not that he is in this crowd, but if he be, it will not much signify,) who, being about to preach, was asked whether he did not wish to retire before he went into the pulpit? 'No,' said he, 'I am charged and primed.'—He was primed, indeed, but not charged: when he went off, it was only a flash in the pan.

'One thing more. True eloquence is not as some suppose, to be judged of by excitement—but rather by impression. The preacher is persuaded that no kind of eloquence will ever, much or long, tell in the pulpit, but that which arises from feeling; but feeling is always eloquent. Little is to be done by fine words, and made up gestures, and stupid action, and start and stare theatric! What *did* affectation ever do? What made Whitefield? What made Spencer? Grace and nature. Not grace without nature, nor nature without grace; but what can withstand the attractions of both?'

What is the Source of Rest

No rest he finds, who racked with inward pain,
Tosses on fevered couch the live-long day—
And ever changes side, relief to gain:
Attempt is vain the raging fire to stay.

No rest he finds, whose soul with sorrow prest,
Invests each cheering ray, with gloomy shade;
Nothing hath power to charm his grief-worn breast;
It droops, as flower by scorching sun is laid.

No rest he finds, who, e'er in pleasures' round,
Invents each day some dissipation new;
Nor time nor means nor influence can bound,
But deems to sell all sacrifice is due.

No rest he finds, who toils for sordid wealth,
Makes plans at night, and prosecutes by day;
What saith that haggard look—that wasted health?
Vain are my treasures! give me rest, I pray.

No rest he finds, whom pains, or talents rare,
Have placed so high on tower of giddy fame;
Who, crowned with laurels hath ambition's care
To leave behind a monument—a name.

'Where,' saith the seeker, 'where can rest be found!'
Rest for the care-worn—for the weary soul!
'Tis vain indeed the ocean's depths to sound,
Nor can we find it, piercing either pole!

Homeward-bound, the mariner finds no rest,
Till, from afar, he spies the beacon light;
Then leaps his heart—for *hope* doth seize his breast,
Hope can dispel the shades of darkest night.

Mortal! where'er on life's tempestuous sea,
The tide shall bear thee—Mercy grant this boon;
The star of HOPE be ever on the lee,
And guide thee safely to you heavenly home.

Home.

I would that HOME might be the blessed meeting-place of happy and enlightened spirits, each made unspeakably richer in the love of the other, instead of a dull haunt of habit, or a whited sepulchre of show and fashion. The happiness and charm of HOME, of course, depend upon the character of its inmates. Personal improvement is the secret of all social bliss—without heavenly-mindedness there can be no heaven. In proportion as the spirit of Christ has come to dwell within us, in the same proportion there will be light and beauty in our outward dwellings.

The world is what WE make it, glorious and inspiring, or empty and discouraging, according as motives, purposes and views are spiritual or selfish, and HOME to every one is but the world in miniature. If we have often felt the glow of Love, the strength and safety of Duty, and the rapture of a world-piercing Faith, till we believe in a kingdom of heaven, in an infinite world unseen, some beams from *that* bright *Home* will light upon the walks of this our earthly house, will play upon the happy faces scattered round our daily meal. It needs all the wealth of mind and heart, and imagination, all the energies of the will, all the sensibilities of taste, all the arts, all the visions of faith, and above all the spirit of Jesus, and the hourly offering up of life to the Invisible, Perfect One, to make a HAPPY HOME.—*Christian Register.*

Self Made Men.

It is stated in a foreign magazine that there was, many years ago, a little beggar boy in London by the name of Saunders. He seemed alone in the world, and utterly destitute, being acknowledged by no parents or relatives. He lingered around the attorney offices in Clement's Inn, and being sometimes employed to do errands, he was much liked for his promptness and assiduity, and thus he picked up a subsistence. He expressed a strong desire to write, and one of the attorneys had a board placed at a window, on the top of a staircase, making a sort of desk, where he sat and wrote after copies given him by the clerks. In a short time he became a swift and correct transcriber; by degrees he was preferred to writing forms, and by books which were lent him was noted an excellent clerk. In short this dilligence and prudence never abating for a moment, he was in the course of years called to the bar, and became one of the most eminent and popular practitioners of his time. This man whose entrance in life was so unpromising, by a happy disposition and unremitting industry was at length raised to the Chief Justiceship of England, on the death of Pemberton, and held that high office until his death, which happened a little before the revolution.

Prophets.

In the year 1212 it was prophesied by an ingenious seer that the Mediterranean Sea would be dried up, and that believers could go to Jerusalem on foot. Italy, it is said, became crowded with German pilgrims, but the sea obstinately refused to depart.

In 1524 great terror pervaded all Europe, from the prediction of John Stoferous, a mathematician and astrologer of Suabia, that a great deluge was approaching. Many of reputation as wise men coincided with him, and books on books were sent forth warning the people to prepare, and suggesting means of escape from the inundation. In France the terror was so great that many were near madness, and some built up arches to save themselves. President Auriol, of Thoulouse, built up four high pillars, with a boat at the top; which however was not needed, as no deluge came. This prophet, however, nothing daunted though the stars were against him, continued to prophecy, and predicted the end of the world in 1586, which we may conclude did not take place.

A Lutheran divine, by the name of Michael Stifleus, in an arithmetical sermon predicted the end of the world in 1533. He was preaching on the very day appointed, and his hearers in great terror, confiding in his corrections, when a fierce storm arose, with terrific thunder and lightning, which, with their fears, created inexpressible trouble. But soon the storm ceased, the winds were hushed, and the sky became serene. The people made furious by the deceit practised upon them, dragged the prophet from his desk, and beat him so severely as nearly to have realized his prophecy, as far as himself was concerned.

Lord Napier, the inventor of logarithms, was among those who prophecied of the end of the world at a certain time; but he, like many other enthusiasts, outlived his prediction.

In the year 1761 two men appeared in Cologne who said that they came from Damascus. The Jesuits of that town went to them, and talked to them in Latin, Greek, Hebrew and Chaldaic; they answered in all languages. They said they were come by order of heaven, to turn men to repentance. They gave out that they were seven hundred years old! Among the rest of their prophecies, they predicted that Constantinople would be destroyed in 1766; the true God acknowledged by all nations, 1767; a valiant man give his testimony to it, 1768; England to be overflowed 1769; an earthquake all over the world, 1770; the fall of the sun, moon, and stars, 1771; the globe of the earth burnt, 1772; the universal judgment, 1773.

All these fanaties had their favorites for a season; and so long as superstition, ignorance and the love of novelty reigns in the breasts of men, false prophets will arise and many follow them; and we are taught the constant necessity of discriminating true knowledge, and advancing that light which shall scatter all the darkness of superstition and spiritual ignorance from the human mind. God speed the conquests of truth!

COMMONWEALTH OF MASSACHUSETTS.

A PROCLAMATION,

FOR A

Day of Public Fasting, Humiliation & Prayer.

It was ever the cherished usage of our forefathers, at stated times, to come together as a people, and acknowledge, reverently, their dependence on the providence of Almighty God. Nations fulfil His decrees, and should adore that wisdom, which, from evil, educes good, and diffuses infinite and unmerited mercies.

I do, therefore, by and with the advice and consent of the Council, appoint THURSDAY, *the Sixth Day of April next*, to be observed as a DAY OF HUMILIATION, FASTING AND PRAYER.

And I do invite the good people of this Commonwealth, on that day, to abstain from unnecessary labor, publicly, and humbly to confess our own unworthiness; to implore the Divine forgiveness of our manifold transgressions, and to join in supplication to our Heavenly Father, that His blessing may rest on the labors of the husbandman, in the approaching seed time; that He who layeth the beams of His chambers in the waters, and walketh upon the wings of the wind, may shelter with His protection, all those whose toils are upon the deep; that He would prosper the various branches of our industry; that He, without whose favor all human efforts are vain, would build up the cause of temperance, in the midst of plenty; that our Schools may be efficient instruments for the universal culture of the people; that the University and Colleges may be ever-flowing fountains of truth and piety; that civil freedom may be diffused throughout the earth, and the bonds of the oppressed, everywhere, be rent asunder; that the light of the Christian Revelation may pierce the darkness of the heathen world; and that this whole people, deeply grateful for its privileges, may be quickened by the power of His Spirit, and through the influence of the Gospel of our Divine Redeemer, become a living temple consecrated to His service.

Given at the Council Chamber, in Boston, this tenth day of March, in the year of our Lord, one thousand eight hundred and forty-three, and of the Independence of the U. States the sixty-seventh.

MARCUS MORTON.

JOHN A. BOLLES, *Secretary of State.*

STATE OF MAINE.

A PROCLAMATION

FOR A

Day of Public Humiliation, Fasting & Prayer.

Admonished by holy precepts, and following a venerated custom, I hereby, with the advice of the Council, appoint THURSDAY, *the Sixth Day of April next*, to be observed, in this State, as a DAY OF PUBLIC HUMILIATION, FASTING AND PRAYER. And the people of all religious denominations are requested to abstain from any labor and recreation inconsistent with the usual solemnities of the occasion.

It is recommended that we all unite, on that day, in humble supplications to the Almighty Dispenser of every good to man, that He may vouchsafe the continuance of His divine protection to our State, and to our Nation; that the true spirit of the Institutions by which we are united and governed may be sustained against corrupting influences; that a wise system of laws may tend to the promotion of industry and morality, and to the diffusion of useful knowledge; that our Commerce, Fisheries, Manufactures, and all the occupations that contribute to our welfare and comfort, may be the objects of his bountiful favor.

It is, also, specially meet and just, on the return of this season when the labor of the husbandman, in the cultivation of the soil, is to be resumed, that we implore His blessing on this primary occupation of man, through which His bounty furnishes sustenance to our whole race.

Finally, let us offer prayers for ourselves, our neighbors and our friends, that after enjoying the blessings of this life, we may thro' our Divine Redeemer and Mediator, be admitted to those which are eternal.

Given at the Council Chamber in Augusta, the thirteenth day of March, in the year of our Lord, one thousand eight hundred and forty-three, and in the sixty-seventh year of the Independence of the United States.

EDWARD KAVANAGH.

P. C. JOHNSON, *Secretary of State.*

STATE OF NEW-HAMPSHIRE.

A PROCLAMATION

For a Day of Public Fasting and Prayer.

It has been for many generations a venerated custom in New-England, for the people to assemble on a stated day, in the spring time of the year, in their respective places of worship, and to express by religious ordinances, a heart-felt penitence for their sins, and to supplicate the Almighty for that forgiveness which is never refused to those who seek it in purity and sincerity of heart.

I have, therefore, thought fit to appoint and with the advice and consent of the Council, I do appoint THURSDAY, *the Sixth Day of April next*, to be observed throughout the State, as a DAY OF FASTING AND PRAYER. And the people of this State are requested to assemble on that day in the Temples of the Most High, for the performance of such religious services as may be suitable to the occasion.

And while we cultivate sentiments of gratitude to the Deity, for the temporal blessings with which we are surrounded, let us beseech Him to continue his parental care, that we may not forget Him from whom all these blessings flow; nor in our eagerness to grasp the fleeting rewards of earth, remain any longer insensible of that heavenly care which watches over us. Let us offer our prayer to Him that He will enable us to purify our hearts from the evil passions which bear sway—that instead of the hatred, envy and uncharitableness which we show in our dealings and intercourse with each other, and which degrade the image of our Maker, that He will enable us to cultivate a spirit of Christianity, kindness and forbearance—that this great nation may show by a greater freedom from passion and prejudice, by an improved sense of equity and justice in their dealings—by their conduct to foreign governments, and to their own citizens, and by a sense of national as well as of individual religion and morality, that they know how to value the inestimable blessings of a free government—and that He who protected our fathers will smile also upon us—will enable us to preserve unimpared, that civil and religious liberty, that equality of right and of privilege to which we as a people, are so justly entitled—and will abate the violence of party spirit, and promote the growth of true patriotism. Let us supplicate Him, that He will fill our hearts with love to our neighbor, with the true spirit of benevolence, with that Charity which 'thinketh no evil.' In our prayers, let us 'remember the poor,' those who are bowed down with adversity, and suffering in sadness and in sorrow.

Let us supplicate the Great Author of every Good, that He will be pleased to grant us, in the approaching season, a suitable seed-time—that the trees may yield their fruit, and the earth its increase—that we may be prospered in all our lawful undertakings, and that war may not cast its blight upon our families and firesides—that He will bless the nation, and inspire all entrusted with authority, with the power and the will to exercise it in an honest and christian manner—that He will enable the people to be religious, not in name only, but in spirit—that he will smile on all means of education, and on the efforts made to improve the hearts and understandings of the rising generation; and that in proportion to our growth in worldly wealth and human knowledge, may be our love of that undefiled religion, which alone can purify the hearts and improve the lives of men.

And the people of this State are requested to abstain from all labor and recreation inconsistent with the solemnities of the day.

Given at the Council Chamber in Concord, this twenty-seventh day of February, one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

HENRY HUBBARD.

JOSIAH STEVENS, JR. *Secretary of State.*

EIGHT DOLLARS PER DOZEN!

The cheapest Book of Psalmody sold in Boston.

NEW BOOK OF PSALMODY. THIRD EDITION. Just published, and for sale at the 'Trumpet Office,' 37 Cornhill, Boston—the GOSPEL HARMONIST, a new book of CHURCH MUSIC, prepared by THOMAS WHITTEMORE, assisted by several of the Musical Literati of Boston. This Book consists of upwards of 360 tunes of all metres, over 150 of which were never before published, and which have been composed, by various authors, specially for this work. Care has been taken to provide tunes for every variety of metre that is found in Streeter's and H. Ballou, 2d's Collections of Hymns. There are metres in these Hymn Books, for which no tunes can be found in many of the Books of Psalmody now extant.

In addition to this large collection of Psalm Tunes, there is also a great variety of SHORT ANTHEMS, easy of execution, for the various occasions in which Sacred Music is needed, such as Voluntaries for the beginning and close of service on the Lord's day, Benedictions, Sentences, Ascriptions, Dedications, Ordinations, Thanksgivings, Christmas, Temperance meetings, New Year, Funerals, &c.

The work contains 352 pages—Price $8 per dozen.

This book has had one year's trial, and it has given general satisfaction.

The pastor of the Universalist Society in Winchester, N. H. states to us,—'Our choir like the 'Gospel Harmonist' better than any singing book they have ever used.'

Rev. L. S. Everett, of Salem, Mass. said:

'I have had it on my mind for some time, that, in justice to you, I ought to inform you how well pleased we are with your new book of Psalmody, 'The Gospel Harmonist.' We have now a large and promising class, composed of young and old, which is under the instruction of Mr. Lang, a popular teacher of music in this city; and, on his recommendation, the members of the class have been supplied with the 'Gospel Harmonist.' So far as I have heard, there is but one opinion concerning the merits of the work—all agree in saying that it is second to no work of the kind, in any respect; while, as regards the LESSONS or RUDIMENTS, they are considered far superior to those contained in any other singing book extant.'

The following is an extract of a letter from Mr. Jotham S. French, the excellent chorister of the 2d Universalist Choir in Lowell, and a gentleman who has been extensively engaged in teaching music. Some of his schools have numbered two hundred and upwards. He remarked a few days since, that 'Lincoln,' on the 44th page of the 'Harmonist,' is one of the best tunes he ever heard.

DEAR SIR,—I received your book entitled the 'Gospel Harmonist,' some four or five weeks since, for which the author will please accept my sincere thanks. I have given the book a thorough perusal, and I do not hesitate in saying, that it is the best book for a school or Choir which I have ever used. There are in it very many tunes and anthems which I do admire, and which give life and interest to the Sabbath day services, that cannot be found in any other book I have ever used.

I sent last week by Messrs. Powers & Bagley, for a supply of them for my school in Chelmsford; the scholars are highly pleased with them. I shall shortly introduce them into my Choir, and should have used them in my school in Lowell had they been out in season,—shall use them there the coming season by leave of Providence. Respectfully, yours, &c.

JOTHAM S. FRENCH.

We copy the following from the 'Palladium and Amulet.' It is from the pen of Rev. T. J. Tenney, of Norway, Me.:

''GOSPEL HARMONIST.'—The 'Gospel Harmonist' is a new book of Sacred Music, by Rev. Thos. Whittemore. We have lately introduced it into our own choir, believing it to be one of the best collections extant.'

The following is an extract of a letter from Rev. J. M. Austin, of Danvers:

'In justice to your book, I feel constrained to give it a favorable notice. Our Choir have now had the 'Harmonist' for some time. They are well pleased with it. And I must confess the high pleasure I have experienced in listening to the music they have given us, since they have had it in possession. I have been especially pleased with the short Anthems which they have performed as *Voluntaries*. There are some exquisite pieces of this description. I have no doubt that the 'Gospel Harmonist,' as its merits become known, will obtain a very extensive circulation.'

JOB PRINTING

NEATLY DONE AT THIS OFFICE.

GUIDE TO UNIVERSALISM. FIFTH EDITION. For sale at the Trumpet Office, No 37 Cornhill, 'THE PLAIN GUIDE TO UNIVERSALISM—designed to lead inquirers to the belief of that doctrine, and believers to the practice of it.' By THOMAS WHITTEMORE. This work consists of 408 pages, handsomely bound; and will be sold at the low price of ONE DOLLAR a copy.

I. It gives a brief history of the doctrine from the earliest ages, and notices of its most eminent defenders.

II. It clearly and particularly sets forth the sentiments of Universalists.

III. It gives the evidences of Universalism as contained in the sacred Scriptures, by which it is infallibly proved that said doctrine is the doctrine of the Bible.

IV & V. It explains all the principal passages, both in the Old and New Testaments, which have been used to disprove Universalism, amounting to upwards of ONE HUNDRED AND THIRTY, in which all the different subjects are discussed, whereon light is so much needed,—such as the words rendered 'hell,' the 'lake of fire,' the 'furnace of fire,' 'unquenchable fire,' 'everlasting fire,' 'everlasting destruction,' 'eternal judgment,' 'coming forth from the graves to condemnation,' the 'sin against the Holy Ghost,' 'day of judgment,' 'destruction of the soul,' 'kingdom of heaven,' &c. &c.

VI. It answers the common objections to Universalism.

VII. It points out the moral tendency of Universalism, and the duties of those who believe in that benign and heart-cheering sentiment.

VIII. It furnishes a Constitution for Universalist Societies, and advice in regard to the formation and management of the same; showing the only way in which they can enjoy prosperity. It also gives all the laws of the Commonwealth in regard to religious Societies.

IX. It gives directions in regard to the formation of Churches,—presents a plan of Church Government,—gives scriptural views of the Lord's Supper,—and a form of the administration of that service, for the benefit of young clergymen.

X. This chapter is on the evidences of revealed religion; and presents entire that masterly work, which never has been answered, and never can be refuted, Leslie's 'Short Method with the Deists.' Never but one Infidel attempted to answer it, and he gave up the task in despair.

This work is bound firm and strong, because we wish Universalists to lend it freely among their opponents.

MILLER'S THEORY REFUTED. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1843.—The work is in three parts.

In Five Sermons by Rev. O. A. Skinner, pastor of the Fifth Universalist Society in Boston, in which he treats at length of the Second Coming of Christ, showing *what* we are to understand by it—*when* it took place, and for *what* purpose he came. Mr. Skinner also considers at length Mr. Miller's calculations in regard to the prophecy of Daniel, and the book of Revelations, and shows them to be utterly erroneous and *contradicted*.

II. A Sermon on the scriptural sense of the phrase 'END OF THE WORLD,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

III. A learned Dissertation by Rev. John M. Austin, of Danvers, showing the falsity of Mr. Miller's Theory, and the absurdity and error of his calculations on Daniel and the book of Revelations.

We have here got a thorough, absolute annihilation of Mr. Miller's Theory. The whole is done in a candid, christian spirit. The book is not ridicule but *argument*; and is designed to meet the cases of those who honestly but erroneously suppose Mr. Miller to be right. The Bible is appealed to as the only guide.

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ILLUSTRATION OF THE PARABLES TENTH EDITION. For sale at this Office, the work entitled '*NOTES AND ILLUSTRATIONS OF THE PARABLES OF THE NEW-TESTAMENT*, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE.' 382 pages large 12mo at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred Scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from Orthodox Commentators, of great respectability, to show that they have explained them as Universalists now od

DODS' SHORT SERMONS. For sale at the Trumpet Office, 37 Cornhill, the new stereotype edition of 'DODS' SHORT SERMONS,' with addition of several important articles. These Sermons have been regarded by the Universalist public with great favor. The first edition was taken up with avidity.—At the request of many friends, the author was induced to revise the work, and add many important essays on deeply interesting subjects; in which the author has thrown much light on subjects that have been regarded as very difficult to be understood. 'Mr. Dods,' says a distinguished correspondent, 'has done much to throw light on the sacred volume. Many of his expositions have struck us with great force. He has given us great light. Difficult subjects are explained clearly by him.'

Price of the work 75 cents. Wholesale dealers will find it to their interest to call at 37 Cornhill.

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REGISTER, for 1843. The Universalist Register, Companion and Almanac for 1843, is now for sale at the 'Trumpet Office. Price, $1 a doz. —12 1-2 cents single. It contains a good Almanac, the Companion, which is filled with matter pertaining to Universalism, and a Register, giving the name and post-office address of every Universalist clergyman in the Union, with the increase of Societies, meeting-houses, &c. during the year past.

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Devoted to Religion, Morality, Literature, Education, Miscellaneous Reading and General Intelligence.

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THOMAS WHITTEMORE, Editor.

GEORGE W. BAZIN, Printer.

AGENTS.
Powers & Bagley, 15 Central-St. Lowell.

Boston:

The following communication has been handed us for publication by a member of one of the Orthodox Churches in this city. This gentleman was present at the late Conference in East Cambridge, to which he refers in the course of the article:

Thoughts on Religion.

Mr. Editor,—Sir,—I feel very thankful to you for the invitation you extended to me, to attend the Conference Meeting, which was held in the Methodist Meeting-House in East Cambridge, on Tuesday, March 21st. I went there partly from curiosity; but was happily disappointed, in finding so much kind, social, friendly feeling as was manifested at this meeting; and at the close of the services, to find such a spirit of hospitality. I have seldom witnessed its like among any sect, excepting our Methodist friends. They all appeared to me like brothers and sisters of the same family; love and kindness beamed from many countenances, and warm expressions of joy from many lips. There seemed to be a response from every heart. The people were very courteous. These were some marks of Christian charity, to say the least. The singing in the evening was melodious, and the exhortations from the clergy and the laity, were heart-stirring, and seemed to vibrate through every nerve. There was an enthusiasm of the right kind; some minds soared away on lofty themes, while others burned with fervent love, and a desire to speak what they felt, and some flowed out spontaneously. There was no controversy about particular tenets; but all agreed on the fundamental truths of religion. Truly, it was a delightful season. Surely this religion would lead a man to visit the widow and fatherless, and keep oneself pure and unspotted from this sinful world. It looks on all alike, without distinction of color, sect, or party, and appreciates moral worth wherever it is found; does not fear to speak the truth, but loves goodness for goodness' sake, and lives for God's glory and the good of the race. It looks with pity upon the poor unfortunate inebriate; and sympathizes with the poor, oppressed and needy. It does not drive a man with a mere dry theology; or require him to believe in a creed made to suit bigots only.—No. Something better. It is filial fear of God, and love to man. There is none of that over-reaching, brow-beating, cringing spirit—that spirit of intolerance, which is manifest among bigots. For where the spirit of bigotry is, there is hatred to universal love. Many persons keep their imagination upon such objects, and brood over them so long, that it almost spontaneously creates the most hateful pictures, and presents to the will the most arbitrary and seductive conceptions of truth—so that it is impossible for a man to be happy in that state, or under those feelings.—But where the spirit of true piety is, there we see the spirit of true Christianity; and this spirit was somewhat manifested in the Conference Meeting referred to.

This was the first Universalist Conference Meeting of the kind I ever attended. I believe these meetings are calculated to do good; for meetings of such a socializing and religious tendency must be promotive of good.—Certainly they can do no harm. If Universalism be false, it does not become a Christian to persecute its followers, but to do them good. I have always been opposed to the doctrines of Universalism myself; but to my utter astonishment, I find not a small share of the religious principle and sentiment among them. To me it was surprising to hear this class of people speak with so much warmth and feeling on subjects pertaining to their everlasting well being. I felt to say truly with Paul, that 'where the spirit of the Lord is, there is liberty' of speech, of feeling, thought and true piety. But where the spirit of superstition and bigotry is, there is slavery, both physical and mental; so that a liberal-hearted Christian cannot breathe in such an atmosphere. Fear makes a man's life most miserable. Perfect love casts out fear. In this meeting I could but see the difference between a partial spirit and an impartial spirit, or the sectarian spirit. The one endeavoring to carry out the spirit of true Christianity; the others an exclusive spirit. The one breathing forth pure love to God and man; the other the love of party and popular opinion. But beloved, we have not so learned Christ. Love begets love, and hatred begets a bad spirit the whole world over. The bed of a sectarian is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. But in true religion—the religion felt and lived out, there is so much loveliness, that the recipient of it is ready to cry out with Paul, 'Oh the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out.' Religion is designed to make us happy, to carry us through all the trials and troubles of this world, and land us safe on the other side of Jordan. Looking to God, all sublunary glories fade away, and the mind is refined and ennobled, when with the eye of faith, it penetrates within the veil, and describes the splendors of the heaven of heavens, so that we can say with St. John, when viewing this future state, 'Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.' And with Paul, where he says, 'For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known.' Heaven is a place of freedom, where there are no trammels to fetter the soul. It means something more than mere words; as the poet says,

> 'Tongue can never express,
> The sweet comfort and peace,
> Of a soul in its earliest love.'

The Christian's mind soars to lofty themes, and sails in heavenly regions; and swims in the ocean of love, and feels to speak the truth without let or hindrance. Bless the Lord for his wonderful works to the children of men. In heaven there is pure happiness. Happiness consists in love, and heaven may be enjoyed here. For what is conversion but a change of the mind from sin to holiness, from vice to true virtue. What is sin but transgression of moral and physical laws? or an act of the will choosing self-gratifications in preference to the will of God, and the good of the race? And what is religion but a life of piety within; of purity without? It may be comprehended in one word, LOVE. I don't believe in the stationary nature of religion: for I understand it to be a progressive work of God's grace. We are not always to look backward, but forward, to the future. The true convert does not receive a change and stand still, and do nothing. It is not like a hand full of shavings which makes a blaze for the moment, then dies away and goes out. True Christians don't have to send a thousand miles after a man in order to get up a steam, whose brains are heated up, in order to denounce those whom he dare not denounce in calm state. There is too much determination of blood to the head already.—The true Christian does not speak falsely against those whom he once professed to love. St. John says, 'If a man say I love God and hateth his brother, he is a liar.' Religion is not filled with mysticisms. The Christian knows, feels, acts: but sects fight more about theology than religion; for they can't fight about that they havn't got. But there is a wide difference between religion and theology. The thoughts which holy men think is the Christian's theology: but living a divine life and doing good, is religion. But much that is preached and received as religion at this day, is cold, ascetick, isolated. True religion does not persecute, but loves even enemies. The Christian is not daunted by threats. Persecute a free man, whom Christ has made free, and you only excite him to speak the truth more boldly; and he is sure to disentangle himself from all trammels, he will be free, if tyrants do what they will to him; the truth will come out, as true as steel emits sparks, or water seeks its level. Let bigots persecute if they will; the stars over our head will be stars over our head still; and the sun will continue to shine. It will not now stand still to please anybody. There is but one church and one religion. Men may say what they please to the contrary. This church is free to all, as all religion is central truth, and should be realized in every department of life, in the State, in the world, in industry, science and art. Yours,

A MEMBER OF AN ORTHODOX CHURCH.

Boston, March 27th, 1843.

Atkinson and Tyngsborough.

Br. Josiah Gilman has accepted an invitation to take the pastoral charge of the Universalist Societies in Atkinson, N. H. and West Haverhill, Mass. The following is an extract of a letter from a member of the Society in Atkinson to the Societies in Tyngsboro' and Dunstable. It breathes a good feeling, and expresses benevolent desires for the welfare of those who have lost their pastor. We hope such a spirit will always exist between the different branches of our Zion. We have room only for an extract:

Beloved Brethren and Sisters,—We know that the time draws nigh, when you must extend the parting hand to your beloved Pastor and family, and judging from what we have seen, we are led to believe, that your eyes will be bathed in tears and your hearts heavy with sorrowing, when you shall be called upon to bid them adieu. Amidst these trials and afflictions of earth, I present you with the cup of comfort and consolation. Remember that 'earth has no sorrows that heaven cannot heal.' How sweet will be the reflection to *your* minds, when you are parting, that *we* are anxiously waiting to receive them, that the kind hand of reception will be extended, that our arms will be unfolded, and that our hearts will bid them welcome to all the joys and comforts that a kind Providence may have in store for them.

We not only feel interested in the prosperity of our *own* Society, but we feel interested in *your* behalf. We shall be pleased at all times to hear of your union, your increase in numbers, and especially of your growth in the grace and knowledge of our Lord and Saviour Jesus Christ. Ever remember the words of our beloved and departed Washington, the Father of our country, 'United we stand, divided we fall.' These words are true, for our friend and benefactor gathered the sentiment from the Bible. We are there expressly told, that 'if a house be divided against itself, that house cannot stand.'

May you be guided by that 'wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The fruit of righteousness is sown in peace of them that make peace.' We pray that we 'may adorn the doctrine of God our Saviour in all things.'—'For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this *present* world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself a ransom for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things may we speak, and exhort, and rebuke with all authority.' May we at all times put our trust and confidence in God, which will enable us to hold fast the profession of our faith without wavering.—May it be our happy lot to exercise that faith which works by love and purifies the heart. May we 'rejoice in hope; be patient in tribulation; continuing instant in prayer, and given to hospitality.' May we bless and curse not. May we *never* be overcome of evil, but, may we *ever* be found ready to overcome evil with good. May we seek *first* the kingdom of God and his righteousness; and then we have the blessed assurance, that all other things shall be added unto us.

Brethren and Sisters, I have taken the Saviour's golden rule for my guide. I am now writing to you, because it is my wish that you may write unto us,—we want to hear from you, and we should be pleased to keep up a friendly correspondence with you. We doubt not that it would be for our mutual benefit. I will close with the beautiful lines of the pious Dr. Watts:

> 'So let our lips and lives express,
> The holy gospel we profess;
> So let our works and virtues shine,
> To prove the doctrine all divine.
>
> 'Thus shall we best proclaim abroad
> The honors of our Saviour God;
> When the salvation reigns within,
> And grace subdues the pow'r of sin.'

Yours in the bonds of friendship and love,

ENOCH LITTLE.

Atkinson, March 10th, 1843.

Letter from Br. W. S. Balch, of New-York.

To our surprise, in looking over our copy drawer a few days since, we found the following letter. We supposed it had been published some two or three weeks. It is our duty to apologize to Br. Balch for the delay, which was altogether unintentional on our part. The letter will be resd with interest.

Br. WHITTEMORE,—I suppose my annual subscription has fallen due, and as six months have passed, you will expect the 'additional.' I think this article will be a pretty fair earnest of my disposition to pay the uttermost farthing, if length has value.

The elements of truth and error, liberality and partialism are warring rather hotly in this city, at the present time. The colors of the party leaders are *not* displayed distinctly, but it is clear enough that the *tendency* is fully apprehended on both sides. Capital Punishment and Washingtonianism are the battle fields. The former has been discussed in the Tabernacle for five or six evenings, with considerable ability, by clergymen on one side, and laymen on the other. Singular as it may appear, the preachers of the 'better covenant' are on the side of retaliation and blood, contending for the sanctity of 'the gospel and the gallows,' and oppose all reform and modification in the criminal jurisprudence. Rev. Mr. Cheever, of Dea. Giles memory, is the champion for the perpetuity of the bloody code.

You may ask where are *our* clergymen that they do not come forward to the rescue? Why they are not found in so just a cause? I will tell you. Great unfairness has been shown. In a bad cause stratagem often accomplishes great things. The managers of these debates are in the counsels of the enemies of reform. Br. A. C. Thomas and myself have, on two occasions been engaged to stand up in the forum; but before the time arrived we have been informed that our services were not required.

But good will come of this, for the public are beginning to understand the matter, and some of the secular journals have already spoken out upon the subject. Nothing is gained in the long run, by unfairness. Many minds are beginning to discern the treachery or cowardice of those who have undertaken to over (or *under*) rule these discussions so as to advance their own sectarian views; for capital punishment and endless punishment, it is now pretty well understood, are in joint partnership. If one fails, both fail. I am glad, on the whole, that things have taken this turn. It has awakened the spirit of inquiry in many minds.

Washingtonianism is doing a great work in this city. It is a leading subject in the public mind, and is daily gaining strength, and extending its influence. It is, in short, doing what christianity ought to have done, but what, I am sorry to say, its advocates have never dreamed of attempting. Some astonishing cases of its power have come within my own observation. Will you indulge me in the relation of one?

A few Sundays ago, by invitation, I preached to the prisoners on Blackwell's Island. In the course of my remarks I introduced the subject of temperance, as one of the direct means by which a genuine reformation might be produced, for no small portion of the grosser crimes were committed under the influence of strong drink. My arguments, illustrations and appeals, it seems were not in vain, for on retiring from the chapel several of the prisoners expressed to their keepers a wish to sign the pledge. Learning that fact, two days after I visited the prison again with Temperance pledges ready for their signatures. The principal keeper seconded our plans, and gave us an opportunity to accomplish our object.

After dinner, the prisoners were marched out of their cells, and arranged in order convenient to see and hear. I addressed them for some minutes, endeavoring to impress upon them the virtue of temperance, and the best means of reforming, if they had ever indulged in the vice of drunkenness. I never saw a more attentive audience. The pledges were laid upon a desk, and the invitation for all who desired to sign. I enforced it upon them that this should be their *free act*. We desired to compel no one—to over-persuade none, but to convince all that great good would result to them, and to humanity, if they would resolve to be temperate. At first, there was an apparent reluctance which well nigh discouraged me. But when I reflected, I was glad it was so. It convinced me that an *importance* was attached to the pledge. After a few had signed, one came to me, and said, 'I would be glad to sign, but I don't want it known that I was ever on Blackwell's Island.' This solved the mystery. I then assured them that unless *they* told of it, it should never be known *where* they signed. They then came forward with a rush. Tell me not these poor fellows are 'totally depraved.' Such a nice sense of honor convinces me that there is a latent spark of good yet burning in their hearts. O, my brother, it would have done your soul good, to have seen these poor fellows, and heard their expressions while writing their names, or making their marks. Each sentence was a temperance lecture. 'If it had not been for RUM, I should never have seen the inside of this building,' said one; 'If I had done this ten years ago, I should not have been here, nor my family in the poor-house,' said another; 'I was rich,' said a third, 'and happy till I began to drink. What you say is a solemn truth, I can bear witness to it ALL, *now I have resolved to drink no more.*'

We next went to the female department. Here the scene was still more affecting. Nearly all signed. One old woman came to me and told me where her brother lived. 'Oh, kind sir,' said she, 'will you go to him and tell him I have now done what he has, on his knees, often begged me to do.' Another said, 'I wish you would go and see my husband, and tell him and my children——' and her feelings overpowered her utterance. A black girl said, she 'never thought of drinking till her mistress, who was a fashionable woman, sent her for wine, and used to give her some if she would not tell of it.' Several said to me, 'what shall we do, if we sign the pledge? We shall want to keep it. If we do, who will take us in and give us employment? We know *nobody except those who use it*, and they will not keep us unless we do. Can we find any place where we can keep away from it, and from vice? I assured them that all true Washingtonians would befriend them as long as they would honor the pledge, and be true to themselves. Such hesitated no longer. I am satisfied, that were a place provided where these poor outcasts could be under kind treatment and good influence, nearly all of them might be reclaimed, and humanity be cleansed from the foul stain. 'Moral reform' should not be so much despised, nor so unsparingly ridiculed.

Two hundred and sixty-seven signed the pledge that day, most of whom, I have reason to believe, will keep it inviolate. Twice since, temperance meetings have been held in the evening, and near two hundred more names have been added. In Sing Sing Prison six out of eight hundred have taken the pledge. Kindness is beginning to do its work. When will it be complete?

The prospects of our good cause are undimmed. Our meetings are well attended, and many are inquiring the way to Zion. All things considered, we have no good reason of complaint. Br. Williamson has been compelled to relinquish preaching for a time, on account of a throat complaint. Br. Thomas is doing a good work in Brooklyn. Br. Sawyer is, as usual, steady at it.

Fraternally thine, W. S. BALCH.

Westbrook, Me.

Extract of a letter from Br. Zenas Thompson, of Westbrook, Me.

Westbrook, March 20, 1843.

Br. WHITTEMORE,—I have for a long time desired a favorable opportunity of writing you, not for the sake of business, but to the score of friendship, fellowship, &c. And before I proceed any farther I wish to state that I feel myself under many obligations to you personally, for favors and notices of regard, which have made an impression upon my heart that neither time nor distance can ever efface. Particularly do I feel to acknowledge myself under lasting obligations for the kindness shown me by yourself and family when I was last at your house. You will recollect the misfortune that caused my detention. I hardly know how I could have endured the evil without repining, had not a good Providence guided me with my good friend Q., through your personal kindness, into the pleasant train of circumstances that made me, in a great degree, forget my cares.

But as is often, perhaps generally the case, my anxieties were mostly unnecessary, for I found on reaching home, that the cause of my non-arrival had been anticipated and that no great alarm had been felt by my family or friends. How large a portion of our troubles are imaginary, or spring forth from a doubting, faltering state of mind respecting the ways of God! I am satisfied, Br. W., that most of our troubles and trials flow from our ignorance of the designs and ways of *Him* who seeth not as man seeth. As it was with the good old patriarch Jacob who suffered more than a thousand deaths through ignorance and misapprehension of the fate of Joseph, so it is with us all, more or less. But with these reflections you are familiar, and therefore I need not enlarge.

Br. Whittemore, our good cause is doing gloriously in this town and vicinity at the present time. Our Society in this part of the town is now enjoying what may with propriety be called a *revival of religion*. There has been, of late, we can hardly tell what gave it origin, a waking up of the mind of all, old and young, to a deeper sense of the importance of religion, not as a mere form of faith, but as a living, spiritual influence reigning over, and cleansing and sanctifying the affections. And this state of feeling is, I believe, becoming general among Universalists all through this section, and I hope it will soon extend over the entire Zion of God. I think there is no dispute *now*, but that we as a denomination have heretofore rested too much upon a mere form of faith, as though we thought that if people believed all would eventually be saved, it was enough. Perhaps it was proper that we should see things as we did, and direct almost all our energies to this single point, in order to clear away the rubbish of error, and by rightly interpreting the Scriptures, defend the fundamental doctrines and principles of gospel faith: but that now we are called upon in the providence of God to attend more particularly to the cultivation of the 'emotional,' or the spiritual part of Christianity I think fully indicated.

(ORIGINAL.)

A Reverie.

As I sat one evening musing on the various and remarkable scenes, which, during my eighty years pilgrimage, I had witnessed, but more especially in the changes which have occurred in the sentiments of religious sects, the following train of thought suggested itself to my mind:

I saw that the Universalists had arrived at the head of the fountain—the still waters of life. The Limitarians I compared to a ship at the entrance of the river, endeavoring to force its way against adverse winds and tides up to the source. But the current setting against them strongly, they were obliged to lighten the ship. In a solemn convocation called for the purpose, they unanimously resolved, that, as original sin was the most useless part of the cargo, and can the most easily be dispensed with, we throw it overboard. It was done. For awhile they proceeded prosperously, but soon ascertained that the ship was out of trim and could not be steered. Whereupon Commodore Beecher advised them to throw over another part of their cargo; viz. 'infant damnation.' This was accordingly hoisted out at the fore-peek and consigned to the waves. But by removing so much of the cargo out of the fore-part of the ship, it brought her too much by the stern. The moment this was observed, strict search was made in the *run* for useless cargo or damaged goods. There they found the 'location of hell and a personal devil.' These soon followed 'original sin' and 'infant damnation.' The crew, by this time being greatly fatigued, and the furious winds of public opinion, threatening to dash the ship against the rocks of destruction, mutinied against their commanding officers. The ship having a bad heal to the starboard, one portion of the crew were for tossing 'election and reprobation' into the sea. With some considerable difficulty this was partially effected; but sufficient went, to give the ship a-four-plank-heal to the larboard. This already alarmed the other portion of the crew, and they condemned 'total depravity' to the same fate.—But, alas! it became entangled in the main-chains, and thus proves a drug. Eternal punishment is all that is now left of that once precious cargo. That alone prevented their gaining the much desired haven. They have had several serious consultations about the propriety of giving that its discharge; but as it is so closely stowed among the ballast of bigotry, and safely secured by the bars of superstition, they voted, to let it remain undisturbed for the present. All this while the Universalists have been observing their gradual approach with feelings of peculiar delight, and anticipate the happy moment, when some auspicious gale will blow them safely into port.

AN OLD UNIVERSALIST.

(ORIGINAL.)

Affairs at Jaffrey, N. H.

Br. WHITTEMORE:—I avail myself of a few leisure moments to write you. For sometime I have contemplated giving you a brief account of religious affairs in this vicinity.—Much, and unprecedented, excitement upon religion has prevailed of late, in this region of country. The Miller delusion is, undoubtedly, the *primary* cause of it. The crude notions of the Millerites, inasmuch as the evils they predict are *near at hand*, seem most admirably calculated to produce excitement and alarm. So extensively and industriously have been these sentiments propagated, that almost every town, and even *neighborhood*, have felt their influence. Deep anxiety has been experienced by many, who have not been, till this delusion has aroused them, ever excited upon religion. A feverish and unhealthy state of the public mind has been thus produced; and, instead of attempting to soothe and calm it, by exposing the utter fallacy of the Miller system, the revival sects seem to improve, too generally, the opportunity for gaining converts, by artfully seizing upon this excitement. The already terrified soul is alarmed still more, through the means of those unreal and imaginary terrors, which a cruel superstition has invented; and thus the individual is easily carried *into the Church*. I would gladly exhonerate *all* of our revival preachers, from even the *suspicion*, that they act craftily in this matter, if I could do it in sincerity; but it appears too obvious that such is the fact, to be denied. How could I be justified before God, or the tribunal of conscience, in admitting into my desk, on the Sabbath, a person who, I was persuaded, was holding forth the crude and mischievous notions of the fanatic—who was exciting the community upon a matter the most idle and imaginary; but still I utter not one word in disproof of the error? Can men be so ignorant of the gospel of Christ, as to imagine that a *lie* is just as efficacious in the salvation of the soul, as the truth? Are the unreal and imaginary terrors of Millerism, of the same avail in subduing the sinful heart, and leading it to God, as the *true* motives which the gospel offers? The Scriptures, however, ascribe the efficiency of salvation to the *truth*, and not to falsehood; and no one could, in *actual experience*, mistake on this point, if the standard of judging of Christian character, consisted in a good life, and not in hollow profession and heartless ceremony.

In this town, as you are aware, there has long been a Society of our faith. For many years they have sustained the preached word one-half of the time. We have many good men and true, who are the constant and fast friends of the cause. The doctrine of Universalism is, undoubtedly, established permanently, for many years to come. There is wealth, and talent, and, if not *zeal*, there is a *disposition* in our Society, to sustain the doctrine of universal grace and salvation. But we are not without opposition. Strenuous efforts have been made to hinder the good cause. The usual expedients are resorted to, to prostrate our Society, which are known everywhere. But of this we will not complain.

During the Autumn and Winter past there has been much Revivalism in this town.—The Baptist Society have held a series of evening meeting for several months. A strong effort was put forth in that Society, to build up their cause, and to pull down ours. The attack was constant and severe on Universalists. None of the charities of the gospel were evinced towards us. The treatment we received was hardly the civility of the *self-righteous saint* towards the *sinner*.—But after all that has been done we cannot envy them the success of their labors. They have, it is true, secured some converts; but there is one event connected with their present history, that must be painful to all of them, who have not become callous through the power of their creed. I refer to the circumstance that one of their new converts has been made insane by the terrors of their system, and is now an inmate of the Asylum! Thus has a respectable and useful citizen, a faithful and affectionate husband and father, been cruelly torn from the embrace of friends, and his intellect prostrated and in ruins, by the misguided and deluded followers of a cruel superstition!

There is also an Orthodox Society in this town. There are some circumstances, as I learn, connected with their present history, which are unfavorable. They have taken some very imprudent and injudicious steps, of late, to aid their cause, as was the intention; but the result has been the reverse.—The Society is under the pastoral charge of a very worthy man, as I esteem him; but he has, probably at the solicitation of his Church, been induced to invite to his aid the labors of a noted revivalist, Mr. Mahan, President of Oberlin Institute, Ohio. This gentleman has the arts peculiar to that class of preachers. Rather pleasing in his manner, as I am told, interesting to the unlearned, from the fact that he illustrates everything by anecdote, either true or fictitious; he is, consequently, just the man to *break down* any Society that he may visit. When he came the *bait* was artfully thrown out, that he was something *new—a perfectionist*. But the bait was *caught at* by those for whom it was intended. The Church, or at least a part of it, *seized* the hook, and are now fast. I am told that a respectable minority, *in point of numbers*, are dissatisfied with their pastor, who has served them well, and solicit his resignation. *They are all Perfectionists!* How blind is any well-settled minister, to suffer a vagrant preacher, to enter his Church, and to take the lead. How tender is that relation which exists between the minister and his people.—How bitter must be his griefs, when he sees the supposed faithful of his flock, and the loved of his heart, estranged from him; for no relation is more tender than this, except it be that which is of a conjugal nature. The fruit of error, intentional or not, is always bitter. Fraternally yours,

STILLMAN CLARK.

Jaffrey, March 25, 1843.

(ORIGINAL.)

Conference Meetings. Their Influence, Government and Progress.

Feeling an interest as I do in the welfare of the whole human race, and realizing the benefit that has already resulted from Conference Meetings, I feel a desire to give my testimony in favor of them. Being aware that our opponents have but little confidence in the gathering together of those who profess to believe in the final restitution of all things; and that in our very midst too there are those who doubt the utility of so doing, it is still evident that the course should be onward. When we see the youth coming forward in a body, to worship the only true God, to contemplate the works of an All-wise Deity—to form resolutions to be better citizens, it is evident that our prospect is encouraging.

Professing as we do the belief that the whole human family are alike the recipients of the Divine favor, the only wonder is that Conference Meetings have not been more general; but they are now established on a firm basis, the hearts of the people are warmed, their eyes are turned from Nature up to Nature's God; and all are interested in a world's salvation; all are determined to live the doctrine they profess; not only to be Universalists in theory, but in practice; also, to acknowledge that the whole human family are a band of brothers, and that henceforth they will illustrate it by 'actions, which speak louder than words.'

Let our Conference Meetings be distinguished by the spontaneous effusion of the heart, the out-gushing of the very soul, and onward will be their progress, a progress which cannot be stayed. A system—a form—a code of rules will retard their healthy influence, and the interest in them will die away. Have no restraint; and the new beginner will feel *at home;* and his first attempt will have the effect to make him realize that his influence should be exerted; that the ice once broken, his task is agreeable; and that it no longer will be a cross to testify to the whole world, that he believes 'that the way of the transgressor is hard;' that 'sin shall not be unpunished;' 'that the righteous shall be recompensed in the earth, much more the wicked and the sinner;' as well as that 'where sin abounds grace shall much more abound; that 'as in Adam all die even so in Christ shall all be made alive.'

G. W. M.

Brief Commentary.

'And it repented the Lord that he had made man on the earth, and it grieved him at his heart.'—Gen. iv. 6.

This passage, and some others, which speak of God's *repenting*, and being *grieved*, perplex many persons, and lead some to unbelief in the whole Bible. I give you the following from Dr. Waterland, which may be of use to such people. He says—'That God being unchangeable, in a strict and proper sense, he repenteth not: but when he undoes what he has before done, or changes his first measures, as circumstances require, he is said to repent or grieve, by a figure taken from the manner of men, who in such cases do really repent and grieve. God accommodates his phrases to the language of men, in order to be the better understood by men, and also to render his expressions more pathetic, lively and affecting. There is great use in it, and no harm can come by it, while the hearer or reader has any tolerable measure of common sense.'

In addition to these remarks we would ask, how could the knowledge of God, or his doings be communicated to us, but by words commonly used among men, and accommodated to the ideas of men? A knowledge of spiritual things, we must attain by analogy, and through the medium of human language and things, and for this obvious reason, because we in our present state, have no immediate and direct conceptions of things *entirely spiritual*. And if we had, I doubt whether we could find words to express such conceptions. We would be obliged to do the very thing many find fault with in the Bible, a specimen of which we have at the head of this article. When Paul was caught up into paradise, he tells us, 1 Cor. xii. 4. That he heard words, which it is not lawful for a man to utter. In the margin, it is—'not possible for a man to utter.' And, I would merely suggest for consideration this remark—may not the reason be, why so little is said in the Bible about the nature of the immortal state that human language is inadequate to express it? What words can express the glory and happiness of immortal beings in an immortal state, which have been framed by mortal sinful men? What is said in the Bible about this state, is by way of analogy, as

stated above, nor do we see how it could be done otherwise. The sacred writers, when they speak of God, spiritual things, or, of the immortal state of existence, must speak so from necessity. And if this was duly considered, less fault would be found with the Bible language.—*Gospel Messenger.*

The Trumpet and Magazine.

BOSTON, SATURDAY, APRIL 8, 1843.

1 Thess. v.

'But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.'—1 Thess. v. 1, 2.

We presented a few weeks since our view of the passage which may be found 1 Thess. iv. 13—18. That subject, we trust, was made perfectly plain to all our readers. We come now to the consideration of the passage at the head of this article.

The leading mistake in regard to the matter, we judge to be this, viz. supposing the same subject to be treated of in the 5th chapter, which had been treated of in the concluding part of the 4th. We have not forgotten that the division of the Bible into chapters and verses is a modern invention, and that we are not governed by it at all in forming our opinion of the true sense of any passage. The truth is, to us the 1st epistle to the Thessalonians seems to be, not a continued argument on one subject, but a brief treatment of several subjects, some of more and some of less importance. Permit us to illustrate this fact.—We believe the following sections treat of different subjects, viz. First iv. 1–8; Second iv. 9–12; Third iv. 13–18; Fourth v. 1–11; Fifth v. 12 to the end of the epistle.

In the *first* section above described, (iv. 1—8) the apostle exhorts his brethren to conduct their walks in life according to the instructions they had received from him, and especially to abstain from fornication, and from defrauding one another. At the second section, (9—12) he takes up another subject, viz. that of *brotherly love*, which he commences as follows, 'But as touching brotherly love, ye need not that I write unto you,' &c., and on this subject he says but a few words. In the third section (13--18) he treats of that great subject, the immortal resurrection of the dead. He had been led to do this from the fact, that the Thessalonians were in great sorrow in regard to their departed unconverted relatives, whom they loved, and because he had a strong desire to comfort them. See especially verses 13 and 18. He knew that their sorrow proceeded from *ignorance* of the cheering doctrine of the resurrection, and he therefore enters particularly into that matter. He asserts first Christ's resurrection. 2d. The resurrection in Jesus of all who sleep, or die, sleep being here put for death, ver. 14. 3d. That those who shall be *alive* when the resurrection shall take place, shall be no hinderance to the resurrection of those who were *dead*. 4th. That when the Lord shall descend at the resurrection, the *dead* shall be raised in Christ *first*. 5th. That those who shall be alive, shall *then* (that is, after the dead are raised,) be translated to meet the Lord in the air, with the risen dead; and thus both classes, viz. the risen dead, and those who being alive, shall be changed at once to immortal beings, shall 'ever be with the Lord.' And 6th. Such being the final condition of all men without any exception—dwelling with Jesus—he urged the Thessalonians to comfort one another with the doctrines he had taught them. There is not, in this passage of Paul, the *slightest* reference to any judgment, misery or condemnation whatever after the resurrection. The division of the fourth from the fifth chapter, occurs precisely where Paul ceased to speak of the immortal resurrection of the dead, and proceeded to another subject.

This brings us to the *fourth* of the five sections we pointed out above, and in this section Paul treats of the 'times and the seasons,' language which is never applied, in the Scriptures, to the immortal resurrection of the dead. When the disciples asked Jesus, 'Lord, wilt thou at this time restore the kingdom to Israel,' he replied, 'It is not for you to know the TIMES or the SEASONS which the Father hath put in his own power.' Acts i. 6, 7. There can be no doubt, that the language here is used in reference to the ending of the law, and the full establishment of the kingdom of God. It is true, that the Father had communicated to no man the exact knowledge of the time when that great event should transpire. It was certain it would happen during the natural lives of some who were then on the earth; but of the particular day, or hour, no man, nay not even the angels in heaven knew, but the Father only. The phrase 'times and seasons' seems to have been an idiomatic expression, borrowed from the Old Testament; and it was applied, by our Lord himself, to the time of the close of the old dispensation, and the full establishment of the gospel; but it was never, in a single instance, so far as the Bible shows, applied by him to the immortal resurrection of the dead. We maintain therefore, ☞ *that Paul closed up what he had to say of the immortal resurrection*, at what is in our Bibles the last verse of the fourth chapter; and then he proceeded to another *distinct* subject, viz. the 'times and seasons.' This, as we have shown, was an idiom borrowed from the Old Testament; and its application was fixed by our Lord during his lifetime. The primitive Christians doubtless understood the matter well. It was a fact of great notoriety with them, that the 'day and hour' they were not to know. Jesus even knew not the 'day and hour.' They all knew that the day of the Lord was to come suddenly and unexpectedly, like a thief in the night. There was no fact Jesus impressed upon them more faithfully than these two, 1st. That they could not know the day and hour, and therefore they must watch for its approach, and 2d, it would certainly come in that generation. The 'times and seasons' concerning *these things*, were so well understood by them, that Paul did not attempt to communicate information to them on those topics, as he did concerning the resurrection; but he proceeds to say, as though treating of an entirely different subject from that which he had just closed, 'But of the *times and the seasons* (viz. 'the times and seasons' which your Master spoke of, Act i. 6, 7) brethren, *ye have no need that I write unto you.* For yourselves KNOW PERFECTLY that the day of the Lord so cometh, as a thief in the night. Chap. v. 1, 2. Now, can it be possible that the apostle here, is treating of the same subject which he had discussed in the preceding chapter? Concerning the immortal resurrection, he knew they were *ignorant*, (ver. 13,) and he endeavored to remove their *ignorance;* it was very necessary that he should write to them for that purpose. But concerning the subject discussed in the 5th chapter, viz. 'the times and seasons,' there was scarcely any need that he should write to them at all, for they KNEW PERFECTLY all about these matters. But he touched on that matter principally to say, that as they were enlightened, as they were 'the children of the light, and the children of the day,' therefore they should not sleep as do others, but watch and be sober. We cannot believe that Paul treated on the same subject in the 5th chapter, which he had treated of in the conclusion of the 4th.

Once more, and we will close. The whole scope and tenor of the New Testament forbid our supposing that the subjects treated of in the 4th and 5th chapters of 1 Thess. are one and the same in point of time Did Jesus, in that luminous discourse, recorded in the 24th and 25th of Matthew, in which he treated of the close of the legal dispensation, say one word about the immortal resurrection? Not one syllable. When he spoke to the Sadducees of the immortal resurrection, did he connect it in any way with the destruction of *Jerusalem*? Not at all. He kept them perfectly distinct. Was it not so too with Paul in 1 Cor. xv? In that place he treated of the immortal resurrection; but he connected that event in no way with the destruction of Jerusalem. We have shown, that the 4th and 5th chapters of 1 Thess. are *not* one continuous argument, like the 24th and 25th of Matthew, but that they are made up of a series of detached subjects, some of more, and some of less importance. On some of these subjects the Thessalonians were wise, and on some they were ignorant; and it would be a most unjust blending and confusion of the sacred writings, to confound them all together. Give us the liberty to treat the scriptures in that way, and we will prove any thing, even the most absurd. For purposes of interpretation we pay no respect to the division into chapters and verses; we go for *subjects* only; for the true and proper SENSE; and we believe we have given the true and proper sense of the subjects now discussed.

Sectarian Hatred.

How bitter is sectarian hatred! How much happier would this world be, if all the real sectarians in it, were converted into real Christians? We have wrath and bitterness in great abundance; but little of Christian love. It *is* not denied, that the members of the same sects love each other, with some exceptions. Baptists love Baptists; Methodists love Methodists, &c; but is this Christian love? No, not in full. Christianity requires us not only to love the brethren, but to love even our enemies,—to have compassion on the ignorant and those who are out of the way. Many people suppose themselves to be Christians, merely because they love the members of their own sect. But do they love all who seek to be the followers of Christ? Do they love as Jesus loved? No; and consequently they have not Christian love.

We were led to these remarks, by a letter which appeared in a late number of 'Zion's Herald,' from one Rev. Horace Moulton, who writes from Oxford, Mass. He gives a flaming account of a wonderful excitement which he has produced in that town. He speaks a great deal in the first person. I did this, I did that, &c. He is, beyond question, a very zealous man. But are we sure that his zeal is Christian zeal?

> 'But *self* however well employed,
> Has its own ends in view;
> And says, as boasting Jehu cried,
> 'Come see what I can do!' '

Is it a love for Christ or *the sect* which leads him on? If he is filled with the spirit of Christ, he will love as Jesus loved; he will pity as Jesus pitied; he will practice the benevolence of Jesus. O that we had more of this spirit, in the lives of the professed followers of the Lamb.—Mr. Moulton speaks on this wise. He had been describing a protracted meeting which had been carried on under his auspices.

'But the meeting has now continued about 70 nights, without any cessation, and most of the time we have had two meetings per night, and instead of the people growing weary in the work, many of them feel that the meetings and work have but just commenced. Truly it is now assuming a more encouraging aspect than ever; for many lofty oaks, and some shrub oaks, which stood firm against the strivings of the Spirit, when the meeting had continued sixty nights, are now bowing and yielding to the Spirit's resistless power, and promise to fight against their God no more. The whole town is shaken by the mighty power of God, and were it not for the influences of *rum* and *modern infidelity*, called Universalism, the whole town would ere long be converted. I will, the Lord willing, give the result of this meeting at some future day.'

There, reader, do you see any thing of the spirit of Christ in that? Why are *rum* and Universalism connected? Are they in fact joined together? Is there any affinity between them?—None at all. Why are Universalism and infidelity identified? Are they one and the same thing? Can any one believe, that Mr. Moulton was very careful not to do his neighbors injustice?

We would by no means render evil for evil;—for in that case we should do wrong. But with the most perfect good feeling we would inform Mr. Moulton, that it is somewhat doubtful whether *all* Methodists are Christians; for we have recently seen it stated in a *Methodist* paper, that a man might be a Methodist without being a Christian. We refer to the following paragraph, which we copy from an account of a debate at an Anti-Slavery meeting, recently held in New Hampshire:

'Br. Robinson moved to amend the resolution by inserting the words 'as Christians,' so as to make it read, 'we do not countenance or fellowship slaveholders *as Christians*' His reason for this amendment was, that we did do it as Methodists, for they were Methodists and we could not deny it, but we need not acknowledge them as Christians. The amendment prevailed, and the resolution was adopted as amended.'

This, be it remembered, took place at a Methodist meeting. They made a distinction between a Methodist and a Christian. The resolution was amended so as to sustain this distinction.—'They were Methodists (said the speaker) and we cannot deny it, but we need not acknowledge them as Christians.' Let Mr. Moulton remember this, and perhaps it will moderate his sectarian bitterness. He would fain persuade the world that Universalists are infidels. Let him read the concession made by one of his own sect, in the paragraph above quoted, and be more careful how he deals out accusations against others. Let Mr. Moulton bear in mind, that we cherish no ill will to him in consequence of his enmity to us.

Remarkable Vengeance.

Question about the indemnification for the burning of the Convent,—tremendous wrath of the Boston Pilot, &c. &c.

Our readers know probably that the legislature of Massachusetts refused to take any measures of indemnification for the burning of the Convent ten years ago in Charlestown. The proposition to indemnify, was opposed by members of both political parties, and favored by both. We know not but we may say, that with the exception of Catholics, some of the members of all sects opposed and some favored the indemnification. The Catholics, or many of them to say the least, feel wounded at the course matters have taken. The peculiar nature of this question is calculated to enlist sympathy very powerfully in their behalf; and were it not that members could not make a distinction in principle between this and all other cases wherein property had been destroyed by riotous assemblies, the indemnification would have been made. There had been previous *riots*, in which the poor had lost their all; and the inquiry was justly made, why should we make indemnification in the one case, and not in the others? If the proposition had been to make indemnification in all cases of the kind, we think it would have met with more favor.

But our principal object here is to speak of the spirit manifested by the 'Boston Pilot,' one of the Catholic journals of this city. Its manner of speaking of those members of the Legislature who voted against indemnification, is altogether ferocious. God save our land from such a spirit. Who is the editor of that paper? Is his course approved by the Catholic Bishop and his clergy? We have heard of the *mildness* of Catholics, and their *forbearance* under suffering. If this is a sample of it, may we be saved from such *forbearance!* But we do believe, that the whole body of Catholics ought not to suffer on account of the raving of the editor to whom we refer. We think there must be men among them who disapprove his course. We propose to give a few extracts by way of illustration.

'But the issue is before the people; both parties who compose the present House of Representatives have forfeited the remotest claim to the confidence or support of the Catholics of the State. While the DEMOCRATIC PARTY afforded a railer of some note in their ranks, that old compound of physical and mental feebleness, strength of bigotry and profligate disregard of truth, WHITMARSH, of Seekonk,—the whimpering, whining, half-idiot, HILL, of Malden,—the cowardly and muzzling NASH, of Hadley,—and the poor, feeble, inflated mover of the Previous Question, RICHARDSON, of Woburn,—while, we say, the *liberal* Democratic party vomited forth such champions of midnight pillage, the Whig party gave to the cause of robbery and impious sacrilege, that profound hypocrite and trickster, WALES, of Boston, and his halting, mumbling, and bigoted colleague, LINCOLN. Both parties in that House are seething with the lowest prejudice, of the lowest American pothouse, against the Catholics and their institutions, and from a body composed of such materials, what justice is to be expected?'

A few more extracts will suffice:

'Then arose the sleek form and were heard the soft tones of mock sympathy and hypocrisy of T. B. WALES, of Boston. We looked upon the mock-throbbings of his overburdened, sympathetic heart, with deep suspicion when he rose, and involuntarily murmured if that man is honest in his professions, he has a heavy debt on nature for such a malformation of feature and voice.'

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The following is the description given of Seth Whitmarsh, Esq., of Seekonk, one of the oldest members of the House:

'Seth Whitmarsh, of Seekonk, was the next who gained the floor, and as his grey hairs, spectacles, and fatherly look, got our eye, we said, here is a parent who will tear this veil over the outrages of feeble children, with a strong and indignant hand. But his onset proved him as hardened, unscrupulous, and dishonorably bitter, as his predecessor, was sweet and false. His grey hairs had better have fallen in the grave before he arose to justify a mob, in tearing from the heads of women and children the poor roof that protected them. He started right at the order with intolerable fierceness, and with his ribald lips, dared to question the purity of the victims of the mob he defended. That arch old bigot, as he stood there trembling with infirmity and pouring out the half digested ideas of an old and feeble brain, was a mournful spectacle of how an old man may out-live the capacity to reason from principles of justice and the cells of the heart, which open to the appeal of plundered rights and injured innocence, dried up, and withered forever. He gave the signal to his friends to crush the measure, and so earnest was he to push the House on to this decision, that he was not contented with the foul spirit of his own remarks or the sentiments which sprung up from the lees of his filthy prejudices, but he must quote from a most notable bundle of the foulest falsehoods that were ever countenanced by a credulous public. There stood Seth Whitmarsh, a crazy old hypocrite from Seekonk, reading from 'Six Months in a Convent,'—the hopeful issue of the brain of B. F. Hallett. The malignant old bigot, after he had disgorged the antiquated and nauseous prejudices of years, and done what his poor ability could to oppose the order, took his seat,—as great an object of pity and contempt, as ever disgraced grey hairs and sober years.'

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'The next speaker, who rose up from beneath the gallery, and as loud as his weak lungs would permit, bawled out to the Chair, was, we learned, a Mr. Lincoln, of Boston. We feel humiliated in the acknowledgement that our city is bound to own this man as her representative.—A more miserable piece of humanity, belching forth the lowest sentiments of his race, could not well be found. How deeply wounded must be the pride of intelligent, high-minded Boston, at the low and vulgar spirit manifested by this man. Unredeemed by the boldness which gives to infamy the merit of courage, he whined out his reasons for opposing the bill, in the tone of a cowardly and whipt hound. His speech (if such a whining string of words can be called a speech) was a tissue of the old exploded arguments brought against this claim, and coming to the relief of his *Pecksnif* friend,—Wales, of Boston, he moved another *amendment* to the order, which proposed a wide range of inquiry in all acts of outrage perpetrated by mobs. Thus did they pile up another load on the back of the clear, direct and honest order, proposed by the Committee.'

We give these as samples of the manner in which the editor of the 'Pilot' speaks of those members of the Legislature who thought it their duty to oppose indemnification in that particular case. It ought to be remembered, that the question was not whether indemnification should be granted in all cases, including individuals as well as Corporations, the poor as well as the rich, but in the particular case of the Convent only. There were other persons aggrieved besides Catholics. A petition was presented by Flavel Cooledge, for indemnification for the loss of property burnt up in the States' Prison yard, twenty years ago, and which was set fire to by the State's own servants, the prisoners. This petition went to the same Committee which reported in the matter of the Convent; and it was proved to Mr. Stevenson and his associates, that it had been *the custom* of the Commonwealth to make indemnification in such cases. But the feeble prayer of an individual could not be heard; and his petition ungraciously got the go-by. We do not understand these things. If it were right to recommend indemnity in the case of the owners of the Convent, was it not more so in the case of an individual? and if property destroyed by a mob at large shall be paid, shall not the property destroyed by the State's *own* prisoners be also paid for? How then could the Committee recommend indemnification in the one case, and push the other case out of sight?

Such being the circumstances and grounds of action, is it right to abuse the members of the Legislature as they are abused in the preceding paragraphs? Does it manifest a spirit of good citizenship? Whether the language is that of a citizen or an alien, we know not; but if even that of the former, it cannot be justified. It is an intolerant, persecuting, reckless, ungovernable spirit—it is a like spirit to that which raised the mob and destroyed the Convent. We would like to know how far this spirit is approved among the Catholics of this vicinity. The editor of the 'Pilot' boasts of being patronized by the Catholic clergy. *Do they* approve his course? This is an important question.

We close this article by observing, that the citizens of Massachusetts will be more moved by appeals to their justice, than by such savage ill-temper as the above extracts make manifest.

'Puritan' versus 'Christian Witness.'

The 'Puritan' is one of the leading Orthodox journals in this city, and the 'Christian Witness' is devoted to the interests of the Episcopalians. Both are much opposed to Universalism, which we regard to be the truth as it is in Jesus. The 'Puritan' is peculiarly bitter against Universalism; and it is the only Orthodox journal, we believe, which will admit an article from the pen of Rev. M. H. Smith. Now, the 'Witness' intimates in very strong terms, that the 'Puritan' does not *tell the truth*,—a grave charge. A writer in that paper had been stating some considerations against Episcopacy, when the editor of the 'Witness' says,—

When we remind the writer that the commandment, 'thou shalt not bear false witness against thy neighbor,' is not yet abrogated, we present the only proper answer to such representations. We may add, and we do it in love, and with all seriousness, that although the public morals may be so far corrupted, as not to hold the conductors of the religious press to a strict observance of truth, yet there *is* a seat where all that is false and unjust will one day be weighed, and found lighter than nothing.

This is a pretty clear intimation that the 'Puritan' does not *tell the truth.*

Installation at Gloucester, Mass.

In consequence of the very severe storm on Tuesday, 28th ult., the installation of Br. F. F. Thayer, at Gloucester, was postponed, as we learn by the following article from the 'Gloucester Telegraph':

In consequence of the inclemency of the weather yesterday, the installation of the Rev. F. F. Thayer over the Independent Christian Society in this place, was postponed. On Monday evening, a sermon was preached in the Church, by Rev. Mr. Abell, of Haverhill. On Tuesday morning a Conference was held in the same place, and in the afternoon an able sermon on the necessity of Christian repentance or reformation, was preached by Rev. Mr. Skinner, of Boston, which was followed by a Conference.

The exercises on these several occasions were highly interesting, and will, we hope, be productive of great good to this our Zion.

Dedications.

The new Universalist Meeting-House at Scotland, Windham Co., Conn., will be dedicated on Wednesday next. Sermon by Br. W. S. Balch, of New York.

The Universalist Meeting-House at Poughkeepsie, N. Y. will be dedicated on Wednesday, 19th inst. Sermon by Br. A. C. Thomas. Br. A. R. Bartlett will be ordained to the work of the ministry and pastor of the Society in that place. Sermon by Br. W. S. Balch. A church will also be organized. Sermon by Br. T. J. Sawyer.—These services will take place at the session of the New York Association, which will be holden on the 19th and 20th inst.

Chapin on Capital Punishment.

The three excellent discourses on Capital Punishment by Br. Chapin, which have recently been published in our columns, are now worked off and bound up into a little book. They will be sold at the exceedingly low price of $1,00 per dozen, 12 1-2 cts. single. We have seen no sermons on this subject equal in force to these. The whole three for 12 1-2 cents. A large edition has not been printed; so that those who wish for the work will do well to apply immediately.

East Kingston, N. H.

Miller excitement—melancholy case of excitement—steadfastness of believers, &c. &c.

The following epistle from East Kington, N.H. appears to have been written by a man whose heart is deeply touched with the woes of his fellow creatures. That quiet little town has been made the scene of much excitement. One more maniac has been made by the doctrines of men's invention.

East-Kingston, March 16, 1843.

Br. WHITTEMORE—Sir, Although a stranger to you, I take the liberty to address you in a short correspondence in matters of some religious interest.

East Kingston, you are well aware, has been the theatre of some religious excitement since the Miller mania has prevailed to such an extent. I shall say nothing in relation to the second advent meetings, only that they have had the effect to open the eyes of the people to God's truth, which has become *mighty here*, to the pulling of strong holds. Numbers have come out and discarded these modern superstitions which have spread like so much wild fire thro' the length and breadth of the land. And such will be the effect every where, when men consider of what manner of spirit they have been possessed, and how much of evil has already resulted from such undue excitement.

We have one melancholy instance here of a young man, Mr. C. B. who, from this religious frenzy has become an inmate of the Asylum at Concord, N. H. who becoming enveloped in the mists of superstition has been bereft of reason, and deprived of the society of his friends and acquaintance. When will mankind begin to think and act in matters of religion like sensible beings? When will they begin to learn the truth as it is in Christ? Certainly not until the mind is divested of prejudice and superstition, and the gospel is preached to them in its purity.

The friends of God's universal love, who believe Christ to be the Saviour of all men, are strong in their faith;—they are steadfast and immoveable, and always mean to abound in the work of the Lord. J. L. T.

Rev. E. S. Gannett.

The 'Christian Register' states, that the object of Rev. E. S. Gannett, in his late tract, has been enfirely misunderstood. We referred to this subject a week or two since, stating as our opinion that it was designed to discountenance the new movement among the Unitarians, which it seemed to be the object of the new paper, viz. the 'Christian World,' to encourage. We had not seen the tract. Our curiosity was excited in regard to it by the article in the 'World:' and we sent to the stores of B. H. Greene and James Monroe to obtain it, but without success. We were obliged therefore to proceed with such extracts as we found in the papers. The 'Register' says,—

Mr. Gannett's Tract upon 'Rightcousness, the Central Principle of Christianity, and the True Basis of the Unitarian denomination.'

We again bring this excellent Tract to the notice of our readers for various reasons. The first is that we find it referred to by several of our exchange papers of different denominations in a way which proves that the whole drift of his argument and advice had been misunderstood.—The writers of some of these notices have evidently derived their knowledge of his views here stated, not from a perusal of the Tract, but from other notices of it, and from brief quotations from it. They have represented Mr. Gannett as asserting that righteousness, is not the aim of any other denomination than the Unitarian, and as charging upon a certain imaginary or real 'new school Unitarian party,' a servile imitation of Orthodox measures. We suppose we have recourse to the most charitable, as well as the most true explanation of this strange misstatement of his views, by taking it for granted that it has been made without the opportunity of perusing this Tract. The 'New York Evangelist' and the 'New England Puritan,' especially, have imagined a most formidable contention out of the matter, and have been led into a delusion about it which is really ludicrous. Mr. Gannett is too discreet, charitable and well-informed a man, to utter any such wholesale calumnies as those attributed to him above. An attentive reader will peruse his Tract in a vain search for such statements. It is not his wont to make such charges, and if he were to make them, a better spirit would qualify them.

If this be the correct view of the matter, how are we to account for the very spirited review of this Tract in the new Unitarian journal? On this point, however, we do not intend to insist. We lay before our readers the following epitome of Mr. Gannett's views, which the editor of the 'Register' presents:

His views are as follows: Each sect or denomination of Christians must have some great, leading, living and prominent idea and aim which it shall put before others, Unitarianism has this idea and aim, let it cherish it and be faithful to it. All other Christian denominations have of course embraced this aim among others, and labored with a view to it, but they have not taught, as the chief thing, they have not laid the greatest stress upon personal excellence as the highest result of Christian experience. They have made other matters either as means or as ends, the objects of their chief attention, such as the idea of a visible organized church,—articles or systems of faith,—the doctrine of the inner light,—the ascetic or devotional life,—or the excellence of reason, without supernatural illumination. These and other leading aims, not certainly discrediting, nor leaving unmentioned personal excellence, but taking precedence of it, have guided the efforts of other denominations, and have often in the manner in which they have been pressed, turned away attention from righteousness, or personal excellence, as the one all important and sufficient aim of the Christian.

It becomes us to inquire, whether our friends and neighbors the Unitarians, do, in fact, hold any *peculiar* position in regard to this matter.—We are not ready to admit, that they alone have made personal excellence the great aim of their labors. That they have preached less upon doctrinal points than some other denominations, is probably true. But then they have occasionally shown, that they can preach upon doctrinal points. Dr. Channing could do that when he pleased; and even if they had done it more fully, we should not have judged from that fact, that they were inattentive to the great matter of personal righteousness. Cannot a preacher set forth the true *doctrine* of the Lord Jesus, and still have a strong regard for personal righteousness? Must it be concluded he has no such regard, because he preaches the plain *doctrine* of the gospel? In our opinion, the *doctrine* of the gospel is a great help to the attainment of righteousness. If in our efforts to live a holy life, it be any help to know God, and Jesus,—to have a full knowledge of the life of the Redeemer, and a full hope of immortality, then is it necessary to preach the great *doctrines* of the Bible. If reconciliation to God, if calmness and patience under afflictions, if humility and a sense of dependence, if gratitude to the Giver of all good are at all essential to personal righteousness, then must the doctrines of the gospel be preached for the attainment of that end. May it not be true that our Unitarian brethren have overrated their importance in regard to the matter of which we speak? Do not other denominations aim at the same thing, employing different means for the attainment of it? The distinction seems to us to be this—they aim at it without seeking the help of the *doctrine* of the gospel, and others aim at it seeking that help. We speak of the sects in general; and if there be any considerable distinction between them and Unitarians in regard to the matter before us, we think it is such as we have described.

We have received the April number of Merry's Museum, from Bradbury & Soden, 10 School-St. Boston. It is a very interesting magazine for children. Commencing with the March number, the editor has introduced a series of articles, called 'Little leaves for little readers,' to be continued under that title, which promise to add much interest to the work.

There is a second Elder Knapp ranging through the country, under the auspices of the Baptist denomination, by the name of Swan. We gave some account of this man's operations at New London, Conn., some weeks ago. He has since been at Albany, N. Y. and we did hear that he was to be brought forward in Charlestown, to carry on a crusade against Universalism there.—From the descriptions, we judge he exceeds Elder Knapp in fierceness and brutality.

Br. Alfred Barnes has accepted an invitation to take the pastoral charge of the Universalist Society in West Wrentham, Mass. Scene of our early labors! O may the exertions of Br. Barnes be abundantly blessed there.

The reader will find on our first page to-day, a letter from a gentleman, a member of one of the Orthodox Churches in this city, in regard to the late Conference Meeting at East Cambridge, at which he was present.

The Battle must be fought.

There are some who suppose that the battle has been already fought, and the victory won; and that the successful and weary warrior has now nothing to do, but to lie down on his shield, and enjoy his repose. In some places the work is nearly done; and the opposition is vanquished. This, however, has not been altogether by hard arguments; by the lances and spears of controversy; but in no small measure by those more quiet, but not less efficacious means, a pure conversation, a meek spirit, a holy life. There is no warfare to which the christian is called, in which these are not the best weapons. It has been common to say, 'the battle is fought; the victory is won;' and we have now nothing to do but to enjoy the fruits of the victory. Is this true?—In some places it is true to a certain extent. And in these places controversy may be spared. It ought to be spared in every place where it can be done. Be sure to cultivate the arts of peace, wherever war is unnecessary. But it is not true, that in every place the 'battle has been fought and the victory won.' There are some places in which a hard contest is yet to be carried on. We must ever be ready to 'contend earnestly for the faith once delivered to the saints.' In the Western country there is a great work yet to be done in the way of ardent discussion and controversy. Our brethren there cannot, they ought not, to lay their arms by. Read the following from one of the Western Universalist papers.

Never has there been a time since the days of the apostles, when the advocates for a partial salvation, struggled harder to gain strength, than at the present time. We would bid them God speed if their efforts were directed to the conversion of mankind from evil principles and practices by enlightening the mind. But such is not the case. Such evidently is not the object. If it were, why so much bitterness and hostility manifest towards Universalists and Universalism?—The prominent theme with conductors of protracted meetings, is slander and denunciation of Universalists.

Well, be it so. What concord hath Partialism with truth? None, nor never can have. No compromise can ever be effected, the battle must be fought, the struggle is between truth and error, and the truth will prevail. Its march is now onward with rapid strides, and the votaries of error already tremble for the result. Let the enemy come out openly into the field, and the story would soon be told. And there they will be driven when all the votaries of truth equip themselves in the habiliments of righteousness, having their feet shod with the preparation of peace.—Let all see to it, that they be ever ready to fight the good fight of faith.

Such is the state of things in many places. In all such places, let the war be carried into the camp of the enemy. Let there be no treason, no cowardice, no skulking. But in other places, where the state of things is different, let the soldier practice the arts of peace. We must govern ourselves by circumstances in these things. On all occasions, at all times, in every place, we ought to be clad in the panoply of love. Whatever we do, 'we should do all for the glory of God.' There is no excuse for a neglect of these things. There should be a uniformity of practice in *this* matter. But in other things, the servants of Christ must govern themselves by circumstances. Prefer peace to war; but never avoid discussion and controversy where they are necessary. In the case of the settled ministers in New England, there will be little to be done, except to promote in the people a growth in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Such are our sentiments on this subject.

Meeting-House in Foxboro', Mass.

We know not how many Universalist Meeting-Houses are to be builded in Massachusetts the ensuing summer, but we trust not a few. Foxboro' leads off. This town is in the county of Norfolk, on its southern border. For several years the brethren there have satisfied themselves with occasional preaching; but believing it was their duty, and that it would tend greatly to their interest to have constant meetings on the Sabbath, they have settled a clergyman, viz. Br. C. W. Mellen, late of Orange, Mass. They now propose to build a house of worship, a very pretty one, although not very large. This is the true policy. Brethren in Foxboro', press forward; brethren every where else, be encouraged by their example. The Orthodox party in that town had a meeting and voted that the Universalist Meeting-House shall not be built,—that they will pray God to stop it. Pray on, opposers.

Lectures to Youth.

Lectures to Youth, being a series of discourses delivered in Albany, N. Y. 1841—42. By Rev. S. R. Smith. Published by Thomas, Cowperthwait & Co. Philadelphia.

This volume contains a series of discourses from a clergyman of much experience. They are the fruit of his own thinking,—sound, useful, utilitarian. The subjects discussed are the proper employment of time; what young men ought *not* to do; the right kind of amusements and company; the responsibilities of youth; uniformity of character; prosperity, adversity; mental and moral ability; and last though not least religion. We seriously and affectionately commend this work to all our young ladies and gentlemen; they cannot read it without profit. It is bound in a very neat style, and sells at 50 cents.

We duly appreciate the motives of the individual, who has sent us for publication a letter addressed to M. H. Smith. But if we should begin to point out things that ought to go into the same category with those mentioned by our friend, there would be no end. The public will come to a right decision.

Removals.

Br. John Nichols having removed to Lynn, Mass. requests that all letters and papers designed for him may be directed to that place.

Br. J. W. Bailey having removed from West Brattleboro' to Wilmington, Vt. requests that all letters and papers intended for him be directed to the latter place.

To prevent mistake we embrace the opportunity to say, that the clergyman, by the name of Le Fevre, who has been guilty of a dark transaction in Pennsylvania, is not the Rev. C. F. Le-Fevre, the Universalist clergyman. The latter is a gentleman of great respectability, who enjoys the unbounded confidence of all who know him.

Thank you, Br. Gurley, for a copy of your reply to Rev. J. B. Walker's 'Short and Easy method with Universalists.' We will read it with attention.

Aion, Aionios, Aidios.

Br. WHITTEMORE,—I wish to ask a few questions relative to the signification of the words which stand at the head of this article.

First. Did not the *writers* of the New Testament, in using the words Aionios and Aidios, intend by their true and literal meaning, endless duration? (1) In the Greek translation of the Old Testament there are 128 cases of the use of Aion and Aionios, which are applied to God, and his kingdom, consequently they signify endless duration.

Now, I would ask, if this does not from this point, viz. that the Greek writers in using this work, intended by its plain and obvious meaning, endless duration? (2)

Second. Aidios. This word occurs but twice in the New Testament, and is rendered by the English words everlasting and eternal. The first instance of its occurrence is in Rom. i. 20, and is applied to God, consequently must mean endless duration. (3) The second is in Jude 6, and is applied to fallen angels, who are kept in everlasting chains unto the judgment of the great day. Now if this word means endless in the first case, does it not also mean the same in the latter?

Third. In order to prove a point in theology, does it not become necessary to show that words relied upon for such a purpose, must be so interpreted as to admit of but one signification. (4)

Great Falls, N. H. March, 1843. S. W.

Notes.

The above communication is brief, and we must give a brief answer, for want of room.—Nevertheless, we will attempt to give true answers to the interrogatories.

1. We think not. The sacred writers employed those words according to the common usages of their day; and they were very frequently used to signify *limited* duration. They applied those words to things we *know* were of a limited duration, and that *long since came to an end.* This was the established use; and we must set up no interpretation against *established use.*

2. We do not deny, that these terms are *sometimes* applied to subjects of an endless nature; and then, *from the nature of the subject*, we infer the extent of signification intended by the word. Sometimes they are applied to God, and then we say with our correspondent, '*consequently* they signify endless duration;' but not when applied to things of a temporal nature. The ancient Jews seem to have been deficient in terms to signify strictly endless duration. How many expedients do they adopt with this word *aion*, to give increased force to it. Sometimes they said, 'The Lord shall reign forever and *further*, or *beyond it*,' because the use of *aion*, in the strongest forms in which they did put it, does not give the idea of absolute endlessness of duration.

3. *Aidios.* This word is to be judged of by precisely the same rules as the other. It is of very rare occurrence; the sacred writers seem to have declined the use of it. So far as duration is concerned, it seems to have the same derivation with *aion.* We know of no reason, why it should be interpreted by different rules.

4. If we admit this rule, it is fatal to the doctrine of endless misery. For, it becomes necessary to conclude that words relied on to prove a point in theology must be so interpreted as to admit of but one signification, then because we KNOW that *aion must* in some cases be considered to have a limited signification, we must conclude it hath such a signification in all cases. Is this what our correspondent means?

Lynn, Mass.

Br. Horace Gardner Smith, late of Berlin, Con. has accepted an invitation to take the pastoral charge of the First Universalist Society in Lynn, Mass. He will enter upon his duties forthwith.

Conference at Medford.

Brethren of Middlesex, do not forget the Middlesex Conference at Medford, on WEDNESDAY NEXT, commencing in the forenoon, at 10 o'clock. Let it be a very full meeting.

Universalist Books.

Universalist books of every description may be obtained on application to Br. Christopher Johnson, jr. of Lynn. He will especially keep a supply of the Conference Hymns, Books 1st & 2nd.

Essex County---Collections.

We have appointed Br. Christopher Johnson, jr., of Lynn, as an Agent to travel for the present in the county of Essex, and call upon those who are in arrears for the Trumpet, with their bills. We have the fullest confidence in Br. Johnson; and any business transacted with him, will be just the same as if transacted with ourselves.

COMMUNICATIONS.

Notice.

The work entitled 'NAMES AND TITLES OF JESUS,' by Rev. Charles Spear, of Boston, evinces much reading, patient and persevering research, and a laudable devotion to the true interest of the religion of the Saviour.

It abounds with instructive criticisms, enlightening illustrations, and pious and devotional sentiments.

Free from all controversial perplexities, it breathes the pure christian spirit, whereby it asserts a just claim to the undivided attention and patronage of all Christian denominations. And though it clearly indicates its author to be a Unitarian Universalist, it is so entirely devoted to the sacred honor of the Son of God, and so well adapted to the awakening of piety in the soul, and of filling it with divine love, that the candid and liberal, though favorable to Trinitarianism, will not fail to profit by it.

To me it is a pleasure to add to the worthy commendations this work has received, both in London and here at home, my own humble expression of approval; and to wish the author and his work success. HOSEA BALLOU.

Conference at Attleboro', Mass.

Woonsocket, R. I. March 31, 1843.

Br. WHITTEMORE,—I have just returned from a Conference at Attleboro', which was evidently joyful and refreshing to all who were present.—You give us thrilling descriptions of still more thrilling Conferences in your neighborhood, but it was remarked by a brother, that though you might have greater numbers, you could not have better meetings. We met and parted, in love.—And what added much to our joy, was the fact, that brethren and sisters of the Methodist and Second Advent faith, joined in our devotions, and gave us much exhortation. We were of one heart,—we felt it to be the house of God and the gate of heaven, and there was great joy in that town. On the last evening, the house was full, and if we could not behold the *form*, we could at least feel the *spirit* of the dove resting upon us. Truly in such a frame as this, my willing soul would stay, and long shall we remember the occasion and the people, who by their attention and counsel, strengthened our hearts, in the conviction that love is the strongest tie, and the only sufficient test of discipleship. We say to the brethren and sisters in Attleboro', go on and prosper. Cultivate that love which unites all hearts together, and you shall have a well of water springing up into everlasting life. J. B.

Tribute of Respect.

New-Market, N. H. March 21, 1843.

Br. WHITTEMORE,—At a special meeting of the First Universalist Society in New-Market, held the 19th inst, it was,

Voted, That the request of Rev. Salmon C. Bulkeley, asking a dismission from the pastoral charge of the Society be granted.

The following resolutions were then introduced and *unanimously* adopted.

Whereas our friend and brother, Rev. SALMON C. BULKELEY, has signified a wish to dissolve the connexion existing between him and this Society, And, Whereas the occasion seems befitting an expression of our feelings towards him, and our estimate of his character and services, Therefore

Resolved, That in acceding to the wish of our friend and brother, we are inspired with feelings of heartfelt regret and sorrow. That his excellent talents, the exemplary purity of his character, and the power and firmness with which he has upheld and sustained the cause of our Redeemer, under circumstances of peculiar difficulty and trial; command our warmest admiration and love; and that we shall ever cherish the memory of his association with us, among the choicest and most endearing recollections.

Resolved, That we humbly and devoutly invoke the favor and blessing of heaven upon our brother, and his family, in the new field of labor to which he is called, and throughout every vicissitude of life.

Resolved, That certified copies of these proceedings be furnished by the Clerk to the Rev. Salmon C. Bulkeley, and the editor of the Trumpet and Universalist Magazine, for publication in that paper. A true copy attest,

C. W. RANLET,
Clerk of the First Universalist Society.

General Intelligence.

Nomination. Gov. Morton has nominated to the Council, Pliny Merrick, Esq., of Worcester, late District Attorney, for the office of additional Judge of the Court of Common Pleas.

Encouraging. An old farmer of Worcester county says, that in the year 1785, the snow held on to the depth of four feet till the 20th of April. It then suddenly thawed off and summer came on directly; and no year within his remembrance before or since has equalled that for productiveness.

Taking that as a precedent, we have abundant reason so anticipate a fruitful season, to compensate for the rigors of a backward spring the present year.

Father Mathew. This so justly distinguished divine, the peaceful apostle of Temperance, is about to visit this country shortly; so says the editor of the New England Reporter and Catholic Diary, who has received a letter from him.

Choked Cattle. My mode of giving relief to choked cattle, is, to let them have *a good pinch of snuff.* They will sneeze and throw up any thing that is too large to pass down. Will you try it?—*Ploughman.*

Drowned. The body of a man named Hardy, usually known as Capt. Hardy, was found floating in the dock near Sweet's wharf, Charlestown, last week. The deceased was seen intoxicated at a late hour last evening, in the same neighborhood, and is supposed to have fallen off the pier in a senseless state. He was 45 years of age, and is said to have left a family.—*Bay State Democrat.*

Deep Snow. In Ossipee, N. H. the snow is now about four feet deep on a level. It is said that there has not been so much snow on the ground at this season of the year for about forty years, as is now spread over New England.

They write from Utica, N. Y. and beyond, that the snow is four feet deep. The woods are quite impenetrable.

Gov. Paine, of Vermont, has appointed Friday, the 14th of April, for the Annual Fast in that State. His Proclamation is about one inch in length.

We learn from the N. H. Gazette that orders have been received at the Portsmouth Navy Yard from Washington, for the construction of a sloop of war of the largest class, probably of the size of the Saratoga; the work to be commenced immediately. The Saratoga is to be repaired at Portsmouth.

Accident. A child 3 years old, by the name of Harrington, was burnt to death, on Saturday evening, in the rear of 99 Broad street. In the absence of the parents, the cotton apron of the child took fire, and before assistance could reach the little sufferer, its clothes were nearly consumed.

Singular Case of Insanity. During the drenching rain on Tuesday morning, an individual of the name of Heustis was observed bareheaded in our streets with a child in his arms, braving the fury of the storm, and proclaiming 'a great and terrible judgment at hand.' His cry was mistaken for an alarm of fire, and a scene of confusion followed, till it was discovered that the man was actually insane. No cause could be assigned for his derangement, except that he had been living in great destitution for want of work.—*Quincy Aurora.*

Banditti in Missouri. The Lexington (Mo) Express says, there is now a combination forming in the Indian Territory, for the purpose of robbing the Santa Fe and Chihauhau traders, as they return this spring. Men are engaged in the combination who are well known, and an exposition of their names, would strike many with surprise. There are several either actually engaged with this banditti or conniving at their purpose, who pass as respectable citizens.

'We have seen a petition to the Secretary of War, praying the interference of the Department for the protection of traders, by sending out for that purpose the soldiers who are now idle at Fort Leavenworth.'

Boston and Maine Railroad. The Summer Arrangement of the Boston and Maine Railroad commenced on Monday last. Two trains will run each day to Portland, through Dover; one at 7 1-2 o'clock in the morning, the other at 3 o'clock P. M. The cars start from the Lowell depot, and arrive in Portland over the Portland, Saco and Portsmouth Railroad, at the same time as the cars over the Eastern Railroad. Two trains leave Portland for Boston, over this road each day.

Fire in Albany. We learn from the Albany papers that a large stone building in that city, late Dunn's Coffee House, at the corner of Green and Beaver streets, was destroyed by fire on Saturday. Mrs. Coughtry, a widow, who occupied rooms in the building, after saving a few articles of furniture, found it necessary to retreat with her children. She got out with two of them, and returned for the third to the third story, where her clothes took fire. In her agony she threw herself, all on fire, from the third story window, and was so badly injured that she died the next morning. The child was saved. Char'es Pohlman, a fireman, was also compelled to leap from the third story, and broke one of his legs.—Thomas Fisher a young man who was exerting himself to save property from the flames was dangerously burnt.

Washington Bank. Counterfeits appear to be driving a large trade at the Eastward. We frequently learn from the Eastern papers, that counterfeit bills on the Boston banks are freely circulated in that region. The Portland Advertiser cautions the public against receiving counterfeit 'Threes' on the Washington bank, Boston, dated March 1, 1841, letter A. Aa. Baldwin, President; D. A. Sigourney, Cashier; well executed. The fine lettering, over and in the vicinity of the President's name, not so well done as in the other parts of the bill.

Large Cargo. Probably the largest cargo which ever left this country in one vessel, was carried out in the ship Cornelia, French, from Mobile, on the 13th ult., for Liverpool. She had on board 3350 bales of cotton, weighing 1,639,540 pounds; and her freight list amounts to upwards of $84,000.

Collision of Cars on the Providence Railroad. About half past 4 o'clock Saturday afternoon the accommodation train from Boston came in collision with the steamboat train from Providence, about a quarter of a mile south of the Toll Gate turn out four miles and a half from Boston. Both trains were proceeding slowly, that from Providence having a brakeman looking out ahead.—The collision was in consequence comparatively slight, doing very little injury to cars or engines. Mr. Taylor, a driver of the Tisdale line of stages between Canton and Stoughton, who was standing on the flatform of the car, received a compound fracture of a fore arm. No other person was injured. The damage to cars and engines is not more than $100. From enquiries at the Depot, we incline to the opinion that the blame of this accident attaches to the conductor of the steamboat train, though under circumstances of doubt he appears to have proceeded with care.—Just before the collision the cars of the steamboat train were detached from the engine, and thus escaped the severity of the shock. Dr. Parsons of Providence, was in the cars, and with the aid of Dr. S. G. Howe, of this city, rendered every assistance to Mr. Taylor, the person injured, who was taken to his home as soon as possible. The steamboat train reached this city about 6 o'clock in the evening.

A Victim of Superstition. A servant girl in Exeter, N. H., broke a looking glass. Having an idea that ill luck would always attend her in consequence of the accident, she became seriously affected in her mind, finally her strength failed and she died, a victim to her superstition.

A just Law. The Legislature of Maryland have given the sporting gentlemen a pretty severe dose, in a gaming law, which they have just passed. It makes the offence of keeping a gaming table a misdemeanor, and fines the person keeping it $100 for each offence. Door keepers, waiters, and those in any way aiding or assisting, shall be fined $20 for each offence. Betters at such tables are held guilty of misdemeanor, and are to be fined $20.

Winter on the Kennebec. Winter still holds her icy mantle over the face of the earth. There is now about three feet of snow on the ground—which will not diminish much if the cold weather we have had lately, continues. Last year the Kennebec was clear of ice by the middle of March At the present time it is frozen over above this place, with little prospect of opening. —*Bath (Me.) Inq.*

Worcester Railroad. At a very large meeting of the stockholders of the Worcester Railroad, on Wednesday, it was voted that the Directors have consent to loan the 'reserved fund' of the corporation, for the erection of about six miles of additional railroad from Norwich city to Allen's Point; provided it can be done to their satisfaction in regard to safety, and other circumstances connected with a project, which all agree will be of great advantage to the whole extent of road.—*Atlas.*

Influence of Music on the Nervous System. A Goffstown (N. H.) correspondent of the Medical and Surgical Journal, mentions an extraordinary instance of the effect of music on the nervous system. A lady in that town, 45 years of age, has been afflicted with St. Vitus's Dance, ever since she was a young girl. By strict attention to diet, and avoiding causes of excitement, years have intervened between the occurrence of the paroxysms. Latterly, however, spasmodic contraction of the muscles to some extent, may be observed after the patient has experienced either pleasant or painful emotions. One of the most interesting of the exciting causes in this case, is music. Any rapid tune—a 'dancing tune,' for instance—will throw the voluntary muscles into the most uncontrolable and dissociated action imaginable; but by changing the tune to 'Home, Sweet Home,' the spasmodic twitching of the muscles gradually subsides, until she becomes calm again!

Middlesex County. The County Commissioners have determined not to grant any licenses for the sale of intoxicating liquors. This is as it should be, for all favoritism should be avoided in these matters. Messrs. Thomas Whittemore and David Crosby argued the case against licences, and Messrs. J. E. Buttrick and J. A. Nelson in favor. The decision of the court was made after a full hearing of both sides.

An 'Evening Scene' at East Boston. We are informed that East Boston was thrown into some considerable excitement Friday evening, by an occurrence of a *grave* nature indeed. In the early part of the evening, two gentlemen were discovered in a buggy waggon; their somewhat singular movements about the place, excited the suspicions of the watchmen, and. consequently they were closely looked after. The gentlemen were soon followed to the burying ground in that place, where they evidently had proposed to rob the grave of its dead. Surprised by the watchmen, and their unhallowed design frustrated, they immediately sought their waggon, and rapidly drove to the ferry, and on board the boat, little knowing that they were tracked. The watchmen soon came up to the boat, agreeable to arrangements made previously, and their vehicle was carefully examined, but finding nothing but the necessary tools for opening the earth, they were allowed to depart. From their dress and address, our informant thinks them medical students of respectability.—*B. S. Democrat.*

Millerism. Three individuals, two white men and one colored man, have lately become deranged, in consequence of attending the Miller meetings recently in this city, and have been conveyed for the present to the insane hospital at South Boston. The colored man was a barber, and is so furiously mad that the keeper has more trouble with *him* than with any one that has been admitted to the institution for years.

Vermont Sugar. The Montpelier Watchman estimates that the maple sugar produced in that state the present season, at the low price of five cents per pound, will amount to $1,000,000.—This will make the quantity of sugar about 20,000 hogsheads. In 1840, the quantity was but 5,500 hogsheads.

Phenomenon. On Sunday night (March 5th) a most singular light made its appearance in the west, just after sunset, resembling very much a column of living fire. Nothing could exceed its dazzling brightness as it stretched itself from the horizon in a direction to and within a near approach to the moon, gradually expanding from a breadth of about twelve inches until it reached that of three or four feet. Many were the speculations as to what it was, for there was not one among the many hundreds who witnessed it, that had ever seen any thing like it before. It is probable that it may have been a stream of long pent up phosphorated gas, suddenly escaped from an immense marsh or low ground, for it could not have been a reflection of the moon upon the sun, the moon being then in her first quarter. Whatever produced it, it certainly was one of the most georgeously rich and beautiful sights we ever looked upon. It lasted about three quarters of an hour and then suddenly disappeared, leaving us in darkness and conjecture.—*Apalachichola Commercial Advertiser.*

Cook of the British Steamer Columbia Drowned. On Tuesday afternoon, Col. Pratt held an inquest on the body of Stephen Workman, chief cook of the Columbia, found in the dock between the Ferry wharf and Cunard wharf. The last that was seen of Mr. Workman was at Mrs. Colman's, at the head of the Cunard wharf, on Monday night, about 10 o'clock, when he started to go on board, and it is supposed that owing to the storm and darkness, he missed his way and walked overboard. He was a man of temperate habits, and has left a wife in Liverpool. Verdict: Accidentally drowned by walking overboard in the night.—*Post.*

Fire in Trenton, N. J.—Three Lives Lost.—A slip from the Trenton State Gazette, mentions the destruction by fire of the old True American Inn, on Mill Hill yesterday morning, while the inmates were all asleep. Two men and one little girl were burnt in the flames. The house was the head-quarters of General Washington on the 2d of January, 1777, being the place where the council of war was held, which decided upon the march upon Princeton.

Loss of Ship Sapphire. The ship Sapphire, Capt. Tracey, of and from Salem for Apalachicola, while going at the rate of five knots, at midnight, March 8, when 12 miles S. of Orange Key struck something on the starboard bow, but did not stop, which broke four of the floor timbers, and stove in four planks. Two feet of water was immediately found in the hold, and although every means was tried by pumping, bailing, &c. to keep her afloat, she had ten feet water in the hold at daylight. The boats were then got out for fear the ship would capsize. At 11 A. M. the ship settling fast, and appearing to be going over the fore and main masts were cut away to keep her from turning over. At noon nine sail were in sight; the hands were kept pumping and bailing until 3 P. M. when there was 13 feet of water in the hold, and there being appearance of bad weather, at 9 P. M. the boats left the ship and went on board brig Grampus, from Boston (at Mobile 19th.) At 10 P. M. the ship's boats again visited the S. to save provisions and every thing else they could.

The Sapphire was owned by Hon. S. C. Phillips, of this city, and was insured at the Oriental office, for $10,000.—*Salem Observer.*

Application of Alcohol in Erysipelas. Drs. Hatch, of Burlington, Vt., and Spaulding and Adams of Montpelier, concur in representing that alcohol is calculated to produce harm instead of benefit, in erysipelas, as it increases the intensity of the inflamation. With regard to its preventive powers, which is a vulgar opinion extensively circulated, experience has shown that no reliance whatever can be placed upon it. Nothing is more intolerable offensive to an erysipelatous patient, than the odor of alcohol, when evaporating from the face, for example. Some of the best practitioners in other respects, still persist in the topical application of this poisonous article, notwithstanding the warning voice of nature. The hydropathists are reaping laurels daily by the simple application of cold water, in all forms of erysipelas, in the treatment of which they should be, if not already, acknowledged eminently successful.—*Medical and Surgical Journal.*

An Old Bible. The Louisville (Ky.) Journal, notices a copy of the holy scriptures, now in the possession of Mr. James Adams, of Madison, Indiana, which was printed in 1524. For 318 years has this book been on its mission, and from notes in manuscript upon its margin, it is probable that it has passed through several different nations.

Temperature in March. The highest point at which the mercury in the thermometer has stood at sunrise during the past month, was 35 degrees—at which point it stood on the 11th, 13th, 18th, 20th, and 28th. The lowest temperature at sunrise was on the 3d, when the mercury fell to 3 degrees. In the month of March last year, the lowest temperature at 7 o'clock, A. M., was 16 degrees, and the highest, 58.

Insanity. The Journal of Commerce states that a Druggist and Chemist of New York, named Thorn, residing in Pearl street, was conveyed to the Tombs on Wednesday, after having demolished the front of his store, and other articles which he threw out of the window. He had undressed himself before commencing. He was secured by means of water from a hydrant, which was brought to bear upon him by a hose pipe.—He has had turns of this kind before. He consumed his books, in fact every thing that came in his way. Fortunately no person was injured by his violence.

Hoxie Baxter, late of New York, a quarter gunner on board of the U. S. brig Boxer, Lieut. Bullers, was lost overboard during a tremendous gale from the North, during the night of the 28th of February.

The dwelling house of Mr. Charles Burr, of Centreville, Lake county, Ohio, was burned on the night of the 17th ult., with all its valuable furniture. Mr. Burr was awakened by the roar of the flames, and had barely time to rescue his family.

Foreign Coin. Previous to the adjournment of Congress, an act was passed which renders legal, a tender of money in the gold coins of France or England. The coin of France is to be of not less than *eight hundred and ninety-nine* thousandths in fineness, at ninety-two cents and nine tenths of a cent per pennyweight—that of England not less than nine hundred and fifteen and a half in fineness, at ninety-four cents and six tenths of a cent per pennyweight. Silver coins are likewise legalized, as the Spanish pillar dollars and the dollars of Mexico, Peru and Bolivia of not less than eight hundred and ninety-seven thousandths in fineness; and four hundred and *fifteen grains* in weight, at one hundred cents each.

Also five Franc pieces of France, of no less than nine hundred thousandths in fineness, and three hundred and eighty four grains in weight, at ninety-three cents each.—*N. H. Gazette.*

Blackstone Canal. We learn from the Providence Journal, that the Blackstone Canal is very much damaged. A breach one hundred feet in width has been made through the embankment of the lower basin, causing the loss of a large quantity of lumber. The lock was not injured. at the second lock, a building formerly used as a machine shop but recently unoccupied, was carried down the canal through the breach and finally stopped on the north side of Weybossett bridge having been torn to fragments in its passage.—The tow path of the canal and the embankments have been washed away, and several of the bridges and locks between the city and Scott's Pond.

An affray took place at Norfolk on Thursday afternoon, between Mr. Melzar Gardner, Editor of 'The Chronicle and Old Dominion,' and Mordecai Cook, Esq. of Norfolk, in which the former was shot through the heart, with his own pistol. Mr. Gardner appears to have been the assailant, having attempted to fire his pistol, (a revolving one) at his antagonist; whereupon Cook suddenly secured the pistol—a struggle ensued; in the course of the grapple the pistol went off with the result already mentioned.

A Praiseworthy Deed. The Nashua Gazette mentions the case of a Mr. Shattuck, who while at work on the Town House last fall, came near losing his life by the fall of a brick upon his head, which so fractured his skull, that it disabled him for work for several months. Those facts were laid before the town at its last meeting; and they unanimously voted to allow Mr. Shattuck $1 per day from the time he was hurt to that time—and also voted to pay his physician's bill. It should here be stated, also, that Dr. Colburn very generously relinquished one half of his claim as attending physician upon Mr. Shattuck during his illness.

Middlesex Quarterly Conference.

This conference will hold its next regular session at Medford, on the second Wednesday in April next. Br. J. O. Skinner, of Framingham, will preach the occasional sermon.

RELIGIOUS NOTICES.

Br. H. JEWELL will preach in Epping, N. H. next Sunday.

Br. S. BARDEN will preach in Orleans, Mass. next Sunday.

Br. D. P. LIVERMORE will preach in the schoolhouse near Mr. L. Wilbur's in North Middleborough, next Sunday.

Br. E. H. LAKE will preach in Plaistow, N. H. next Sunday.

Br. WILLIAM HOOPER will preach in Weare, N. H. a week from next Sunday.

Letters containing cash rec'd since our last.

P. M. Woonsocket, $2—G. H. S. Norwich, $3—P. M. Ashburnham, $5—P. M. Wentworth, $2—P. M. Wilmington, $2—P. M. Middleboro', $2—D. P. Dodgeville, $2—P. M. Stratham, $2—P. M. Lockport, $2—P. H. M. Plymouth, $2—P. M. Portsmouth, (with contents)—P. M. Cape Neddick, $3—T. S. Rochester, $2—E. F. Dover, $6—P. M. Winchester, $2—P. M. Southbridge, $1—P. M. Porter's Corners, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. William A. Phillips to Miss Harriet Willard. Mr. Henry Sevoy to Miss Lucinda Johnson.

By Rev. H. Ballou, Mr. Hiram Dana to Miss Elizabeth Wentworth.

In Lynn, by Rev. H. G. Smith, Mr. Samuel Smith to Miss Rebecca A. Perry.

In Amherst, N. H. by Rev. Wm. Hooper, Mr. Daniel K. Marvell to Miss Nancy A. George. Mr. Abner Richardson, of Woburn, Mass. to Miss Abigail, daughter of Ebenezer Converse, Esq.

DIED:

In this city, Mr. Stephen Workman, 37. Mr. Jas. Goff, 55. Mr. Wm. Hodnett, 26.

In South Boston, Mrs. ISABELLA, wife of Mr. John K. Pike, aged 36. She has left a husband, five interesting little children, the two youngest twins but a few days old, and other fond relatives, who deeply lament her sudden departure. May God, in his infinite grace, comfort the afflicted husband, supply tender hands to minister to his motherless children, and pour the consolations of the gospel into the hearts of all who are called to mourn by this dispensation.

In Wrentham, Mass. on the 15th ult. Mr. LUKE JENCKES, jr. aged 39. Also on the 16th, Mrs. MARY, wife of Mr. Luke Jenckes, Sen. aged about 66. Such are death's doings in the family of Father Jenckes.—An only son on whom he has doted as the staff of his declining years, is in a most sudden and unexpected manner cut down. And ere the funeral rites are performed, his bosom companion sleeps in death, and the wife and son, go simultaneously to their resting place. But he, the aged, mourns not alone. A wife and children also, mourn the loss of a kind husband and a tender father. But none of them sorrow without hope.—The light of Heaven's truth and love, hath shone upon their hearts, and they rest in faith. We pray the Divinity to shield them with his love, and grant them a constant earnest of that undefiled inheritance which shall never fade.—*Gospel Messenger.*

In Boylston, March 25th, Mr. BENJAMIN FACETT, aged 56. In recording the demise of this worthy man, it is proper to bear witness to the saving and sustaining influence of Universalism as exemplified in his life and death. Mr. Facett in early life gave his thoughts to the great subject of religion, and became its zealous and constant supporter. But then entertaining but distant and limited views of Divine grace and goodness, he halted at the popular theology of the day and became a member of the Baptist Church in the town of So. Shrewsbury. But as he grew in years and experience and in the knowledge of the holy Scriptures, he was led into that broader, clearer view of the Divine purpose and love which recognizes the Divine paternity, and the universal brotherhood of men, and aims to purify, redeem, and raise them one family blest and unbroken in heaven. To a mind naturally benevolent and a heart warm in sympathy with humanity, this doctrine commended itself, as worthy of its great Author, and adapted to the wants of His intelligent creation; and on its first promulgation in the hearing of Mr. F. he received it with joy and rejoiced greatly in its light. Thenceforward he became its firm and undeviating advocate, and found it all he had anticipated whether in reference to its adaptation to give joy and peace in life, or support and solace in his dying hour.

On his first reception of the great promise of God by faith, he was warned and admonished by those who still adhered to the limited views from which he had advanced, that his new doctrine, however good to live by, and however pleasant to the benevolent mind, in health and prosperity, would not stand by him in the reverses of life, or sustain him on the approach of death; and they continued their exertions to turn him, even till the last. But he on the contrary knew in whom he had trusted, for he had the witness within himself, and he went on his way rejoicing till the messenger of the tomb approached—and then, when his friends had anticipated Gilore and recantation, his faith shone out with new and even increasing lustre—and although at times he suffered bodily distress of unusual severity, yet was his mind perfectly calm, resigned and uncomplaining; and it was his delight to bear testimony to an inward strength and holy trust which bodily suffering could not shake; and which led him frequently to remark to those who had doubted the sustaining influence of Universalism that instead of failing in the hour of need his faith even gained strength as his flesh grew weak. He has gone! and gone willingly and cheerfully at the summons which all must hear, leaving behind him a name and an example which it were well for all to imitate—and an evidence of the value of gospel truth which we pray heaven may not be imbended by the circle of friends he has left behind. The consolations of the gospel were offered to the afflicted family of our brother by the writer, at his dying request, and they were commended to the care of the widow's God and the Father of the fatherless, as one who careth for them, and we rejoice that the same faith which sustained and blessed the dying husband and father, ministers of its peace-giving influences to the wife and the children. May God in his goodness sanctify this dispensation of His providence to the good of all concerned, and teach us to number our days that we may apply our hearts unto wisdom. T. J. G.

In South Hampton, N. H. March 26th, Mrs. SUSAN JEWELL MERRILL, aged 40. Sister M. was a good mother, confiding daughter and a valued neighbor.—She was a true Universalist and left the world in the triumphs of the Abrahamic faith. She has left a husband, five children and a large number of surrounding relatives. May God in his rich and abundant mercy sanctify this severe event of his Providence to their good. A discourse was preached at her funeral by the writer when a large number of various denominations indicated their attachment to her by their presence. B. J.

In Portland, Me., Mrs. HANNAH HALL, widow of the late Dea. Moses Hall, of Charlestown, Mass., aged 78. In the death of Mrs. Hall we are called to realize the departure of another of the good and true from our earthly society. She was one of those who live to make life profitable to themselves and others. The worthy parent and grand-parent, the prudent counsellor, the kind friend, the consistent Christian in life and in death, she has left behind that good name which is the richest legacy to be bequeathed to posterity.—May her virtues be imitated by all who are nearly or remotely affected by her departure. COM.

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. istf March 22.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING. Boston, March 9. 3m

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.

Medford, March 1, 1843.

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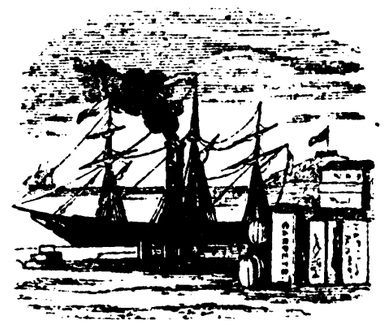

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In the Large Shawl Saloon may be found
1000 SPLENDID CASHMERE SHAWLS,
and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy
SHAWLS.
A magnificent assortment of
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JUST RECEIVED FROM AUCTION.
100 Ps. OF SUPERFINE
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250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels
CARPETS,
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Painted Carpets, of all sizes.
The entirely new and beautiful stock of Foreign Dry Goods, has been selected with great care in
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Every article is of the most rare and attractive style.
Though their Warehouse is the largest of the kind in the United States—their object has never been to be eulogized as the *most elegant and expensive establishment*—but by economical arrangements, to furnish their customers with the
Best Goods at the Lowest Prices!
Four Story Brick Warehouse, at the corner of Washington and Summer Streets,
BOSTON.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 128 Cambridge-street, Boston.
Music arranged for Cotillons.
N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.
SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.
☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

REMOVAL. JOHN KIMBALL has removed from No. 16 Hanover-street to No. 186 Washington-street, corner of Franklin-street, where in a central situation, he hopes that his old friends and customers, will not forget to call, and where he will be happy to sell them, and others who may favor him with their patronage, Jewelry, Silver Ware, Combs, Hair Work, Fancy Goods, etc. etc at the LOWETS PRICES. 3m Jan 20.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

DAVIS' IMPROVED OXYGENATED SOAP. The Oxygenated Soap, as a Cosmetic and for Shaving, stands unrivalled. It is a composition in which pure Caustic Alkali is exhibited in its mildest form, united with a large portion of oxygen—a substance so well known to be essential to life, that it has obtained, in its gaseous forms, the name of Vital Air.
In external applications, especially when aided by the cleansing virtues of soap, it has a beneficial effect. It renders the skin soft and pliable, and preserves it in a healthy state; it gives it the bloom and purity of youth, and by its invigorating and strengthening qualities, enables the skin to perform its functions, known to be so necessary in the economy of nature for the preservation of beauty and the enjoyment of health. It removes all cutaneous eruptions, and is recommended as the best remedy for roughness of hands, Freckles, &c. that has ever been offered to the public.
This celebrated article is for sale in any quantity, on reasonable terms, at Messrs. THOMAS WHITTEMORE, 37 Cornhill; W. C. Stimson & Co's. south side Faneuil Hall; J. P. Hall Union street; Brewster, Stephens & Cushing, Washington st; A. G. Peck & Co, cor. of Kilby and Water st; Lowe & Read, Merchants-Row; J. Kidder, Court st; Lewis & Co Trott & Bigelow, State street. Also, retailed by Druggists generally in this city and throughout the United States.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.
Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.
Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.
His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.
The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.
Reference to

Poetry.

Music.

WRITTEN ON ATTENDING A JUVENILE CONCERT.

Sweet music has a powerful spell,
  Her votaries to controll;
When her rich notes around us swell,
  They thrill and charm the soul;
But music binds with strongest chains,
  And is herself excelling,
When children's voices raise such strains,
  As these which now are swelling;
    I love these sounds so full and free,
    'Tis music's choicest kind to me.

When splendid concerts I attend,
  To spend a pleasant hour,
Where instruments with voices blend,
  To give the music power,
The greatest masters of the art
  I hear with deep emotion;
To Handel, Haydn, or Mozart
  I pay profound devotion;
    But sweeter are these songs to me,
    Than either of those mighty three.

To music's soft and melting sound,
  I've listened with delight,
When sweetest notes were thrown around,
  Upon the stilly night;
When nature every where was stilled,
  And not a zephyr blowing,
My heart with rapture has been filled,
  While notes divine were flowing;
    But still such sounds can never be,
    As sweet as children's songs to me.

Nature has music every where,
  Delightful to the ear;
In every place through earth or air,
  Her moving strains we hear;
From gentle murmurs of the rill
  Up to the rolling thunder,
Her music every mind will fill
  With ecstacy and wonder;
    But nothing has such charms for me,
    As that which now I hear and see.

I've sought the sylvan bowers in Spring,
  And sitting at my ease,
Have heard the feathered songsters sing,
  Among the shady trees;
There with their music as they sung,
  Oft have I been delighted,
While lively notes around me rung,
  In harmony united;
    But still the children's songs to me,
    Are sweeter than those songster's glee.!

I've stood beside the ocean's shore,
  And listened to the sound,
Where waves like mighty thunders roar,
  Along the trembling ground;
While there huge billows sought the strand,
  Succeeding in rotation,
The chorus rose by far more grand,
  Than Haydn's great Creation;
    And still the infants' songs to me,
    Are sweeter than the roaring sea.

[*Olive Branch.*

Miscellany.

True Friendship.

There is, indeed, much in true friendship that is beautiful and good, and *without* it, we should be truly miserable. To be subjected to the pains of sickness, and reduced to want and no friends is to be bereft of all the joys of the present world, and our condition rendered painfully miserable. And how many there are who are thus destitute; for the simple reason, that to be that friend, is not for his temporal benefit. And many there are who stand aloof, while their destitute and suffering fellows are placed within their immediate vicinity, and call long and loud for their sympathy and aid, for the above named reason. But let the sufferer become crowned with riches, or surrounded by respectable and wealthy relatives, and how soon he is noticed and visited by numerous crowds of pretended friends? Yea, how soon the character of him whose heart never softened while gazing upon other's troubles and affliction's changes.—His pretended sympathies now hover around the couch of the afflicted, and his outstretched arm is to render aid and relief. His hand is now raised to wipe the tear caused by his former neglect and heartless conduct. He was then cold and indifferent. No helping hand was administered, and no assistance rendered. He was then unmoved by the principles of love and humanity. But now he is active and kind, benevolent and free—and why?—Because it is for his interest—he can now, by pretensions to goodness fill his pocket. And this is a stimulus to pretended friendship.—But is this thé true friend? Certainly not!—Let *true* friends call on us when we are destitude and in trouble. Let them help us while here, and not add to our already *multiplied* troubles. Let them do unto us as they would that others would do unto them. And withal, let them bring and administer the healing balm of relief, and the soothing spirit of kindness.—*Magazine and Advocate.*

A Fragment.

Happiness!—who possesseth it? The man of wealth, whose money can purchase all the luxuries of dress, whose table is richly decked with all the delicacies of the season, and whose palate is tickled with the costly products of foreign lands—is he happy? Follow him as, sitting in his splendid coach, drawn by gaily caprisoned horses, he takes his accustomed exercise. Swiftly he pursues his way, leaving far in the distance the modest pedestrian who is travelling the same road.—His equipage stops, the steps are let down, two stout men are standing at the carriage door to receive the helpless and inanimate body, whose legs refuse their office—all his riches cannot purchase the luxury of a walk. Possesseth he happiness?

There can be no happiness where there exists such a fearful evidence of disease. Look at the miser, whose only care and whose every thought is engrossed in his desire to accumulate riches—see how he gloats over his hoarded treasure, and worships it as his god—witness his scrutinizing look, fearful of the sound produced by his own footsteps as he approaches his concealed treasure. Mistake not for happiness the satisfied air with which he drops into the pile his lately accumulated dollar—but watch him as he stealthily retreats fearful lest some unseen eye may have discovered his concealed wealth, and say if that is happiness, since neither the possession nor the avaricious accumulation of wealth are calculated to produce it?

Worth Makes the Man.

Worth makes the man! not wealth, not dress, not politeness, not parade. You will find more real manliness, more sound sense, more loveliness of character, in the humble walks of life, than was ever dreamed of in the circles of fashion, of pride, of wealth, of Chesterfieldian rules of politeness. When a man of sense—no matter how humble his origin, or degrading his occupation may appear to the eyes of the vain and foppish—is treated with contempt he will not soon forget it; but will put forth the energies of his mind to rise above those who thus look down in scorn upon him. But shunning the mechanic, we exert an influence derogatory to honest labor and make it unfashionable for a support.—Did our young women realize that for all their parents possess, they are indebted to mechanics, it would be their desire to elevate him and encourage his visits to their society, while they will treat with scorn the lazy, the fashionable, the sponger, and the well dressed pauper. On looking back a few years, our most fastidous ladies can trace their genealogy from some humble mechanic, who perhaps in their day, were sneered at by the proud and foolish, while their grandmothers gladly received them to their bosoms.—*John Neal.*

(ORIGINAL.)

Michael W. Beck.

The papers have given intelligence of the death of MICHAEL W. BECK, recently editor of the 'Maine (Saco) Democrat.' He died in Portsmouth, N. H. his native town, on the 9th of March. As Mr. B. was one of that number whom genius had made more than ordinarily conspicuous among men, it is meet that he should receive that notice which his reputation so justly deserves. The present tribute, hallowed, it is hoped, by early and friendly recollection, is here offered.

Mr. Beck began his active business life as a practical printer. Soon after his apprenticeship in the office of the 'New-Hampshire Gazette,' he purchased in company with another, the 'Maine Democrat,' at Saco. In the management of this paper, he was both printer and editor; and so intense was his application to the business of the establishment, that his physical constitution became affected by a disease which ultimately terminated his earthly career. His intellectual powers were strong and active; his faculties well balanced, and for one of his years, well matured. His reputation as a political writer stood deservedly high. He was also a poet of no common capacity. Ready and easy in his versification, it was but little effort for him to express his conceptions in the running numbers of the Muse. And he could here strike chords

'From grave to gay, from lively to severe.'

Now in flashes and out-pourings of Pindaric wit, and now in serious, contemplative strain. One of the best articles ever written, containing the whole philosophy of life in plain and pleasant off-hand expression, appeared from his pen in his own paper a few years since. It is worthy a place in every house, and should be learned by every child in our land. It follows:

THE WORLD AS IT IS.

This world is not so bad a world
  As some would like to make it;
Though, whether good, or whether bad,
  Depends on how we take it.
For if we scold and fret all day,
  From dewey morn till even;
This world will ne'er afford to man
  A foretaste here of heaven.

This world in truth 's as good a world
  As e'er was known to any
Who have not seen another yet;
  (And these are very many;)
And if the men and women too
  Have plenty of employment,
Those surely must be hard to please,
  Who cannot find enjoyment.

This world is quite a clever world
  In rain or pleasant weather,
If people would but learn to live
  In harmony together;
Nor seek to burst the kindly bond
  By love and peace cemented,
And learn that best of lessons yet,
  To always be contented.

Then were the world a pleasant world,
  And pleasant folks were in it;
The day would pass most pleasantly
  To those who thus begin it;
And all the nameless grievances
  Brought on by borrowed troubles,
Would prove, as certainly they are,
  A mass of empty bubbles!

Another article, written during his last confinement, appeared not long since in this paper, wherein he expressed his confidence in God, and resignation to his will, in view of his own approaching dissolution. He met his earthly end with christian firmness, composure, and joy. Although life in its morning freshness and attraction bound him with many interests to the present, yet faith in the Highest enabled him to unloose himself, and go into the future as Infinite Wisdom should direct; feeling that wherever God is, there is the home of his trusting children. Blessed confidence! Reader, may it be ours when the time to us approaches that the silver cord shall be loosed, and the golden bowl broken. And while love and friendship mourn the departed, may they be consoled and instructed by that truth which assures us that though dust shall return to dust, yet that God's spirit in man can know no dissolution. It will live and expand, bless and be blest, forever.—'Wherefore comfort one another,' with this soul-inspiring truth.

With a simple offering of the heart of friendship, this article will be concluded.

SHALL GENIUS DEPART?

'Tis sad to feel that he must die in life's unclouded morn,
Of whose aspiring soul and life a thousand hopes were born;
To hear and see, while waiting for his next heart-thrilling strain,
The death-knell's moving summons, and the solemn funeral train.

And is it not mysterious that they in whose full mind
The boldest lights and hopes of truth the kindest welcome find,
Are often soonest called away, as in our presence here,
We greet them—bless them—and delight to feel their spirits near?

Yet who should mourn death's ravages, although his blasting power
Hath stricken from our souls one bliss in this affective hour;
Who does not feel, though death may claim the mortal for his prey,
That o'er the true and toiling MIND his sceptre hath no sway?

Then art not gone, then, brother, from these scenes of earthly love,
Although thy spirit hath a home in holier climes above;
Yet all around these paths below, where thou didst watch and praise,
We feel this spirit moving us, as in its earlier days.

And hallowed shall its breathings be in every daily prayer,
'Mid home scenes—in our walks abroad—with nature every where;
For theses thou hast made brighter in thy words of living song,
And round thy memory ever will their inspirations throng.

Malden, Mass. J. G. A.

From the Star in the West.

Another Convert.

BR. GURLEY;—I have just returned from the Wabash country, whither I had been on urgent business. While there on Saturday the 18th inst., I had the satisfaction of hearing a preacher of the old Regular Baptist order, Joseph Foster, publicly renounce the doctrine of endless misery, and espouse the doctrine of a world's salvation. As it was known sometime previous that he was to make his renunciation on that day, there were a goodly number of people collected. He told them how he came to embrace his present faith, which was about as follows, as near as I could hear and recollect, for he spoke low:

He had been on a visit to some of his connexions, (a brother in law, I think,) who handed him a book, written by a Thomas Brown, requesting him to read some passages in it, he refered to. Finding it holding forth the doctrine of Universalism, and believing it a dangerous heresy, to which he was much opposed, he answered his relative, No. Still it struck him, he said, that he would like to read the book, not with the expectation of embracing the doctrine, but of being better able to refute it. He obtained it; gave it a careful and prayerful perusal, which shook his old faith so much, that he determined to examine the Scriptures more carefully than he had ever done; and he found that the promise made to Abraham, and confirmed to Isaac and Jacob, that 'in thee, and in thy seed shall ALL nations, families, and kindreds of the earth be blessed,' certainly did include all people; and by referring to the New Testament, that this blessing did not stop at temporal, but included spiritual blessings also. He said he also found the dreadful threatenings and judgments in the New Testament were generally denounced against the unbelieving Jews, and had their fulfillment in that generation. While on the other hand, he found many glorious promises which he thought embraced the salvation of all mankind; some of them he quoted. He acknowledged that he had transgressed the rules of the Church in this way, viz,. he had an appointment to preach at a brother Baptist's, while in this doubtful state of mind, and not willing to make a disappointment he attended, and did preach; but could not preach the Baptist doctrine, but proclaimed a free salvation for all mankind. As there was no charge brought against him, and his church appeared loth to give him up, after a pause he arose again, and told them he had been preaching error eighteen years, though ignorantly; and now they could not expect him to preach for them any longer, unless they embraced his faith, which he could not expect, and that therefore he did not expect anything else but to be excluded. The Clerk of the Church told them that they could not exclude him without a regular charge against him, so there could be a record made of it. After some consultation the charge was made, in substance about this: 'For holding and preaching doctrines contrary to the faith of the Church, and not believing in eternal punishment.' To which he pleaded guilty, but requested a copy, that he might show there was nothing brought against his moral character, which copy was granted him.

It is but justice to the Church-members, to say, that they behaved like Christians, mild and calm. The Church is about 20 miles south of Terre Haute, on the Vincennes road where there is a village lately laid out, called Fairbanks, in Sullivan county. As my business was very urgent, and I had an appointment to preach in Middletown that night, I had no chance of conversation with Br. Foster, as he had to go home that night. But as I remarked in my discourse at Middletown, now that Br. Foster had embraced the gospel in its fulness, he could not stop preaching, but was bound to go ahead.

Should any of our ministering brethren be travelling in that region, I would recommend them to call on Brs. Gideon Duvol, in Middletown, 15 miles south of Terre Haute, and Abraham Debaun, near Fairbanks. On my return home, I stopped a few minutes at Br. Madison's, in Terre Haute; one of his daughters had died a few days previous, and some more of his children sick. I saw Br. Jordan there; he told me our cause is prospering first rate. I was sorry I could not stop to see young Br. Foster, as I now have to call him, in consequence of our other Br. Foster being, as I would suppose, about 45 years old. EDWARD GIRD.

Shelby Co. Ia., Feb. 26, 1843.

Customs Connected with the Dead.

At Tripoli inscriptions are found only on tombs belonging to people of consequence.—It is the custom here to visit often the spot where the remains of a friend are deposited. The women mostly pay their visits, and generally on a Friday, the eve of a Mahomedan Sabbath, when they believe the dead to be in general commotion, every one awakened up, visiting his relations or friends that lie near him; and this extraordinary idea is one of the reasons why they attach so much importance to the dressing of the dead, as they say (justly while they harbor this idea) what could equal the indignation of a deceased friend, to find himself at so great an assembly indifferently dressed, through the neglect of those nearest related to him when he died? The tombs are whitewashed and kept in constant repair. The most miserable women here observe these customs, even at the expense of their daily bread. A poor Jewess will bring a basket (called here a cuffa) of lime, and go herself to whitewash and decorate the grave of a near relation she has lost and plant fresh flowers around it, cleaning the ground carefully of everything she thinks ought not to grow there. The tombs of the great are distinguished by a marabut, or small chapel, built over them, which is kept in the choicest repair imaginable, and supplied daily with the most expensive flowers, placed in china vases during the life of any near relation.

There is here belonging to the family of a Bey, a tomb kept in the highest preservation; it is in a burying ground not far from town.—Lights are always kept burning in it, and a great number of fine fresh bouquets and Arabian jasamines, threaded on a thin slip of the date leaf, are hung in festoons and tassels all over the grave. This little chapel is open on the four sides, it has arches from the top to the ground, closed with iron rails, handsomely wrought and gilt.

The appearance of the variegated fresh flowers, arranged with taste, and their delicious fragrance, added to the clean, pleasant, and solitary place they are in, has for the moment, a forcible effect on the imagination.—This is the only tomb except those of the royal family, in the great mosque in town, that is so well preserved.

The moment a death happens in a family, the alarm is given by the shrill screaming of the words Woolaliah-woo, repeated incessantly by the relations and everybody in the house. These cries heard at a great distance, bring every female acquainted with, or dependant on the family, to scream over the dead, and mourn with the nearest relations of the deceased; and it strikes one with the greatest horror to see the afflicted widow or mother, half dead with grief for her loss, obliged (according to the custom of her country) to receive the visits of not less than a hundred different women who come to condole with her. They each take her in their arms, they lay her head on their shoulders, and scream for several minutes, till the afflicted object, stunned with the constant howling and a repetition of her misfortune, sinks senseless from their arms on the floor.

They likewise hire a number of women who make this horrid noise round the bier, placed in the middle of the court yard of the mansion, over which the women scratch their faces to such a degree that they appear to have been bled with a lancet at the temples; and after the ceremony is over, they lay on a sort of white chalk to heal the wounds and stop the blood. These women are hired indifferently, at burials, weddings, and feasts; at the two latter, however, they sing the song Loo, loo, loo, and extempore verses. Their voices are heard at the distance of half a mile. The Bedouins differ from the Tripolitans in this ceremony of the bier; they do not scream so much over it; but only sing extempore verses on the departed, their relatives dancing slowly in a circle round it.

It is the custom here for those who can afford it, to give on the evening of the day the corpse is buried, a quantity of hot dressed victuals to the poor, who come to fetch each their portion, and form sometimes imense crowds and confusion at the doors—this they call the supper of the grave.

Fear.

There are thousands of men who for fear of want, want all their lives; and thousands every day for fear of dying, suffer worse than the pangs of death. The demon, fear, at all times trembles at impossible events. Why should we grow pale at hideous fictions of our own? We should at all times endeavor to be serene, and masters of ourselves prepared for what may come.

Shall Man Forever Sleep!

SHALL YON SUN sink low to rest,
  When an azure glowing sky,
Spreads o'er seas of emerald light,
  Where groves of coral lie?
Shall yon star that floats serene,
  When Heaven's own sapphires glow—
Relume its wasted fading beam,
  Where spicy breezes blow?
Shall that sun in splendor rise,
  O'er his glorious pathway sweep—
That star in brilliance greet our eyes,
  Yet Man forever sleep!

Shall these flowers that bloom so fair,—
  Roses wet with morning dew,—
Shedding fragrance thro' the air,
  Ever charming—ever new,—
Shall this grove in whose green shade,
  Feather'd *songsters* love to rove,
See its scatter'd foliage fade,
  Silent every voice of love?
Shall these wide their pale leaves fling,
  Surly winter o'er them sweep;
Find their hues restored by spring—
  Yet Man forever sleep!

Shall this worm that lowly lies,
  Leave the earth for fields of air;
On his gold-dropt pinions rise,
  A beauteous reveller there?
And shall man of nobler birth,
  Never o'er these barriers leap,—
Spend our trifling hour on earth,
  And then forever sleep?
No:—yon sun may set in gloom—
  Stars withdraw the light they give—
Fields and flowers may cease to bloom—
  YET MAN SHALL EVER LIVE!

The Last Silver Spoon.

AN INCIDENT OF REAL LIFE.

An incident of a deeply interesting nature passed under our observation not a great while since. The pressure of the times, the losses by banks, by the explosion of stock bubbles, and the depreciation of property, have, as we all know, produced many touching and painful cases of distress. The rich have become poor, the easy in circumstances have been reduced to want, and many a father who had devoted the flower of his life to the accumulation of a moderate independence, and who had with pride and joy watched the growth of his children, dearer in some cases than life itself, has suffered deeply and keenly. It is too often the error, moreover, of fond and indulgent parents, to unfit their offspring for the reverses of fortune. They train them up like hot-house plants, forgetful of the cold blasts of misfortune, or indulging the hope that they at least will escape vicissitude, and not be called upon to labor for their daily bread. It is in such cases that the arrows of adversity are felt with the most acuteness, and the wonder is, not that we occasionally hear of a mind to weak to bear up amid the darkness of despair; but that so many who have been toppled in an instant, as it were, from high prosperity to ruin and penury, should still in the true spirit of philosophy and christianity, struggle nobly and manfully on. Such ordeals are the true test of character. If passed through unscathed, they indicate the possession of the noble energies of our race, while they also bespeak a proper confidence in Providence, and in the glorious faith of our religion. How beautiful does the character of woman shine forth amid sorrow and suffering! How her gentle spirit rises, and acquires new nerve and fresh vigor, as the clouds, of adversity gather!—How she clings with a fidelity which has not kindred to mere earthly things, to the beings of her love! What sacrifices she makes!—What trials she submits to, and with the spirit of calm and patient martyrdom! How she sometimes lives upon a crust a day, rather than add to the sufferings of the idol of her heart, or with the object of relieving the distresses of her children! But to our incident.

We happened, not long ago to be sitting in the room of a friend, a jeweller and silversmith, well known to the community as a man of integrity and character. His attention was suddenly called by the appearance of an elderly gentleman, who opened the door of the store, passed hastily into the back office where we were seated, and observing that the store-keeper was not alone, as hastily withdrew. Our friend recognized, called to, and followed him. They conversed together for a few minutes in an under tone, and then the store-keeper returned to his little office. We saw that he was agitated as well as affected.

He stammered as he attempted to continue the conversation with us, and his eye was moistened with a tear. We looked at him inquiringly—he became more confused; and finding it impossible to control his feelings, or explain his conduct, he asked, 'Do you know that old gentleman?' We replied that we thought we did, but were not quite certain; and at the same time named an individual who formerly stood very high in our community as a merchant.

Do you know anything of his circumstances?

Nothing in detail but some facts that have reached us, authorize a belief that he is quite poor.

Poor, indeed! responded our friend—and he drew from the case in which he had deposited it a silver spoon. 'This,' he remarked, 'is the *last of the family plate.* Piece by piece has been sold in this way, and for many weeks past the spoons have been disposed of by that worthy, but unfortunate man, with the object of obtaining means wherewith to go to market. And once, not ten years ago, he ranked as a wealthy merchant of Philadelphia, and kept his carriage! He is now reduced to this painful extremity—has three lovely daughters as well as an aged wife, who still look up to him as their only support and Heaven knows what they will do, with this their last resource, exhausted.'

Our friend had scarcely concluded this brief account, when the slight figure of a young female, closely veiled, passed into the store. He left us again, and was absent for some time. On returning he was evidently more affected than on the first occasion. And yet mingled with the sad expression of his countenance, was an evident gleam of pleasure at something which had transpired. His story was a brief one. The female was the youngest daughter of the old gentleman. She with her sisters had long known their father's distress, but not its full reality. They had seen their luxuries depart from them one by one, and instead of murmuring, had rejoiced that they were so well able to spare them.—On the morning of the day in question, however the mother, came to them in tears, and told the whole story—adding that the last spoon had just been borne away in the manner and for the purpose described. The poor girls were deeply touched, but the intelligence was not altogether unexpected—for they had long vainly endeavored to close their eyes to the truth of the changed condition of their father. Their determination was speedily taken. They had still left many jewels, such as ear and finger rings, bracelets and necklaces, relics of former days and affluent circumstances. These they gathered together, and the object of the youngest in visiting our friend, was to sell them for whatever they would bring, and place the money in the hands of the ruined merchant. The jeweller gave a liberal price, for knowing all the circumstances of the case, his heart softened like that of a child, and thanked God, as he related the little incident, that he possessed the means of assisting even indirectly, a family every way worthy, and whose members in the day of prosperity, never turned the beggar from the door empty handed.—*Phila. Inquir.*

Wisdom dwelleth with prudence.

Comets.

Among other phenomena which appear from time to time in the heavens, and which have excited wonder and fear, not only in barbarous ages, but even sometimes in later days, are comets. They come within visible distance of the earth but seldom, and when they do, are regarded with intense curiosity and conjecture by the scientific, with superstition by the ignorant, and with wonder by all. Such a body has, for a few days past been seen in the western sky an hour or two after sunset. The Enclyopedia Americana, describing zodiacal light, remarks, that it is seen 'before the rising and after the setting of the sun,' which we suppose of course is the case with this phenomenon, but as papers that have given accounts of it, and individuals who have seen it, mention only its appearance at sunset, we infer that at sunrise, they have been too much engaged about something else to notice its situation.

It is hardly a matter of wonder that in these times of Miller delusion, there should be a larger number than usual, who are filled with awe at its coming, but now-a-days there are many persons who are ready to construe any singular sights or sounds in the heavens above or the earth beneath into portentous 'signs of the times.' In regard to the nature of comets and the fear of their coming in contact with the earth, different philosophers have entertained various views, while some have maintained that even should such a collision take place, no harm would be sustained.

We cannot better conclude our subject than in giving some remarks on the influence of comets, from the pen of Professor Dick.—*Bulletin.*

'In all the works of deity, we must admit that his goodness is displayed, although we may not be able to trace the mode of its communication; for we may lay it down as an axiom, that whatever wisdom and omnipotence are exhibited throughout divine economy, there is also a display of benificence, which appears to have been one prominent design of all the works of God. Comets have long been considered as objects of terror and as omens of calamities; but there can be no question that they are as intimately connected with a system of benevolence, as are the solar radiations and their benign influence on our globe and on the other planets.

It has been conjectured that comets may supply moisture to the other planets, and invigorate the vital principle of our atmosphere that they may recruit the sun with fresh fuel, and repair the consumption of his light; or that they may be the agents for dispersing the electric fluid through the planetary regions; and although there is little probability that such conjectures are according to fact, yet it may be admitted that comets may produce a physical influence of a beneficial nature throughout the solar system. But what I conceive to be one of the main designs of the Creator in the formation of such a vast number of splendid bodies is that they may serve as habitations for myriads of intellectual beings, to whom the Almighty displays his perfections in a peculiar manner, and on whom he bestows the riches of his beneficence.

Whatever may be the intention of those comets which are destitute of a nucleous, this in all probability is the chief design of those which are large and which are invested with a solid nucleous; and the same argument which we formerly brought forward to prove that the planets were inhabited, might be adduced in proof of the inhability of comets.—If this position be admitted, then we ought to contemplate the approach of a comet, not as an object of terror or harbinger of evil, but as a splendid world of a different construction from ours, conveying millions of happy beings to survey a new region of Divine empire, to create new scenes of creating power, and to celebrate in loftier strains the wonders of Omnipotence. Viewing the comets in this light, what an immense population must be contained within the limits of the solar system which gives room for the excursion of such a vast number of these bodies! and what an incalculable number of beings of all ranks must people the wide extended universe!'

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

BALFOUR'S INQUIRIES. Just published, and for sale at the 'Trumpet Office, 37 Cornhill, Boston, 'THREE INQUIRIES—1st. Into the Scriptural Doctrine concerning the Devil and Satan. 2d. The Extent and Duration expressed by the terms Olim, Aion, and Aionios, rendered Everlasting, &c. &c. in the Bible, and especially when applied to punishment. 3d. The New-Testament doctrine concerning the Possession of Devils. By WALTER BALFOUR, of Charlestown. Price $1.

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Price $1,25 per dozen—12 1-2 cents single.

MILLER'S THEORY REFUTED. For sale at the 'Trumpet Office,' 37 Cornhill, a complete and thorough refutation of the Theory of William Miller, in regard to the End of the World in 1843.—The work is in three parts.

In Five Sermons by Rev. O. A. Skinner, pastor of the Fifth Universalist Society in Boston, in which he treats at length of the Second Coming of Christ, showing *what* we are to understand by it—*when* it took place, and for *what* purpose he came. Mr. Skinner also considers at length Mr. Miller's calculations in regard to the prophecy of Daniel, and the book of Revelations, and shows them to be utterly erroneous and *contradicted.*

II. A Sermon on the scriptural sense of the phrase 'END OF THE WORLD,' by Thomas Whittemore.—This subject is considered in connexion with the Furnace of fire. 'So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth.'

III. A learned Dissertation by Rev. John M. Austin, of Danvers, showing the falsity of Mr. Miller's Theory, and the absurdity and error of his calculations on Daniel and the book of Revelations.

We have here got a thorough, absolute annihilation of Mr. Miller's Theory. The whole is done in a candid, christian spirit. The book is not ridicule but *argument;* and is designed to meet the cases of those who honestly but erroneously suppose Mr. Miller to be right. The Bible is appealed to as the only guide.

PAIGE'S SELECTIONS. 'Selections from Eminent Commentators who have believed in punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By Rev. LUCIUS R. PAIGE. *Second Edition*, with revisions and additions. 358 pages.—Price $1.

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THOMAS WHITTEMORE, Editor.

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AGENTS.

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Boston:

The following article from a late number of the 'New York Christian Messenger,' touched us deeply on our first perusal of it. The lady who performed the part of a ministering angel to the dying Indian wife, and whose name is attached to the article, is the wife of our excellent friend and brother, Rev. Thomas J. Sawyer, pastor of the Orchard St. Universalist Church in New York. How much of the richness and purity of nature do we see in the unaffected and unsophisticated sons and daughters of the wilderness. They will bear in their bosoms an eternal gratitude for the kind deeds of Mrs. S.; nor will time ever be able to erase from her heart a remembrance of the deep satisfaction she enjoyed in administering to her necessities.

Death of Do-humme.

There are probably few readers of the Union and Messenger to whom the intelligence of the death of the young creature, whose name is attached to this article, will be new. But lest there may be—lest there may be those ignorant even that such a being ever lived, I will for their sakes tell who she was. Do-humme was the daughter of an Indian chief, one of the most illustrious warriors of his nation, one of the number composing the delegation from the far West, lately in this city, but now on their return home. She was an amiable and merry hearted girl of seventeen, a general favorite with the tribe, and with all who became acquainted with her.—When on their way from Washington to N. York, a marriage took place between Do-hum-me and a noble young Iowa chief, by the name of Cow-hick-ee. This union was characterized by an affection, an absolute devotion to each other, which, to those who have been accustomed to think of the Indians as of a race of stoics, would doubtless appear surprising. They were rarely seen, even for a half hour apart, and their deportment towards one another was marked on his side, by a dignified tenderness, and on her's by a carressing, yet delicate fondness. I saw them often, and knew them well, and can truly say that no one could know and fail to love one so mild, so amiable so affectionate as was this interesting girl. What wonder then that her husband who seemed gentleness itself, should do so!

But my limits forbid a longer dwelling on the sunny side of the picture. She had been for weeks a bride, when on the day before the one appointed for their departure to their distant home, she was seized with a violent illness which terminated in congestion of the brain, and she died. I was with her through her last and most trying hours; she was attended by two or three most experienced physicians; her father and husband never left her side for a moment, and could skill or the deepest affection have saved her, Do-hum-me had still lived.

Of the sobs and wails of deep and bitter agony, which burst from the husband and father when all was over, I have no heart to attempt a description. It was a scene which, should I live to twice the age of man, I shall never forget.

Although by a universal custom among the Indian tribes, the task of preparing the body for the burial is always performed by the nearest relatives, my offers of assistance were accepted with affectionate gratitude, and together we arrayed the departed girl as if for a bridal rather than a burial.

She was followed to the Greenwood Cemetery by her family, myself and two or three others who were glad to render this tribute of affection to departed worth. As a temporary resting place, she was laid in the Stranger's Tomb, but is soon to be interred in a grave.

It was gratifying to witness the satisfaction expressed by the mourners, that a spot, so like their own native wilds, had been chosen for the burial place of their dead. More gratifying still was it to hear the expressions, communicated through the interpreter, of the mournful pleasure they felt in leaving her in my care; for I had won their entire confidence—how, it matters not now to tell—and they looked upon me as I was, a true and sympathising friend.

After the burial I was deeply touched by being formally adopted by the old chief as his daughter, not in the place of her he had lost, but that he might leave *me* to watch over her remains, and to perform the few simple rites which the Indians are accustomed to pay to their dead.

'The Great Spirit has taken her away from us,' said the bereaved husband in an address to me. 'The Great Spirit has taken her away, and we give her up. But Wa-con-tam-e, (a name by which they always called me,) Wa-con-tam-e will lay her in the grave, and will promise to go sometimes and sit down by it, and scatter food around it, that the spirit of Do-hum-me may not faint in its journey to the land of shadows! Wa-con-tam-e will not forget?'

It is needless to say that my promise to fulfil, with the most scrupulous exactness, this affecting request, was unhesitatingly and unreservedly given, and never shall I forget the clinging grasp, and the look of gratitude and affection I received in return. I promised also to use my best endeavors to procure a stone to be placed on the grave, that should tell who slept beneath it.

Cow-hick-ee has a brother who has received a liberal education at one of our Western Seminaries, but who has since returned to the home and customs of his tribe, and with him I have promised to correspond on the subject as soon as the burial has taken place.

I have received a kind and generous invitation from the Vice President of the Greenwood Cemetery, to select and appropriate without compensation, whatever spot I may prefer for the final resting place of my sacred charge. So far my wishes are accomplished. But I am unwilling for several reasons, to remove the body until there is something more substanial than a few feet of loose earth with which to cover it. I am anxious, and many others who knew her are also anxious, to procure a neat and modest monument to her memory. We surely owe thus much to the daughter of that ill-fated race which, through the cruel and encroaching policy of our laws is fast fading from the earth. For her sake, then, and for the sake of those bereaved mourners who, with heavy hearts, are now wending their sorrowing way to that home which is never again to be lightened by her smiles, I trust that there are in this city enough sympathizing hearts to contribute the moderate sum necessary for the accomplishment of this purpose.

Those who wish to contribute will find a subscription open at the office of the *Union*, or the money will be thankfully received at my residence, 246 East Broadway.

Whatever is done should be done immediately. CAROLINE M. SAWYER.

Conference.

Br. BALLOU: The Conference at Woodstock, of which you spake so favorably of late, was adjourned to meet at South Woodstock, on the 8th and 9th inst. It was holden accordingly, and such a season of true religious rejoicing, I rarely ever witnessed. Never did I see it surpassed. The weather was fine, and the people came thronging in, with great promptness and zeal. We were not favored with the presence of as many ministering brethren, as we anticipated. Some of them were engaged in religious services at home, or elsewhere. But as the saying is, we had enough for all practical purposes.—Excellent and appropriate discourses were delivered by Brs. E. Garfield, R. S. Sanborn, and J. B. Morse; and the other excercises were mostly performed by other brethren from a distance; Bailey, Marvin and Livingston; Br. Tillotson and myself being present of course. Much of the time was spent in pure *conference* exercise, in which many besides the preachers participated, and spoke to great edification. They wisely decided that 'the ministers' should not occupy the whole time; and none rejoiced at the decision half so much as those who were *thus* 'put down.' Every person whom I have heard speak on the subject, pronounces the meeting one of the very best which was ever witnessed.

It is agreed now, on all hands, that it is not advisable to have so much preaching, on these Conference occasions, as has been customary, and give more time for exhortation, relation of spiritual exercises or experience, singing, prayer, &c. And by the way, we may just mention the singing at South Woodstock. It was grand and glorious. Such *tones* of *voice*, such *distinct enunciation of words*, are rarely heard. I never expect to be happier, this side heaven above, than in hearing such strains, and attending such exercises, as we had on the late occasion. Though the house was full—full—and more than full, if possible yet all was perfect order, seriousness and joy. In addition to the excellent Choir at South Woodstock, assisted by first rate instrumental music from this village, there were many other voices in the house, of surpassing sweetness and power; which, in many of the extra performances during the times of Social Conference, gave universal life and animation to the whole congregation. Every heart, if not every lip, seemed to say,

'My soul grows warm with holy fire,
And kindles with a pure desire,
Come my dear Jesus from above,
And fill my soul with heavenly love.'

The friends and brethren in Barnard are desirous of having a like meeting there, and those at Bridgewater, also—I believe; but, as Br. Garfield had brought in his request first, he must be first served. The meeting, therefore was adjourned to meet in *Bethel*, on the 15th and 16th inst. It was put at that early hour, in order to have good sleeping, if possible. The Lord be praised for the past, and may his benediction be with us in future.—The cause of truth and righteousness is onward in this region. There is a revival of pure and undefiled religion. May Heaven prosper and continue it, till holiness of heart is universal and permanent. When I was last at *Tunbridge*, my soul was made glad by seeing the deep and holy interest which our friends were taking in the cause of religion. The spirit of the Lord be with the people, and bless, sanctify, and save them.—*Universalist Watchman.* R. S.

Religious Opinions of Prisoners.

'It has been very often said, that the convicts in State Prisons are either Atheists, Deist, or Universalists, than which, however, nothing can be farther from the truth. I have known as many as five hundred while they were in confinement, and I have always made it a practice to learn the religious opinions of all with whom I have conversed, and what I am going to write, may be depended on as the actual result of my personal inquiries.

Those whom I have known, have been educated in the doctrines of the endless punishment school, and but few have departed from these doctrines. I have found only two Atheists, not one Deist, and but one Universalist. The doctrine of endless punishment is, strongly and broadly speaking, the orthodoxy of State Prisoners. I am confident of the truth of this statement, and I make it not by way of slur, or insinuation, against any sect of christians, but as a fact which all denominations may use as they may have occasion.—Very many of the convicts have been members of churches, and a few of them have been preachers. This is a subject of painful reflection; it shows how extremely liable the best of men are to be overcome by temptation and says to those who glory in their own strength, 'let him that thinketh he standeth take heed lest he fall.' It is no argument against religion, that some of its votaries disgrace it. There are faithful soldiers in an army which many desert; and Christianity is from heaven, though many of her avowed friends appear to have come from beneath.' —*History of Windsor Prison, Vt.*

(ORIGINAL.)

Important Question.

'If God by his foreknowledge and determinate counsel has made certain any future moral actions of men, how are they accountable for those actions?'

This is a question which has for ages agitated the Christian world, while it has taxed the logical acumen and metaphysical powers of the greatest scholars and divines. And perhaps it is no nearer receiving a full and satisfactory solution. Perhaps no one has approximated nearer to that desirable result, than Br. S. C. in his article in the 39th No. of the current volume of the 'Trumpet,' on 'Foreknowledge and Ordination, Moral Agency and Accountability.' I am not of the class to which he justly refers, who for the sake of maintaining the moral agency of man, deny the knowledge, purposes or moral government of God. I believe with our excellent Br. C. that these seemingly conflicting propositions are based in immutable, harmonious truth. I believe that the foreknowledge of God is absolute; that he can know nothing contingently; that he recognized from eternity, all the circumstances, and all the actions, events, or effects resulting therefrom, in all the physical and moral objects of his voluntary creation; and that, consequently, he purposed those actions; yet in a manner that does not destroy the moral accountability of man. My object in this article, is not, therefore, to reply to Br. C. but to ask or elicit more light upon this subject. I shall do it in all Christian candor. The *'scriptural'* argument of Br. C. in answer to the question that heads this article, must be unanswerable to all who believe that 'holy men spake as they were moved by the Holy Ghost,' so far as it goes to show the divine purpose of God in the moral actions of men—that the Jews were 'wicked' in instigating the death of Christ, although he was delivered by the determinate counsel and foreknowledge of God—that the conduct of Pharoah was censurable, although God had a glorious purpose and *end* to accomplish in those actions—that the merits, worth and moral righteousness of Christ were, *per se*, all his own, although they were the *effects* of celestial endowments, and secured by the wise and holy purposes of God.—The same may be said of Joseph and his brethren; yea, of the actions of all nations and men. 'The wrath of man *shall praise* him, and the *remainder* of wrath shalt thou *restrain*.' All events shall result in the highest possible good of the moral creation, and glory of its Creator.

Now I, with my Br. C., admit all this; but how does this answer the question which he is *scripturally* sustaining? Does the Scripture proof that men are *wicked* in accordance with God's foreknowledge and determinate counsel show *'how* they are accountable for their actions?' In my opinion it only asserts the fact without explaining the *how* or wherefore. And I am forced to bow to this scriptural decision, although I may not be able to comprehend it. To this decision, Br. C. bows in Christian simplicity, although in his second head he presents a *philosophical* solution of the difficulty. On some of his propositions under this head we wish to present some inquiries. He says, 'With regard to *accountability;* it is that principle which God has established in the constitution of his moral creation, by which we are caused to feel approbation or disapprobation, happiness or unhappiness, according as we obey or violate the principles of this moral law.' Nor does the fact that 'this principle really exists,' show how men, as free moral agents, are accountable for violating the laws of their moral constitution, when that violation is absolutely predetermined? In my opinion it leaves it on the aforesaid scriptural basis, asserting the fact, but not explaining the same, so as to clearly harmonize the two opposing propositions.

Let Br. C. 'illustrate.' 'There is a natural law, by which, if you do violence to the principles of your physical nature, you must suffer pain as the consequence. If the wound you receive was *ordered* by the providence of God, it removes not this *fact*.' No, but the *fact* that pain follows the infraction of a physical law does not determine either the freedom or necessity of the act, nor show *how* I am accountable for that which God has *ordered*. 'While groaning under the pain of a burning fever or a broken limb—you would not say, 'If providence ordered this event, then I have no disease, no broken limb, no pain.' The evil is there, it is just as much there, if it came by order of divine providence, as if it came by chance.' Yes it is there, but the fact that we experience pain is not always an evidence of physical freedom, for we may not possess the power to resist disease or accident. But even if we bring upon ourselves pain by voluntary violating a natural law, still this dont show how this freedom of action comports with God's unavoidable purpose in the earth. It is true that the *punishment* of the violation of all physical laws consists in the *pains* which are the legitimate consequences of such disobedience.—And this, as Br. C. suggests, holds good in the disobedience of the moral laws of our moral natures. It is true also that 'the pain which proceeds from a violation of the moral law is called punishment.' It is true that this 'retributive principle of accountability is *just* and *right*, because it is good, it is corrective.' Yea, that 'pains and punishments of sin exert an influence to guard us against sin.' Now although these laws are instituted for wise and good purposes and ends, and obedience of them brings pleasure, and transgression of them causes pain; and we *feel free* in denying or in disobeying them, still all this does not show *'how* men are accountable for their actions.' These *approving* or *disapproving feelings* attest the *fact* of our accountability, but do not show how we are blameable, if the specific actions are predetermined. Hence it appears to me that these philosophical illustrations leave the question and its solution just where the Bible leaves it.

May not man's liberty consist in the freedom to follow the strongest motive, called the *'freedom of necessity,'* or a necessary freedom? He not only thinks he acts free, but he does *freely* believe as the *evidence is*, and freely acts as the motive dictates. If his motives are evil, or sensual, or devilish, he suffers pain. Yet God may have other, and higher motives and ends, in his actions. A greater freedom than this must consist in being able to follow the minor motive, or the lesser evidence. But who will contend for this freedom?

Perhaps we should say, all mental freedom consists in the power of reflection, or in weighing evidence. Thus a traveller meets two roads. He is in a dilemma which to take. He cogitates; weighs circumstantial evidence. This orginates a motive, a choice. This terminates his mental freedom, and he follows that motive or choice, through necessity. The same may be said of moral dispositions and affections. The mind reflects and obtains light. The dilemma ceases; a motive is formed, and that motive is necessarily obeyed. Hence all mental and moral freedom consists in a dilemma. K. H.

(ORIGINAL.)

Self-Praise.

'Let another man praise thee, and not thine own mouth.'

How much of self-eulogy there is in this world, notwithstanding its general loathsomeness. How impatient are many of fame, and of the ordinary means of true aggrandizement. They cannot wait for their peculiar worth to be ascertained, by the dull visions of those that are leagued with them in familiar intercourse,—but finding them, eke the world, slow to recognize, or at least, to acknowledge their claims, they oft find themselves placed under the disagreeable necessity of lauding themselves.

But this habit is not only exceedingly abhorrent to all that *witness* it, but *vitiating* to all that extensively *indulge* it. It quenches the last lingering spark of humility, while it magnifies and distorts the least praiseworthy action, until the same becomes the most *mighty achievement*. Hence, if virtue and vice are not actually confounded, they will not fail to lose much of their identity in the character of such men, and by reason of so baneful a passion.

It is a habit, then, fraught with no small evil, and should be by all means avoided and repudiated.

There are three kinds of self-eulogy, in which such, as above mentioned, indulge,—to wit, the *positive, negative and virtual.*

There are but few, perhaps, who are so far lost to propriety if not shame, that they feel no hesitancy in coming out with a direct and positive declaration of their own greatness and worth, whether meritorious or otherwise; because they are sensible it would be extremely *nauseous* to any mind; therefore, they seek the same end through different means. That is, they will seek to obtain this high opinion from their fellow men, in the least repulsive, and, as it would seem to them, most effectual way. Hence, you will find some, who speak of themselves in tones of unworthiness, whenever they wish to have the world think well of them. They would *appear* to be down in the valley of humiliation, when their souls are actually bloated with conceit. They always wish you to understand them directly opposite to what they say. Their words would, if literally interpreted, greatly reflect upon themselves.—But, when they speak in the tones of self-disparagement, they would *resent* the least apparent disposition, on the part of others, to sanction what they thus affirm of themselves. To this end might be noticed many very laughable incidents, were it necessary, but we forbear. This trait is too general and much too conspicuous, to require any labored illustration at our hands to identify it.

This kind of praise is exceedingly disgusting, and withal, pernicious; for those that employ it, even if they do not perchance *hit* upon the truth, certainly *intend* to falsify it for self-elevation. It were greatly preferable, then, in every sense in which we can view it, if a man *must* praise himself—if it *really* comes to this, though disgusting at the best, that he should out with it, directly, without any ambiguity or parable; for it were certainly better to give utterance to a *supposed* truth though a falsehood still, than to a *known* falsehood. The moral culpability would unquestionably be less. *This* we consider a *negative* kind of self-praise.

But there is another kind of self-praise, far the most popular, which we term the *virtual.* This is truly a very smooth way of bringing one's self into notice, and answers very well when one has not the proper quantum of brass to use more sanguine means. It is of speaking of those things which most intimately concern us, and which would appear principally dependent on us, for the time at least, for their worth, importance, prosperity, &c. in terms of bloated commendation. And it sometimes so happens, when this passion for praise is rather exorbitantly developed, that such as are governed by it, are rather reckless how they arrogate to themselves honors, which if not *wholly* due to, ought at least, to be *divided* among others. They find themselves, peradventure, situated for the time in prosperous circumstances, and consequently are quite eager that the world should understand, that these circumstances are the results of their own indefatigable and judicious efforts, and withal shrewd and far-reaching calculations. Now it often so happens in this world of change, that in the various fields of usefulness in which our species are employed, that some may be so fortunate as to *fall* into the labors of others, or succeed them in the same, at the most favorable crisis—or just at the time, when the field would seem to give evidence of a plenteous harvest.—And all this without the least merit on their part. Or if there should be praise awarded them, certainly, only as they might be successful in gathering the fruits *of others' labor* into the garner. It ill becomes such, then, to arrogate to themselves the whole praise due to such as may have at any time prior labored in the same field. There is a vast deal to be done in almost every field of labor either spiritual or natural, before the fruits of even the best applied labor will give palpable signs of their speedy appearing. Therefore, a husbandman may labor long and arduously in a certain field, and in no wise less judiciously than those who may succeed him in his labors, but still without any marked indications of immediately effecting a very copious harvest. If another then, should succeed him just at this point of time, and not only reap the fruit of his predecessor's labor, would it be just or honorable in any sense in which we can conceive, for the successor to lay claims to all the praise that was due to such as had labored in the same vineyard, and had been in *some* degree instrumental in procuring this result? We hold that there is rank and foul injustice in such a course of procedure. It can do those that adopt it no *lasting* good, while it will almost invariably serve to injure others.

If this kind of self-praise must be indulged in, let such as employ it to exalt themselves, properly regard the claims of others; and it will be then somewhat more palateable for those that are thus personally concerned.

The case of Haman and Mordecai is fraught with the most wholesome instruction, while full of admonition. Let all be instructed and admonished too by this example; it should never be lost sight of by all ardent scramblers after distinction and praise; lest, while rushing madly and blindly up the steep of fame, they lose their balance, and fall back into the depths below; from which they may try in vain to rise. It is not honest for any man to think more highly of himself than he ought; specially to seek to raise himself in the opinion of others, by the above breach of propriety and justice. Let all such, then, as use these means for personal elevation, take heed lest at any time they fall,—remembering and regarding the injunction of Solomon,—*'Let another man praise thee, and not thine own mouth.'* HUMILITY.

(ORIGINAL.)

The Second Coming of Christ.

Br. WHITTEMORE,—Being in the town of ——— a few weeks since, I attended the meeting of the Rev. Mr. B. who preaches in that town. I was led to suspect by his prayer that he had become a real Millerite, which rather surprised me, as I had heard nothing of the kind, and as I had always regarded him as a man of too much good sense to be led away by the vagaries of this base impostor, or wild enthusiast. But when the speaker named his text what few doubts I had before entertained in regard to his views upon this subject began to subside, and I concluded that he, too, had been duped or was trying to dupe others.

The speaker took the following words for his text:—'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?' 2 Peter iii. 11, 12.

After the speaker had expatiated to some length in the usual style about the day of judgment, &c. he told his hearers that although there was not sufficient evidence to convince that the world would come to an end this year, yet the present state of things indicated its near approach. And proceeded to mention several circumstances that had transpired in the political world, that led him to this conclusion; which, however, as I deem them of no importance, I shall not stop to notice. But, as he said the second coming of Christ was yet future, I would seriously ask him whether he thinks his word is deserving more confidence than His who 'spake as never man spake'? He said unto his disciples, 'For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his words. Verily, I say unto you, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*' Matt. xvi. 27, 28. Now is it not strange that a man professing to have any regard for the Volume of Inspiration, should get up in the sacred desk, and with the Bible before him containing this passage, should have the effrontery to say that the second coming of Christ is yet future? If there is any confidence to be placed in the words of our Divine Master, so true as those whom he addressed have passed from off the theatre of action, so true is it that his second coming has taken place. But if it can be proved that any of the disciples are now living upon the earth, then I will admit that his second coming is yet future; otherwise, I shall take the words of Him who went about doing good, in preference to those of our modern divines.

What would the Partialists say should a Universalist make so direct and unequivocal a denial of Scripture as the one above mentioned? If we only give our views and they do not coincide with theirs, they accuse us of perverting the word of God. What then would they say should we directly contradict it? Would they not have good reason to accuse us of preaching the doctrine of the old serpent? But if *they* do this thing, let them not lay it to our charge; but in justice bear it themselves. We have too long been accused of this wickedness, when in fact *they alone* were guilty of it. For as the serpent of old contradicted what God said, and told our first parents that they should not die, even so do these men now contradict what Christ has said, for while he said some of them who heard him should not die before his 'second coming,' they say that his second coming is yet future nearly eighteen hundred years after.

While listening to the speaker's remarks upon this subject I was led to reflect upon the course generally pursued by the Orthodox (so called) upon it. Although they do not agree with Mr. Miller that the world will come to an end this year, yet they generally contrive to make capital out of the excitement produced by him. They make the same application of the highly wrought tropes and allegories in which the sacred Record abounds, that Miller does. The principal difference seems to consist simply in this, Miller and his coadjutors contend that the consummation of all things, and the day of judgment will occur this year, while the Orthodox are not determined upon the time. They contend that it will certainly come, but they had rather not fix upon the time, that they may always have it future, with which to frighten people. And some of them, as many are excited upon the subject, wishing to make as much out of it as they can, tell their hearers that although they do not believe it will take place in 1843, yet they think it will soon occur. But if, as they say, the signs of the times indicate its near approach, why is it not as reasonable to expect it next year as any time? And why do they not all turn Millerites at once? Is it not obvious that by so doing they would lose one of their chief instruments in making proselytes, the fear of this awful day foretold by them?

To my mind the Orthodox are more culpable than the Millerites; for as a general thing they possess more light and knowledge in regard to the Scriptures, and the manners and customs of the Eastern nations, and their bold figurative style of writing, than the believers in Miller's theory; and hence in perverting or misapplying this class of texts they commit more sin; 'for to whom much is given, of them shall much be required.'

Groton, Jan. 1843. A. B. E.

Exposition of 2 Peter iii. 7.

A subscriber has requested an exposition of the above text, and in compliance with his request, we acknowledge ourselves indebted to the superior work of Br. Paige, *'Selections from Eminent Commentators,'* for the following comments from John Owen, which we regard as the most clear, concise and correct, of any exposition we have met with among many attempts to set forth the matter plainly.

'He observes that the apostle, in verse 5, 6, 7, mentions two worlds: 1, the *old* one, which had perished by water, and 2, that of the then present time, which was to be consumed by fire. Then in the 13th verse, he announces a *third* world, to succeed the destruction of the last, *according to his promise we look for new heavens and a new earth wherein dwelleth righteousness.* It is not the visible heavens, and the material earth, of which the apostle treats in either passage; because the old world of which he speaks had been already destroyed by water, and yet the material heavens, together with the material earth, still remained. By that *world*, therefore, must be understood, *mankind* living in the world. They have been destroyed by the deluge, there was founded another *world*, for the proper observance of the worship of God. The foundation of this world God placed in the family of Noah; but the whole fabric was completed by the organization of the Jewish church. And this was the world which St. Peter, in that passage predicted, according to the prophetic style, should be destroyed by fire. To this purport we read in Isaiah, li. 15, 16, *I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name. And I have put my words in thy mouth, and have covered me in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion thou art my people.* At the time, therefore, when God, *dividing the sea, and leading forth his people out of Egypt*, entrusted to them his word, or his law with the solemn appointment of his worship, thus forming them into a church for himself, then it was that he instituted and finished *this new world, the heavens and the earth* spoken of.—And, at the time when Peter wrote, this *world*, i. e., the Jewish church, now apostatized, was about to be destroyed by fire, after the same manner in which that old world had perished in the deluge. It was by the conflagration of the temple and of the city, that the system of that world was dissolved. And the apostle commands the believers to look for another world, for new heavens and new earth, according to the promise of God. That promise is found in Isaiah, lxv. 17, and likewise in the same words, in chap. lxvi. 22:—*Behold*, says he, *I will create new heavens and a new earth, neither shall the former be remembered nor come into mind.* In these passages, the prophet describes the state of the church after the advent of Christ, when, as it is expressed in the 21st verse of the last chapter, God should take of the Gentiles for priests and Levites, or in other words, when he should institute the gospel ministry. This state of the church, therefore was wont to be designated, before the conflagration of that second world, as the age to come, or the future world; even as St. Paul teaches us, in the epistle to the Hebrews, ii. 5, saying, *for unto the angels hath he not put into subjection the world to come, of which we speak;* and likewise in chap. vi. 5, where he says, *and have tasted the good word of God, and the powers of the world to come.* Therefore that *first* or *old* world perished by a deluge of water; the *second*, or that existing in the apostle's time, he declares should perish by fire; but the future, he intimates, was to endure even to the consumation of time. Thus far Owen in Theologuminis Lib. iii. cap. 1.

It is certain that all these prophecies describe to us the kingdom of the Messiah; but there are various grades and periods in their progress to completion. The time when God began to shake the heavens and earth, was when he abolished the profane idolatry of the Gentiles, producing a universal commotion in the world, by the preaching of the gospel, and rousing mankind to a new hope—when he overthrew Jerusalem and the temple, where had been the THRONE OF HIS GLORY—when he shook the land of beauty by his anathema, and dissolved the weak and beggarly elements of the world—when he introduced that state, in which neither circumcision avails anything, nor uncircumcision, but a new creature, and all nations, without distinction, enjoy the privileges of the spiritual kingdom; in one word, when old things are passed away, and all things become new, 2 Cor. v. 17. —*Gospel Messenger.*

How true, and how worthy to be remembered, is the lesson conveyed in the following article! We take it from the Gospel Messenger, where it appears over the signature of Rev. H. Bacon, one of the editors.

Stepping stones always Found.

'How many times,' said a venerable matron 'when I have been out in the street when the walking was bad, I have thought it impossible to cross a street, as I looked ahead; but when I came to the place, I always found some stepping stone, some hard spot, some plank or board, or something to enable me to cross in safety. So has it been with the troubles of life. There is always a stepping stone to help us through.' But, reader, the error in us is—we do not seek out these stepping stones, as carefully as we do a safe passage across a street or road. He is faithful that has promised us aid; and if we look to him, grace shall be granted us. 'When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.'

The Trumpet and Magazine.

BOSTON, SATURDAY, APRIL 15, 1843.

Union Conference in Boston.

Meeting at School-street, in Second Universalist Meeting-House—previous expectations—great gathering of the people—much interest—adjournment of the Conference.

On Tuesday, 4th inst., a Social Conference Meeting was holden at the Second Universalist Meeting-House in this city. This is the fourth of a series of meetings, which were commenced in the latter part of February in Charlestown.—Without giving any time, or room to preliminaries, we would pass at once to an account of the services, taking the liberty merely to say, that we expected a good meeting,—a meeting quite well attended,—but we did not expect such an overwhelming audience as we saw there in the evening.

FORENOON.

At half past 10 o'clock, our venerable father in Israel, Hosea Ballou, came in, and took his seat in front of the communion table. He commenced the service by giving out the 275th hymn of the collection used in that church,—

'Lo what an entertaining view,
Are brethren that agree,'

which was sung by the congregation. The choir would cheerfully have rendered their aid; but according to our custom in these meetings, the singing was done by the whole congregation.—The organ of the church was not opened during the day.

After a fervent prayer by Br. L. Willis, Father Ballou read the 12th chapter of Romans, which he followed by some profitable remarks, especially on the last verse, 'Be not overcome of evil, but overcome evil with good.' Nothing, he said, can overcome darkness but light, nothing can overcome sin but holiness, nothing can overcome folly but wisdom, nothing can overcome hatred but love. He spoke in favor of christian union. He exclaimed with emotion, 'What! the disciples of Christ at war!' He gave a general invitation to all sects to participate in this meeting. Let it be a feast of love, a rich gospel feast.—'Far from my thoughts, vain world, be gone' was then sung.

Here there was a brief pause, when Br. Partridge, of Watertown, arose, not so much to make an address, as to quicken the brethren.

Br. Everett, of Salem, was induced to offer a few remarks on the great theme of 'overcoming evil with good.' From this he proceeded to speak of the inconsistency of Universalists—they are a paradox in themselves—they are great sinners, because they do so little with so good a doctrine. The time has come when we ought to make an application of our doctrine to our hearts and lives. The kingdom of Christ has come; why do we not enter in? (Singing, 'Let earth and heaven agree.') A layman, of Boston, made a few remarks, and then we sung two other verses of the same hymn. Br. Streeter, of Boston, said there was no need of waiting for one another; we should not strive for polished language, or well turned periods. We should speak what we *felt*, and tell what we *knew*.

Here a stranger in the west gallery arose. He had seen an advertisement of this meeting that morning in one of the papers—and was struck with the fact that all denominations had the liberty to speak. He looked to see what time the meeting begun, and finding the time had even then arrived, he threw down the paper and came in. He was of another faith from Universalists. He was glad to be here,—it was grand, it was good, it was glorious! The theme was grand, viz. to 'overcome evil with good.' But has the good overcome the evil? Evil yet exists, and may exist to all eternity, unless christians wake up and do their duty. Here the hymn was sung, 'From whence doth this union arise?' Br. Sherman, asked, 'Who has the good to overcome the evil?' The greatest good is to be filled with the love of God. He spoke of the gospel fountain, and to this fountain we can go, blessed be God. If every heart was filled with love, there would be no evil. The spirit of Christ is in this meeting. We must have that faith which works by love and purifies the heart. (Another verse of the union hymn was sung.)

Br. Austin, of Danvers, arose. He was interested in what he had heard from the gallery.—The object of christians too much had been to do some sectarian thing; but this is not the main thing. We must look at the interests of the world at large. The true christian will do good to all. Christians must lay down the weapons of sectarian warfare, and then we shall see glorious things. The wilderness will rejoice and blossom like the rose. It is a bright day—a change is coming on. Let *us* not hold back—let us *wake up*. We have a system of faith, which, if put into practice, will lead to these things. Let us respond to the voice of the stranger in the gallery. If we would all endeavor to live according to the gospel, we should disarm prejudice. The hymn, 'Burst ye emerald gates' was sung. A lay Br. of Boston, (Br. Vose) said, the love of God in our hearts is the means of doing good. If we have this love, we know where the spring of action is. Let us carry this good round the world with us, and it will overcome evil. Carry it out. He spoke at large against the practice of evil speaking, and quoted from Paul on this point. (Singing, 'Lo what a glorious sight appears.') Here a Methodist Br. from East Cambridge, arose. He had been brought up in the woods. He said when they were burning there, if the fire went out, or nearly so, the way they kindled was to collect the brands, all cold and black, and put them *all up together*, and if there was but little fire, the breeze would blow, and it would begin to burn, and that would make the breeze blow more, and the fire would burn more, and thus the object would be accomplished. So we must bring our cold hearts together, and the holy spirit would breathe upon them, and we shall have a living *sanctifying* flame. (Singing, 'Hark he thrilling symphonies.)

Br. Bacon, of Providence, R. I. said the powers of the soul must be brought into exercise.—The soul is capable of infinite expansiveness.—When the Br. spoke of there not being room to receive the blessing, it reminded him of a German parable, which he proceeded to relate, and the application was, that with every grace there is a peculiar reward. (Singing, 'Come sinners to the gospel feast.') Br. Waldo, of West-Cambridge, had attempted before to rise, when the voice from Rhode Island reached his ear, and he sat down. The christian world is in a strange position. Professing to be the disciples of Christ, professing the gospel of love to God and man, what was the spectacle presented notwithstanding? We are arrayed against each other—each sect is working for itself. But a brighter day seems to be dawning—we begin to see what was foretold by Isaiah, the lion and lamb lie down together. It may be said, we do not think alike, and how can we walk together? We must think more of those great truths in which all agree.—Must professed christians of all others contend? Farmers do not all see exactly alike in matters of agriculture, yet they walk together in love.—He delighted to witness what he called the Washingtonian movement in religion. Why did not the former temperance movements succeed as well? Because there was not love enough;—now a different spirit was in exercise, and great good was the result. He rejoiced to see this in religion—rejoiced to see laymen coming forward—it was good. We must overcome evil with good—let us improve the good in ourselves.—(Singing, 'Let thy kingdom, blessed Saviour.')

Br. Streeter rose again. He refered to what Br. Waldo had said about the lay brethren. The clergy are too much behind the people—they are more bigoted. The laymen have more charity.—Look any where, you see the hearers associate together; but the clergy how distant. Laymen, you must convert the clergy. Christ said to Peter, 'when thou art converted, strengthen thy brethren.' Strengthen the clergy. Do it, brethren, lead on, till we all come to the same green pastures—the same broad streams.

In this part of the meeting Brs. Austin, of Danvers, and Whittemore, of Cambridgeport, showed the liberality of the clergy by stating certain facs which had come within their own knowledge. Br. Bacon spoke a few words in regard to Elder E. Smith, who had been referred to. He had recently heard him preach,—the work against Universalists by his son, had worked well with the old gentleman. Br. B. spoke of a sermon he had recently heard him deliver, and gave some of the arguments of it. Br. B. felt he never did his whole duty, unless he gave the heart the full assurrance of *universal* love; he thought we ought not to hide that great fact.

After singing, 'The morning light is breaking,' Father Ballou suggested it was half past 12; and the arrangements for the accommodation of visitors having been attended to, meeting was adjourned until afternoon.

AFTERNOON.

The house was full, and many were obliged to stand above and below.

We shall not be able, for want of room, to do any more than make a reference to the subsequent addresses of the day.

Commenced with singing, 'Come let us join our cheerful songs,' after which Br. J. H. Willis offered prayer. (Singing, 'There is a land of pure delight.') Br. Partridge spoke of the happy state of things where he lived, and of the social visits he received from the clergy of the different denominations in his town. It had been the custom of Dr. Francis to exchange pulpits with him. He spoke also of the subject of overcoming evil with good, and illustrated the effects of kindness, by the conduct of the children of Israel towards the Assyrian army, after they had been smitten with blindness at the prayer of the prophet Elisha. They were not injured by the Israelites, but treated well, and sent home, and the consequence was they returned no more to vex Israel. (Singing, 'Hail sweetest, dearest tie that binds.')

Br. West, of Lynn, spoke. He delighted to dwell on the subject of religion—was astonished that men are not more religious. The *grace* of God led to religion, see Titus ii. 11, 12. The love we see in God, constrains us. Had religion been kept as pure as it came from heaven, the whole world would before this have embraced it. Both nature and the gospel teach us 'God is love.' The examples and precepts of Christ should induce us to be religious. See him on the cross.

'O for such love let rocks and hills,
Their lasting silence break, &c. &c.

May this love bring us to contrition before him. He had for years believed another doctrine, now he was a Universalist. This is the only faith that can make us happy in life and in death.

'O who would live alway away from his God,' &c.

Br. Bennett, of No. Reading, spoke of our immortal destiny; but there is another thing to be attended to, our present salvation. Think of *that*. Are we saved *now*? Has the gospel done this for us? Have we *experienced* the salvation in which we believe? Are we saved from sin?—Let us learn of Christ. Hoped all would be induced henceforth to live out the principles we profess. (Singing, 'Should earth against my soul engage.') A brief pause. Br. Austin could not suffer a moment to escape unoccupied. We should cast away all diffidence. We have long believed, preached, printed and published to the world that we have a doctrine which is good—good in theory, good in effect? How shall we make others believe it? Many good christians think it is a dangerous doctrine. How shall we overcome this prejudice? Show them by *our daily lives* that it has a good effect on *us*. But if we live in opposition to it, the opponent will say, 'if you have a better system, let us see it in your walk.' Is there not a power in this faith to move the soul? He had made a mistake; he had hitherto preached too much to the head—he meant hereafter to aim at the heart. Get people to love this doctrine in their *souls*, and their heads will soon come right. He spoke of several wonderful cases of conversion that had taken place in his own neighborhood, under the practical application of Universalism—the swearer had abandoned his profanity—the drunkard his cup—the indifferent had become interested—O it was a glorious, *glorious* state of things. He had no faith in the vagaries about the year 1843, but in one very important sense the Lord Jesus is coming—he is coming to purify the world; he is coming in his beauty, his glory, his power. The above is a meagre sketch, as our sketches must be, for the want of room. (Singing, 'Rich dews of grace come o'er us.')

Br. Everett said he could not be here in the evening—would speak now. The brethren had spoken about enjoying the union of all denominations—all true christians are now united. This principle has not been enough recognized. The moment you find a man filled with the love of God, you recognize the spirit of union in him.—Take such a man into a good christian meeting, and he feels it, knows it, owns it in his heart of hearts. Br. E. believed this is a wonderful year; the miserable counterfeit of Christianity is fast passing away. Let Universalists do as they ought, and *great good* will be accomplished. The glory of the Lord is about to be revealed, and the whole earth shall see it together. That is what we pray for—and we hope such meetings as this will be conducive to that glorious result. (Singing, 'See heathen nations bending.')

Br. Waldo said, fears were entertained by some, that we are getting too warm, too zealous. No fears had he, if the heat begin in the right place. It always ascends—let it begin at the heart.—Hearts of all true christians are now united. We feel alike, pray alike. He agreed to what had been said of the power of a christian life to dispel the prejudice that has existed against our faith. There is a powerful unction in a holy life. It is the Sampson of our theological warfare.—When all else fails, this will reach the opponent's heart. (Singing, 'Blest river of salvation.') Br. Sherman spoke. 'When Moses led the children of Israel to the sea, he told them to stand still and see the salvation of God.' But God commanded them to 'go forward.' He applied this to ourselves; we are not to *stand still*, but to *go forward*. The way was opened for them by God, *when they had a disposition to go*. They went through and sung joyfully—it was a large company. He urged all to go forward. Spoke of a young man in Lynn, a recent convert. He believed as he did before, but still he was a different man. He had been converted by Universalism, and now he prayed. O how penitently he looked back on his past life. Your singing is beautiful, said Br. Sherman. When people are converted, they sing. God puts a new song into their mouths, even praise to God.

Br. Skinner, of Boston, was exceedingly happy to see so many present; was pleased with the addresses;—liked the spirit of them;—Universalists are waking up. 'I see those who have been slaves of sin, coming to walk in the newness of life.'—There are *two* reasons why we should go forward. There is a better spirit pervading the sects around us;—the time is soon coming when walls of partition will be broken down. But we must not be too much elated. Go but a short distance from this and see what a sour spirit you will find. He spoke of certain incidents which occurred when he removed to the south some years ago. There is a dark wilderness all around us—much to do yet. We must pray on, toil on, preach on. He liked the way recommended, viz. to live up to the truth. We must preach more faithfully the love of God. He gave a touching account of a young man who murdered his father—the father's unkindness led to the whole of it. The father was partial and vindictive—kindness has an opposite effect. (Singing, 'Fight on, ye conquering souls, fight on.')

Br. Chapin, of Charlestown, arose. The one great practical matter before us is to know, *what is the great motive to a religious life?* He believed there was a hidden deep religious feeling in all men. Still there are many grossly irreligious, because they do not see religion as it is.—They have not seen the true motive. To avoid endless suffering is not the motive. O how has God been clad in terror! O how have we turned away from God to Jesus Christ! O could we see God as Christ is, then could we love him. Such has been the effect of arrraying God in terror.—Others have been religious, that the world might see them; and *this* is *not* the motive. I would have a man religious (said he) if he were alone in the world. The motive is to love religion for its own sake—because it is good—because it makes us like God. The affections are the ground work of religion. We must go with our affections to Christ;—we must follow him to Gethsemane;—to the judgment hall, to the cross. The reason why he prizes Universalism is, that it shows us God so that we cannot but love him. This love shall live, when the Vatican at Rome is lost, and St. Paul's is crumbled to the dust. (Singing) Here an orthodox Br. a member of one of the churches, offered a prayer. (Singing.) Br. L. Willis spoke of the two important things, the union of all christian sects; and the neccssity that those who bear the name of Christ should depart from iniquity. Universalists *must* live up to the doctrine of Christ. We must do it by adding to 'our faith virtue, and to our virtue knowledge, &c. &c.' We shall then be more worthy of the name we have assumed. Br. Hodsdon, of Andover, spoke; and after him, Br. Brooks, of East Cambridge, on loving religion for its own sake, and on the value of religion in *death*, as well as in life. We would that we had room for the whole that he uttered, for we have copious notes of his address. The stranger who spoke in the gallery in the morning addressed us again; and after him Br. Davis, a lay brother, spoke with great earnestness and much effect; and after him Br. Austin again. The service was closed with prayer by Br. Whittemore, of Cambridgeport.

EVENING.

We have but a brief space for the account of the evening meeting. The house was filled to its utmost capacity, aisles, galleries,, windows, &c. &c. all full. Hundreds were obliged to stand up. There could not have been less than 1500 persons present.

After singing, Br. Bacon opened with prayer. Father Ballou made an impressive address, and was followed by Br. Haskell, of one of the orthodox churches. Another layman, of another sect, also spoke in this place. Br. Allen, of Boston, (a layman) addressed the meeting; and after him Br. Davis, of Hingham. Br. J. H. Willis made an interesting and impressive speech; and then Br. Leonard, of Maine. Br. Benjamin Whittemore uttered sentiments of much importance and with much power. Br. Streeter spoke, and Br. Adams; and Br. Vinton (a layman); and Br. Boyer (also a layman); Br. Saml. Bennett; Br. Chapin; Br. Bardwell (a layman), and Br. Bacon. We should be truly happy here to give an abstract of each of these addresses; but we cannot for want of room.* They were all good, some of them excellent. The evening service was perhaps more thrillingthan either of the others.—What an opportunity to do good, to address so immense an audience, the door of every heart open, and a voice issuing from within saying, enter in and dwell with us. O these are seasons of great blessedness!

The next conference is to be holden at Roxbury, on Tuesday, 18th inst. (next Tuesday) forenoon, afternoon and evening. There is a large meeting-house, and large society in that town; and we have no doubt they will be very happy to receive their friends from the neighboring towns. They are proverbial for their hospitality. Come brethren and sisters come; come to *do* good, and to *get* good.

It is understood that the next conference after the one in Roxbury, will be in West Cambridge, probably on the 2nd day of May. What a delightful season it will be in every sense.

*We return thanks to Br. J. G. Adams for his kindness in taking notes of the addresses made in the first part of the evening, before our arrival; but want of room absolutely compels us to omit the use of them.

Was John Wesley a Universalist?

We are in doubt. There has been a discussion on this subject of late in the 'Union.' We have never seen any evidence to prove that Wesley was a Universalist. We have no doubt that he used expressions the literal import of which would seem to favor Universalism; but we think he intended those expressions to signify the future universal spread of the gospel, and universal happiness of men upon the earth; and not to refer to the happiness of immortal beings in glory.—The correspondent of the 'Union gives the following passage from Brown's history of Universalism, to prove that Wesley was a Universalist.

'Winchester had been intimate with the celebrated John Wesley, and had much conversation with him on the subject of the final restoration. He was in England when Wesley died, which was in 1791, six years before Winchester's decease. Some years before Wesley's death, according to Winchester's account and Wesley's *own* writings, he became a believer in the salvation of all men. After Winchester's return to America, he published a poem composed by Wesley, which is fully and clearly expressive of the infinite and immutable love of God, and of his free grace to every soul of man, and showing, that finally every soul of Adam's posterity would become swallowed up in the great ocean of love. In connection with this poem, Winchester states, that Wesley informed him, that he was fully convinced of the truth of the restitution or restoration of all things though he had not opened his mind on that subject to the world, because he believed the public mind was not ripe for it, &c., but that he had written a sermon on that subject, and left it with a printer, with orders to publish several thousand copies, (and had paid the printer therefor,) with strict orders to have none of them sold, but to have them handed out gratis to the world.'

What proof is there of the statements here given? In what work did Mr. Winchester give the information refered to, in regard to Mr. Wesley? If Mr. Winchester made such a statement, we should have not the slightest doubt of its truth; but where is the proof that he states it?—It is alleged that Mr. Winchester after his return to America published a poem, composed by Wesley, in connexion with which he made the statement above refered to. But we have never seen such a poem. There is no mention of it in the catalogue of Mr. Winchester's publications, appended to the memoir of him by Rev. H. Ballou 2nd. Winchester preached a funeral sermon on the death of Wesley, and wrote an elegy upon the event. We have never seen either. Possibly there may be some declaration in the sermon or elegy to the effect that Wesley was a Universalist in the latter part of his life; if so, it ought to be brought forward in Winchester's own words. Is a copy of the sermon and elegy to be had? We will be gratified for the opportunity of examining them. Has Br. Sawyer, the Secretary of the Universalist Historical Society, got them in his possesion? If so, will he tell us what Mr. Winchester said of Mr. Wesley being a Universalist? It is of some importance to have this matter settled. We think Mr. Brown would have done the public a much greater service by giving Mr. Winchester's own language in regard to Wesley, than by merely making the statement which he did. Did Mr. Brown ever see Winchester's sermon, or elegy, or the poem by Wesley? or did he take his account second-hand from somebody else? We hope these few suggestions may serve to bring something to light.

Newbury-port, Mass.

There is a large degree of scepticism in Newburyport, as we are informed by a respectable citizen of that town. Many people suppose that Universalism has to suffer much from the prevalence of orthodoxy; but not so much, we are told, as it does from the prevalence of scepticism.—Now is not this state of things easily accounted for? Where so little of Christianity has been known, except in connexion with Calvinistic notions, is it to be wondered at that the minds of many, especially the young, have verged towards infidelity! Sentiments of a contrary nature will of course have a redeeming effect.

Fast Day.

Is that day observed as it should be? We call it a day of fasting, humiliation and prayer. Were we humble on that day? Did we pray? Alas, we fear that through the State at large, it was anything beside a day of humiliation and prayer. Did not some spend it in riding? some in racing? some in gaming? some in shooting? some in drunkenness? some in the uproar in the streets? and some in debauchery and lewdness and in the haunts of wickedness? It was in our opinion, a day of peculiar *sin*, rather than of humiliation and prayer. It takes away the restrictions of labor, and in too many cases gives loose to the reins of passion! Is the annual appointment of the Fast day on the whole a benefit?

Conference at Roxbury.

By special invitation of the brethren in Roxbury, the last Union Conference was adjourned to that town to be holden on Tuesday (18th). Roxbury is two miles from State street, Boston, and very large omnibuses are running all the time. There is a large and excellent Society in that place. We trust there will be a large and joyful meeting, equal in every respect to the late meeting in School street.

New York City.

Br. Moses Ballou, of Portsmouth, N. H. has accepted an invitation to take the pastoral charge of the Universalist Church and Society in Elizabeth street, New York. The Society in Portsmouth were very sorry to part with their long loved pastor; but they acquiesced, believing that the voice of duty called him to another section of the Master's heritage.

Reports of Conference Meetings.

Read the reports of the Conference Meetings—they are a collection of *valuable addresses*. At these meetings we have assembled the wise, the good, and the zealous; and they breathe out those instructions that they believe will be of the *greatest importance*. We do not believe there are, in any department of either sacred or secular science, any subjects of more importance, than those discussed in these meetings. How necessary then that the reader peruse with attention these reports; for although they must necessarily be very short and imperfect, they at least carry to the soul a taste of the good things we enjoy, and a foretaste of the better things we hope to enjoy in the kingdom of immortal bliss beyond the dark vale.

Have we written Gihon, Fairchild & Co. on the subject of their last letter? We think we *have*; but are not certain.

M. H. Smith's Book.

Tappan & Dennett, of this city, booksellers in Washington street, and the publishers of M. H. Smith's work, have written a letter to some person on Cape Cod, who has obtained its publication in the 'Barnstable Patriot.' Their letter, like their hearts, is filled with bitterness towards Universalists. The desire to *make money* out of the book unquestionably stimulates their wrath just at this time. If the public believe that no dependence is to be placed on Smith's book for facts, than Tappan & Dennett will not make so much money out of it. This circumstance will show what *disinterested* witnesses they must be. Will they be kind enough to send us word, how much they have *per copy* for forcing it upon the world.

In the letter referred to, they say,

Mr. Smith has stated nothing in his book that is not true, and THAT accounts for the bitterness of his opponents. As you justly say, 'the book itself contains internal evidence of his sanity,' you are at liberty to make any use of this letter you please. Yours very truly,

TAPPAN & DENNETT.

The public will judge how much dependence is to be placed on the testimony of the *disinterested* witnesses! But, by the way, it is *certain* that Tappan & Dennett could not possibly have *known* that what they said was true. They affirm, 'Mr. Smith has stated *nothing* in his book that is not true.' Now it was not possible for them to have known, that what they stated was true. They say it without any knowledge in the case. We affirm, after upwards of 20 years connexion with Universalists, that Smith's book is as a whole, a libel,—full of misrepresentations; that Smith knew, in many instances at least, that they were misrepresentations. We have furnished the public with positive proof of intentional misrepresentations in certain cases. We do not hesitate to predict, that the time is not far distant, when the whole body of the orthodox, (Tappan & Dennett and Smith excepted) will regard the work as vile and slanderous—the result of hatred and revenge.

Conference Hymns.

We are happy to be assured from various quarters, that the little book of Conference Hymns, published a year ago at the Trumpet Office, have done much to give interest to Conference Meetings, and make them general among Universalists. In some places, this book has been used so much, that another is now necessary. The Second Book is now in press; and will be ready for sale in about one week. It contains over 64 tunes and upwards of 90 hymns. Those who wish for these books must be careful to specify whether they want the *First* Book, or the *Second*, or both bound together. The price of either separately is $1,25 per dozen, of both in one, $2,50. There is no tune or hymn in the *Second* book, which is contained in the *First*.

Milford, Mass.

Br. W. R. G. Mellen has removed to Milford, and taken the charge of the Universalist Society in that town. Persons addressing Br. Mellen will direct to 'Milford, Mass.' We have not the books for which Br. M. writes. We wish him much prosperity in his new field of labor.

The accounts of the Conference Meetings this week are of great length; but it is difficult to make them short. We want all our readers to have it appear almost as though they were present. But we think we must be more brief in future—we will see.

Reader, have you examined the proposition of Gihon, Fairchild & Co. to furnish a Select Theological Library, containing approved Universalist works? It will appear in monthly numbers of 48 large, super-royal octavo pages, at 12 1-2 cents per number. Those who wish to subscribe will please send their names to this office, and we will forward them to the publishers.

We shall publish next week, the sermon on the Modern History of Universalism, preached by us, as one of a course of lectures, a year ago last winter. We have waited a long time for an opportunity to present it to our readers.

Removals.

Br. R. S. Pope having removed from Hardwick to Hyannis, requests that all letters and papers intended for him, be directed to that place.

Br. E. H. Lake having accepted an invitation to take charge of the Universalist Society in Plaistow, N. H. requests his friends to direct letters, &c. intended for him to that place.

Holliston, Mass.

Rev. C. Damon, of Lynn, has been invited to take the pastoral charge of the Universalist Society in Holliston, Mass.

Br. E. M. Pingree, formerly of New England, late an associate editor of the 'Star in the West' in Cincinnati, Ohio, has accepted an invitation to take the pastoral charge of the Universalist Society at Louisville, Ky., at which place he desires to be addressed.

We are expecting a long letter from Br. R. Breare, of Halifax. Ere this we supposed it would arrive. Should this notice reach our brother before he writes, he may be assured that his friends in the States have an earnest desire to hear from him.

Harper's Family Library.

We acknowledge the receipt of Harper's Family Library, No. 1, consisting of the first volume of Milman's History of the Jews. This library already numbers 157 volumes, and it will be increased to 200, as works of a high character can be obtained, and will be issued entire, one volume weekly, at TWENTY-FIVE CENTS per volume, bound in fancy French covers. Here is an opportunity for every family to obtain an inestimable library—interesting and instructive—for the small sum of 25 cents per week! Who cannot obtain it? Drop some injurious or useless expence, and then you will not miss the cost of the book.

Shakespear's Dramatic Works and Poems with notes and numerous etchings on steel, No. 1.—These also are being published by the Harpers, to be completed in eight numbers, at 25 cents each, with nineteen illustrations. It will be the only *perfect* edition.

The above works are for sale by B. B. Mussey, 29 Cornhill.

Meeting at Newburyport, Mass.

On Wednesday, the 5th inst., we enjoyed the satisfaction of attending a Conference Meeting in Newburyport, a town, as most of our readers know, which lies in the northeastern corner of the County of Essex. There are no less than *five* Orthodox Societies in this town (besides Methodist, Baptist, &c.) which has something like six or seven thousand inhabitants. Universalism has been but recently established there, and it has not found a genial soil. But we are persuaded, that by perseverance, patience and prayer, the truth will yet flourish; and Zion, in the true sense, will put on her beautiful garments and prepare herself for her king.

The meeting of which we speak was appointed at the request of the brethren there, who had heard of such meetings in other places, and who desired a blessing in common with the rest. We left Boston in the 7 o'clock train; and on arriving in Salem, we learned that our brethren there had chartered an extra train, which would leave at once for the place of destination. We, of course, left the very comfortable train we were in, and awaited the extra, although we had good reason to suppose it would be very much crowded. It was soon in motion, with exactly 119 Universalists from Salem, on their way to the Conference. The Railroad officers had issued tickets for that day only at half price, on the assurance that a hundred and upwards would go.—These are some of the *moral effects* of Railroads, which the clergy were requested to preach about two or three years ago. Well, the engine hurried us on, under Salem, and over the river, through Beverly, Wenham, Hamilton, Ipswich, Rowley, Newbury to Newburyport, where we arrived (notwithstanding the detention at Salem) in just two hours from Boston. Here of course the concourse left the cars, and made their way to the Universalist Meeting-House. They made a long procession; and the people gazed out of their windows, and some said 'what's this?'—'what's the matter?' and on being told, they thought it was very alarming that there should be so many Universalists in Newburyport at one time. We arrived at the Universalist Meeting-House just at the ringing of the first bell, and we went in and took possession. The weather by the way was quite unpleasant, and there was much indication of an approaching storm, which we had in verity before the day closed. At the usual hour the second bell rung, and soon the house was quite comfortably filled.

The services were commenced by a short address from Br. Forbes, the resident pastor, after which the 12th of Romans was read by Br. S. C. Bulkeley, of Danvers. Br. J. M. Austin prayed, and we sung the hymn (the *whole congregation* sung it we mean), 'Far from my thoughts, vain world be gone.'

Br. Whittemore, of Cambridgeport, arose. He said Br. Forbes in the opening address had called on the layman. There would necessarily be a little embarrassment. The laity would not wish to rise before the clergy, and the clergy would feel delicate about it after the invitation to the laymen. He would relieve them of the embarrassment, for he held a sort of half way relation between the two classes; he was not either clergyman or layman; and he would therefore lead off. We had come here to-day for a Conference. We had had happy meetings of this kind in other places. The great object of all these meetings was to encourage men in seeking the kingdom of God. This ought to be our *first* desire everywhere. 'Seek *first* the kingdom of God and his righteousness, and all other things shall be added unto you.' This was illustrated by a reference to the case of Solomon, who asked of God 'an understanding heart;' and God was pleased with the petition, and because he asked for that and that only, God gave it to him, and gave him also every other good thing with it. He really hoped every one would get the blessing here to-day. We read in the Bible of a certain pool at Jerusalem which when the water was stirred, had great medicinal qualities. It reminded him of the gospel pool, which he hoped would be stirred mightily that day; and he hoped that even the poor old cripple who had had an infirmity thirty-eight years, would this day go into the pool. Jesus now said to him, 'Rise, take up thy bed and walk.' When Jacob wrestled with the angel, he said, 'I will not let thee go, until thou bless me.' We must do the same with this meeting; determine that it shall not pass by without blessing us. He spoke of individual duty—that each one shall resolve to watch over and take care of one heart; this will make your Society prosper, and you will grow in grace and in the knowledge of the Lord Jesus Christ.

Singing,—'I have looked round the verdant earth.' Br. Bulkeley thought it one of our greatest blessings to be permitted to go to God for wisdom. How much we all need it. How shall we get into this wisdom? Enter into the strait gate, enter into Christ's instructions,—they are all we need in life and death. Here Br. Black, (layman) from Danvers, arose. He wished to hear from the laymen. Prosperity of our cause depends on *them*. He respected the clergy, but the laymen can preach, in their way, very effectually. Some asked, as the crowd came long this morning, 'What is the trouble?' There is no trouble. We have come to make you a visit.—But why all this, if you believe all men are to be saved. Ah, what shall we think, if you say that? It would lead us to suppose you were moved by nothing but the fear of misery hereafter—that you had no love of religion.

Br. Everett, of Salem, said we must not talk for the sake of talking. If we have any thing to say, say it. We are all on a level; no distinction. We must look to ourselves; no matter what others say; we came to benefit ourselves. Each one ought to feel he has a work to perform. In order to go right, begin right. We ought to ascertain what the true condition of our own hearts is. We shall find so many imperfections we shall have enough to talk about. We came here to get better acquainted with our own spiritual condition. We are all great sinners. When people boast, they are far from the kingdom of God. We are sinners. When we come to examine ourselves in the light of the gospel, we find ourselves very great sinners, because we have sinned *against the greatest light*. If we pass from this state to the full light and liberty of the gospel, we shall do our duty and be happy. Br. C. Johnson (layman,) was pleased with the manner in which the meeting was opened, by reading 12th of Romans, and he offered remarks on the first verse. The first question for every man is, 'What influence am I exerting!'—It is all important we should so live, that others may take knowledge of us we have been with

Jesus. If we have the best doctrine, (as I think we have,) should we not be more exemplary than others? At the close of almost every address, there was *singing*.

Br. Austin, of Danvers, was not afraid of excitement; he meant the right kind of excitement; he did not mean wild-fire. He meant lively zeal, such as every one will feel who really takes the gospel home to his heart. We have not excitement enough of this kind. If we had had twenty years ago as much of *that* excitement as we have now, we should be much better off. He spoke of the great spread of Methodism. True they conformed more to public sentiment and prejudices, but this was not the great reason of their success; they all worked, men, women, and children. He did not wish them to labor to build up a sect; but to spread the truth. Our success depends upon the laymen. If when this congregation broke up, each one carried out a share of Christian zeal and fidelity, it would spread all over the community. There are two ways for laymen to do good. 1st. Let them set up the work in their own souls. Why do some Societies languish? Because the hearts of the people are not right. Then every thing goes wrong; then they find fault with the minister. People generally find the most fault, when *they* are most wrong. We must get our own hearts right; we must be honest in our self-examination. 2d. We must have zeal. We need it much. If we had proper zeal, how would the truth march on.—Prepare yourselves. Who would sow seed on frozen ground. So we must prepare the soil of the heart, or the gospel seed will not take root. Br. Bartlett, of West Newbury (layman), arose. He had never spoken in such a meeting before. They had no regular meetings in West Newbury, and no such zeal as they ought to have. The Orthodox had zeal, but Universalists had not.—If we have the best doctrine, we ought to have more zeal. They had made a beginning with Conference Meetings. Have them once a week. The opposers are surprised. What! Universalists have Conference Meetings! Yes, why not? We ought to live our doctrine; it will have a good influence. No one can find fault with our doing so. Every one ought to remember the importance of religion. We have all got to die—don't delay obtaining a hope in Christ till death; we should obtain the hope *now*, and then we shall enjoy it in death. Br. Cool, (layman) of Salem, said, if Newburyport was a dark place, Universalism was the light it needed—it is a faith holy and pure. Has it not been too cold in our hearts? We must show by our *actions* we are alive, or the people will not believe it.

Prayer was offered by a lay brother, (Grant, of Salem,) after which Br. Story, of Lynn, addressed us. He had enjoyed great happiness to his soul in that meeting; and he wanted to tell of it. He thanked God for touching his heart.—Much truth had been taught, and he felt it. He came there to be blessed—he wanted the blessing. He came from Lynn. They had ——— meetings there—he had done calling them good,—they were *glorious*. They tried them in private houses, and they were not big enough; they went to the school-houses, and they were not big enough; and he did not know but they should have to try out doors next. There is a glorious reality in these things. We must look into these things as the Bereans did. Lay aside creeds—go to the Bible; there's where I got my Universalism. On an island, alone, there I received the love of God. (He has always lived on the seas, or sea coast.) If the old house could speak that I resided in, it would tell of my praises to my God for showing me his love. I want just such an excitement as will burn up all the hay, wood and stubble. The forenoon service was closed with singing, 'There is a land of pure delight.'

AFTERNOON.

Every indication made us dread a violent storm; but the house filled up, and we had peace within. After the hymn, 'The morning light is breaking, Br. Jewell prayed. Then we sung,—'Soldiers of the cross arise;' after which Br. Johnson arose, and commended the practice of having Conference Meetings on Sunday, where there were no stated meetings. Begin with a few, and you will increase. One year ago we began to have meetings in Lynn. The ministers had to do all the talking. He felt diffident, but still he felt as if he had a fire shut up in his bones. They begun at private houses, the laymen came into the work one after another; and now the question is not who will speak, but who will hold his peace. He believed laymen can do much—there must be personal effort. Think of these things. The partition walls are being melted down in Lynn. Other sects are friendly to us. All should do their duty. You can have good meetings if you will. He commended family prayer. The new converts at Lynn hold meetings by themselves, for the improvement of their gifts.

After a brief pause, Br. Everett arose. What are we to seek after? Seek to benefit ourselves: seek to bring ourselves under religious influences, the influences of truth. What is truth? The gospel we believe. We do understand what that truth is. It is not enough to talk about it; we must have a saving knowledge of truth. We need to know and feel that we have a Saviour; we need to feel our interest in him. When I think of it, I feel that we are all culpable. We have not been impressed with the kindness that secured the interest. We have been so negligent, we ought to lay our hands on our mouths and cry, unclean, unclean. We talk about the great salvation; it is a common theme; but there is too little interest. If any denomination ought to be humble, and penitent, and zealous, we ought. We are on the eve of a great and glorious change in the world's affairs. We ought to go before every other sect.

Br. Whittemore, of Cambridgeport, spoke.—He said the Jews first had the gospel given to them; but they did not live up to their privileges. They were 'the children of the kingdom,' but they were cast out, because they neglected their privileges; and the gospel was taken from them, and given to a nation that would bring forth the fruits thereof. God has got a work to do by his gospel now; and it must be done. Universalists have the gospel in its purity; he believed it now with a ten times stronger faith than he formerly did—he could almost say he *knew* it was true.—But are we not like the Jews, cumberers of the ground? Now if we will not bring forth the fruits of the gospel, God will raise up some other people to go ahead in this matter; and we 'the children of the kingdom,' will be cast out. The work must go on, for it is God's work; and if we are nothing but obstacles in the way, God will set us one side. As to fire, he said he was not afraid of it, if we only had the right kind. What fire did Dr. Watts refer to, when he said 'kindle a flame in our cold hearts?' It was the fire of love. If the love of Christ was shed abroad, it would kindle such a fire; and for his part, he said, let it burn. It was 'the refiner's fire,' that purified the metal, that purged away the dross. Here Br. Austin related the story told by the Methodist Br. in the late Conference in Boston about gathering the brands together. (See account in another column.) How shall we kindle this fire? 1st. Come to meeting on Sundays—staying away will never do it. 2d. Establish the Conference Meetings. This is the right arm of the warfare. Some brethren have asked us to appoint a Conference in a neighboring town (Georgetown). He exhorted them to go home and prepare the way. You fear there will be nobody to speak. But you need not fear. He stated how this matter had operated in his own Society. All say they want a reform. He desired Universalists to occupy the same position in religion that the Washingtonians do in Temperance—conquer by kindness.

Br. H. Jewell observed he could sit till night and hear—he had had few opportunities of this kind—he had had to labor hard of late. He rejoiced in this great movement. Ten years ago he came from the Free-Will Baptists—it was a great stumbling block to him our want of zeal. He rejoices in the change. 1st. Because it will be so much better for the brethren and sisters themselves. The Bible says, 'The people had a *mind to work;*' O let it be so with us. 2d. There was a passage which he thought applied to us as a denomination. 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.' Do we feel that we are this chosen people? As individuals, we ought to remember one passage, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Remember this, and make the confession, and commit yourselves fully to Christ, and then you will have a mind to work. He had been a Universalist Missionary. He had enjoyed many fireside conferences, prayer and singing. He had recently been to Maine; the work was going on there. He related a chain of thrilling incidents that had occurred in a certain town, and that begun in a Methodist Bible Class. [Will Br. Jewell please send us the account for publication?] He related also his visit to an Orthodox protracted meeting in Hampton, N. H. and also his visit to the Free-Will Baptist meeting in the same town. The account was touching—it brought tears from many eyes. We might report it more fully, but we have not room. We would be glad to have a communication from our brother on both the subjects to which we have here referred. Br. Bulkeley (who is not easily moved) blessed God he was here.—He was excited; he could not help it; he did not wish to. It was a good, a purifying excitement. He would not have men fanatics, he detested fanaticism; that was the fire that burned to destroy; he would have them cherish the holy flame of love to God. 'Be what you profess to be,' said he.

Br. Barnes, of Salem (layman), made a profitable address. He had had a refreshing season this afternoon. He used to live in Newburyport, when he knew not a Universalist there. Br. Jewell had said, the Partialists know not how *we* feel,—so *we* know not how *they* feel. They fear we are not Christians. We lay across their path. Show by something besides mere words, that we have the love of God in our souls. We do not pray enough—nor labor enough. I feel for the brethren here, said he. You must excuse me, but I fear the Lord is *not in your hearts*. Will you lift up your hearts to God? Will you do your duty? If you do this, a blessing will descend upon you, and others will be afraid of you no longer. He used to be a Baptist,—a Calvinistic Baptist. He was brought to believe in Universalism; but he used to see such 'icy work' among Universalists, it frightened him from joining them.—Of late, however, he had holden sweet communion with them.

At this point the afternoon meeting was brought to a close in the usual manner.

EVENING.

We commenced by singing the hymn, 'Mid scenes of confusion and creature complaints,' after which prayer was offered by Br. Thos. Whittemore.

A stranger whom none of the clergy near us knew, addressed a few words to us in favor of religion; and concluded by observing that it should be our great aim to gain true wisdom and walk in the path of virtue, for wisdom's ways were ways of pleasantness and all her paths were peace.

Br Bulkeley spoke on the duty of prayer. Jesus regarded it as important, and gave a form of prayer. With our views we can pray, 'Thy will, O God, be done.' What is the object of prayer? Not to change God; he is as good as he can be, possessed of every possible and conceivable excellence. Why then do we pray? To change ourselves; influence our own minds and hearts. He illustrated the benefit of prayer by one or two similitudes, which went to show that prayer prepared the heart to receive and enjoy the blessings of heaven. He exhorted them earnestly to attend to these things.

He was followed on the same subject by Br. Whittemore, and after he concluded, a lady and gentleman arose together, but the gentleman sat down, and the lady proceeded. The subject of her remarks was the benefit which religion had been to her in her afflictions, and the fulness there was in the gospel to satisfy the wants of all.

At this point Br. Webster arose to address the audience; but we were obliged to leave under the apprehension that the cars for Boston left the station quarter before 8 o'clock. They did not however arrive from the East until after nine, so that the meeting had broken up, and all the Salem friends arrived at the depot fifteen minutes before we left. It was a mortification to reflect that we had lost a part of the evening meeting, when we might have tarried and enjoyed the whole of it. After Br. Webster concluded, Br. Jewell spoke, and subsequently, (though we may not put the names in exact order,) Brs. Everett, Grant, Austin, Story, Johnson and Forbes, and perhaps others.

It was a joyful meeting, not attended, as some of our Conferences have been, by immense crowds, but by a large audience, considering the *place*, and the state of the weather. It must be that the meeting will do good; indeed we know it has done good. Perhaps not every person there will be benefitted; but many will. The seed was sown broadcast. Some perhaps fell by the way side; some it may be in stony places; and some we fear among thorns; but much we believe fell into good ground, and will bring forth fruit to the glory of God. The flock at Newburyport is not large; but we say to them, in the language of the Saviour, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom;' i. e. if they are faithful; and if they are not, they have no reason to expect a blessing. May the Lord sanctify and bless all our services for the upbuilding of the cause of Zion.

We stated, in a late article, that the Orthodox of Foxborough, had voted that the Universalists Meeting-House should not be built; that they would *pray* it down. Since the publication, we have been informed there has been some mistake in the matter; and we cheerfully therefore request our readers to suspend opinion on that point for the present.

Essex County—Collections.

We have appointed Br. Christopher Johnson, jr., of Lynn, as an Agent to travel for the present in the county of Essex, and call upon those who are in arrears for the Trumpet, with their bills. We have the fullest confidence in Br. Johnson; and any business transacted with him, will be just the same as if transacted with ourselves.

General Intelligence.

Building in Boston. Mechanics are likely to be soon employed in Boston, at good wages for their labor. We have been informed, says the Bulletin, by a contractor, that there will soon be a demand for all the unemployed masons, carpenters and other mechanics as contracts have been completed for erecting something like one hundred buildings during the next summer.

A strong Movement. We have been shown a long and highly respectable list of names comprising most of our business men, who declare themselves dissatisfied with the present steamboat arrangements between this city and Boston and pledging their patronage to some safe boat that shall run upon this route, the price not to exceed $3, to Boston nor $2 to Portland in the summer, and not over $4 to Boston in the fall and spring months, and pay the usual Steamboat rates for freights.—*Bangor Whig.*

Western Railroad Stocks. We learn from the Merchant's Exchange Books, that the Treasurer of the Western Railroad has effected a sale of $800,000 Albany City Six per Cent Stock at par. The whole of the bonds, amounting to five millions of dollars, issued in favor of the Company by the State of Massachusetts and the city of Albany are now sold.

The Rev. Dr. Jarvis, of Middletown, Conn., is preparing for the press, a work on the Chronology of the Bible, in which he designs among other things, to show that, were Mr. Miller's views of the meaning of the prophetic writers correct, the world would have been burnt up several years ago, as he has placed the Redeemer's death *exactly five years too late!*.

It is said, that the frigate Brandywine, Commodore Parker, will sail for the East Indies when she receives her compliment of men—it is expected she will first carry the minister to England, and taking Mr. Everett on board, carry him to China.

The Telescope at Cambridge. We learn from the Advertiser, that the subscription for the above object has been opened under favorable auspices and that it has already received the name of one gentleman with a subscription of $1,000, and of four gentleman of $500 each. In addition, another gentleman has offered to give to the same object the sum of $5,000, on condition that the other subscriptions shall amount to $20,000 within two months. The Society for the Diffusion of Useful knowledge has voted to contribute to the fund the sum of $1,000. It is believed that the sum proposed to be raised will cover the expense not only of such a telescope as it is desired to procure, but of some other necessary astronomical instruments.—*Transcript.*

Electro Magnetic Telegraph. Professor Morse who has obtained a grant from Congress for his experiments on the electro magnetic telegraph, advertises for 210,000 pounds of lead pipe to enclose his wires, which are to be laid, in the first instance, along the Railroad from Washington to Baltimore; for which purpose an agreement has been made between the Professor and the Railroad Company.

The border Trouble. The Madisonian of Wednesday evening contains a correspondence between Mr. Webster and Mr. Fox on the subject of the late trouble upon the border, in Aroostook county, Maine. Mr. Webster's letter encloses a copy of one from Captain Webster, U. S. A., commanding at Fort Kent, Fish river, giving an account of the proceedings, the arrest of Daniel Savage on American territory by a British officer on the ground it seems that the treaty not having been *sanctioned* by the British Parliament, was in consequence perfectly null there, and that the English still exercised all their rights upon the territory.

Messrs. Hunneman of Union street, have just shipped for New Orleans a new and elegant fire engine, ordered for the Mississippi Company. It is capable of throwing a stream of water to the height of about 150 feet.

Death of Bishop Roberts. The venerable Robert R. Roberts, the senior Bishop of the Methodist Episcopal Church, breathed his last on the morning of the 27th of March, at his residence in Laurenceport, Indiana. Bishop Roberts entered the ministry in 1802, and was elected to the office of Bishop at the session of the General Conference in 1816. At the time of his death he was about 70 years of age.

Death by Freezing. John Barber, jr., of Heath, 46 years of age, died on Saturday the 25th ult. The circumstances attending his death were nearly as follows:

On Wednesday, 22d ult., he started from home for the purpose of going to Griswold's Factory Village, in Coleraine, to work, but the weather being very stormy from the N. E. on Thursday, a little after noon he started for home, and stopped at Elijah Flagg's for the purpose of warming and resting himself. Just at night, Thursday, the wind shifted and blew (the snow being very light) very strongly from the west; at about 8 o'clock he started from Mr. Flagg's, and the weather continuing cold and rough the neighbors could not break out the road until Saturday, at which time, about ten o'clock, he was found in the school-house woods by his oldest son, evidently in a senseless state, lying on his back and his feet and ancles frozen solid. He was carried to Capt. Gould's, where he died about 3 o'clock, P. M., same day,—having lain in this situation about 40 hours. He was strictly temperate.—Perhaps this case of human suffering stands without a parallel in this vicinity.—*Greenfield Gaz.*

Melancholy Death—Natick March 29th, 1843. Mr. John C. Cory, a resident of this village, was drowned yesterday about 5 o'clock, while returning from his daily labor to his family. The water had overflowed the turnpike near Gordon Arnold's Hotel to such an extent that in attempting to cross the stream he was washed from the road into a large sheet of water that had overflowed an extensive meadow and lot. His body has not yet been found. He was in the 30th year of his age, and has left a wife and five small children.—*Quincy Aurora.*

The Merchants' Exchange in Wall street New York, is advertised to be sold at auction on the 17th inst., by Halliday and Jenkins, under direction of the sheriff. The capital of the company was $1,000,000, but so heavy was the cost of the ground and the expenses of building that the company is in debt to the amount of $800,000.

Steamship Columbia, hence 42 hours, arrived at Halifax morning of the 4th inst., all well.

Escape of Monroe Edwards. This well known forger, who was sentenced to Sing-Sing State Prison for ten years, made his escape on Wednesday. The New York Express says, that he was lying on a bench in the work-shop and complained of being sick, when he was ordered to the hospital, and was seen going in that direction.—Shortly after there was a cry of a man overboard and his cap was found with a letter saying, that he was tired of his life. From other circumstances it was found out that the cry was falsely made for the purpose of calling the attention of the keepers to the place to where he wished to obtain his egress. It is quite certain however, that no person was seen to have fallen overboard by any of the convicts, some of whom no doubt aided him in his escape.—*Bulletin.*

Munroe Edwards. We have stated above that this consumate rogue had escaped Sing Sing prison. It appears that he feigned sickness and low spirits for the purpose of rendering the idea of self destruction probable, and soon after while he was about the yard, a cry was raised by a fellow prisoner and accomplice, that a man was in the dock, he at the same time reaching a long pole into the water, and called to the drowning man to seize it. A number of persons ran towards the scene of the tragedy, and on their arrival, the convict pretended that the man had just sunk.—Near the place lay the cap of Edwards, with a paper in it, upon which was written, 'The deed is done.'

The river was forthwith raked thoroughly for the body, and a search made in every part of the prison, but in vain, until Thursday morning, when Edwards was found concealed in a large box in the shop in which he worked. There was a shelf in the middle of the box on which he lay. On routing him out he was found to be supplied with provisions for three days, and also a quantity of brandy. It was evident he had an assistant, and from a letter discovered on his person, suspicion rested upon an agent of one of the contractors, who had been arrested when the steomboat left Sing Sing Thursday afternoon.

Acquittal of Mercer. We learn by our Philadelphia papers, that the trial of singleton Mercer for the murder of Heberton, before the Court of Oyer and Terminer, of Gloucester Co., New Jersey, was brought to a close on Thursday. Mr. Mollenson closed his speech at about half past 4 o'clock, when Judge Elmer proceeded at once to charge the Jury, which occupied about 20 minutes in its delivery. At five o'clock the Court adjourned, until, as the Judge stated, the bell on the Court house should be rung; and in about 20 minutes thereafter the bell was rung, which was considered as evidence that the jury had agreed upon their verdict, and were prepared to come into Court and render it. At this particular juncture the excitement of the crowd, who had remained in the vicinity of the Court House and jail, became very great, a general rush was made for the Court House, and it was with the greatest difficulty that the constables succeeded in keeping the crowd back.

When the doors were opened, a general rush was made by the people for the inside—carrying Sheriff, constables and tipstaves head over heels before them, and in about three minutes the Court room was crowded, leaving a large number of anxious expectants outside. The prisoner was brought in by the Sheriff, evidently in a greater state of anxiety than he had been at any time since the commencement of the trial. His father came in and took a seat near him—he, too, was evidently much excited. The Court having been regularly assembled and order restored, the clerk asked the jurymen if they had agreed upon their verdict, to which each of them answered 'we have.' The clerk then asked—'How say you, is Singleton Mercer guilty of the crime wherewith he stands indicted, or not guilty?' To which Mr. Jennet, the foreman of the jury, in a subdued but distinct tone, responded '*Not Guilty.*' Notwithstanding the precautionary admonitions, of counsel and Court, the mass broke out in one general cheer, which was continued for many moments. Mr. Carpenter as in official duty bound, moved the discharge of the prisoner, and was seconded by Mr. Jeffers. The motion was immediately granted. Mr. Mercer immediately retired to the residence of Mr. Sheriff Ware, where he received the visits of his friends, and was afterwards escorted, by quite a procession, to the private mansion in which his family have resided.

Great Fire in Utica. A fire broke out on Wednesday morning in the large Railroad Car House, belonging to the Utica Company, which spread with such astonishing rapidity that the building was entirely enveloped in flames before any considerable alarm could be given. The fire soon communicated to the large hotel of Mr. Given, which is a heap of ruins. The buildings on the west side of Canal street, belonging to Mr. Peter Banker, occupied as a tobacco factory, and the smith's shop in the rear of Given's, on the corner of Canal and Liberty streets, are also destroyed. The total loss of property is estimated at from forty to fifty thousand dollars.

Snow. A man living near Miller's Falls, in Montague, has kept an exact measure of the snows which have fallen the present season, up to the 27th of March, and as it was taken in a swamp where the wind had no action upon it, may be presumed to be mainly correct. The whole amount being 105 inches, of which about four feet remained on the morning of the 27th ult.—*Greenfield Gazette.*

A whole Family Poisoned. We have not read of a more dreadful calamity than that detailed by a recent number of the Grenada (Miss.) Register. This paper informs us of the whole family of Mr. Morehead, residing near the Yazoo Pass, having been poisoned by eating peaches dried on a painted board. One of his daughters was to have been married on the very day she was so suddenly taken from earth. The marriage clothes were sent home as the funeral bier was preparing, and a cloud of woe bedimmed the now blasted hopes of the partner of her bosom. The eldest son, prostrated on a bed of death, had just returned from a five years' study in the learned cloisters of old Harvard, crowned with his laurel wreaths of honor and glory. Death spread his banner o'er the whole. Father, mother, son and daughter; now sleep the sleep of death, side by side, and wrapped in the embraces of the cold earth.

Boston Employment Society. This Society has been the means of obtaining situations for a large number of persons, but as the wheels of trade are not yet fully in operation, there are still hundreds in this city who cannot find employment; and yet persons from the country are constantly coming to Boston to seek, in vain, for situations. Under these circumstances, the Directors of the Employment Society have passed two resolutions which have been sent to us, with a request that we would urge the country papers to give them publicity. They are signed by Dr. Walter Channing, President—and John F. Townsend, Superintendent, and are as fol'ows:

Resolved, That owing to the peculiar state of the times, there are now more persons out of employment in the city than have been for years, and that the daily arrival of persons seeking for work but adds to the present distress, therefore—*Resolved*, That the Society earnestly recommend to those who reside in the country, not to resort to Boston in hopes of obtaining employment, which there is little or no chance of procuring.

Early Potatoes. It is well known the eye end of a potatoe will yield a crop earlier by some days than the root end. This appears to be owing simply to the earlier growth of the sprouts from the eye end. Earliness will be increased by placing seed potatoes in a box of moist sand, early in spring, in a warm place in the house, and then planting them when the shoots are about two inches long, taking care not to break them off.

BRIGHTON MARKET—April 10, 1843.
From the Daily Advertiser.

At Market—350 Beef Cattle, 300 Sheep, 1700 Swine. 30 Beef Cattle unsold.

Prices—Beef Cattle—Last week's prices were fully sustained, and we quote the same, viz: a few extra at $5.25. First quality, $4,75 a 5,00; second quality, $4,50 a 4,75; third quality, $4 a 4,50.

Sheep—Sales were made from $2,25 to 3,75.

Swine—Lots to peddle, 3 3-4c for Sows, and 4 3-4c for Barrows. Old Barrows, 4 1-2c. At retail from 4 to 5 1-2c.

Sabbath School Association.

As the time of the Annual session of this body is approaching, the Secretary would call attention to the following article of its Constitution:

'Art. IV. This Association shall be composed of regularly ordained Universalist ministers, and lay delegates, two from each Sabbath School, which shall, at least two weeks previous to the Annual Meeting make report of its condition to the Secretary of this Association.'

From this it will be perceived that *no School will be entitled to a representation in the Association, or to a mention in the Secretary's report, unless a report of its condition be forwarded to the undersigned* BY THE 18th OF MAY. Will those whose duty it is to act in reference to this subject bear this in mind and promptly perform their duty? In former years, great trouble and inconvenience have been caused to the Secretary by the delay of the Schools in sending in their reports. Last year, with very few exceptions, the returns did not come in until within a few days of the meeting, and the Secretary was thus entirely deprived of the opportunity which the Constitution provides for the preparation of his report. To avoid this inconvenience the present year, a strict construction of the Constitution will be enforced, and, the Board approving, *no report rom any School will be received after the time specified in the above Article.* This notice is given thus early, that due time and opportunity may be afforded to all to attend to the duty. Shall it be attended to?

Twenty Schools which have been reported, at some time, during the existence of the Association, made no returns last year, and among these were some of our largest and best Schools. Will the friends see to it that such is not the case this year? Let us have a return from every School in Massachusetts, at least, so that the Annual Report may present a complete statement of the present condition of the Sabbath School enterprise among us in this State.

Returns will be received from other States, and the Schools will be fully entitled to representation. Will the friends of our Sabbath Schools remember this?

☞ The reports of the several Schools may be left (free of expense) at the store of Mr. Abel Tompkins, 38 Cornhill, or at the Trumpet Office, directed to the subscriber. E. G. Brooks, *Secretary.*

Old Colony Association.

The annual meeting of this body will be holden in Abington, on the first Wednesday and Thursday in May next, (3d and 4th days.) Brethren will please call at the meeting-house, where they will be directed to places of entertainment. J. S. Barry, Clerk.

RELIGIOUS NOTICES.

Br. H. Jewell will preach in West-Amesbury, next Sunday.

Br. E. H. Lake will preach in Plaistow, N. H next Sunday.

Br. William Hooper will preach in Weare, N. H. next Sunday.

Br. J. O. Skinner will preach in Shrewsbury next Sunday.

Br. J. Harriman will preach in Littleton, Mass. next Sunday.

Br. D. P. Livermore will preach in the Academy Hall in Bridgewater, next Sunday, at 2 o'clock, P. M.

Letters containing cash rec'd since our last.

P. M. Weare, $1—P. M. Gloucester, $2—P. M. Calvtville, $1—P. M. Athol, $2—P. M. Brunswick, $2—P. M. Dudley, $10—P. M. Milford, $2—P. M. Bowdoinham, $7—P. M. Willimantic, $2—P. M. No. Salem, $10—P. M. Hampstead, $2—P. M. Minden, $1—P. M. West Millbury, $5—P. M. Hume, $1—J. D. W. South Attleboro', $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. William H. Brown to Mrs. Sarah J. Brewer. Mr. Benjamin F. Mahan to Miss Mary A. E. D. Hobbs. Mr. William Randall to Miss Mercy Palmer. Mr. John B. M'Cortistini to Mrs. Susan E. Spaulding.

By Rev. O. A. Skinner, Mr. Jacob Gardner, of Hingham, to Miss Elizabeth Dunbar. Mr. Jame Rean to Miss Ann Jennette Gammonds.

By Rev. Dr. Sharp, Mr. John Henry Bazin, printer, to Miss Elizabeth M'Intire, daughter of Mr. Thomas M'Intire.

In West-Cambridge, by Rev. J. C. Waldo, Mr. Samuel F. Woodbridge to Miss Hannah Monroe Locke, daughter of Wm. Locke, Esq.

In Lynn, by Rev. I. Brown, Mr. Amos B. Burrill to Miss Mary Ann Wells.

In Lancaster, by Rev. J. Harriman, Mr. Alexander Potter to Miss Angelina Chapman, both of Harvard.

In Lunenburg, by Rev. Mr. Hamilton, Mr. Horace B. Wilbur, of Boston, to Miss Frances C. daughter of Dr. John Peirce.

DIED:

In this city, Mr. Andrew Gerrish, 46. Mr. Nathan T. Kemp, 29. Mr. Daniel Dimpsey, 35. Mr. Amasa Murdock, 39.

In Canton, Mrs. Hepzibah Shepard, aged 34, wife of Mr. Jacob Shepard.

In No. Danvers, Henry Alonzo, youngest child of Samuel and Harriet Wait, aged 4 1-2 years.

In Framingham, Jane Augusta Morse, aged 5 years, daughter of Mr. John Morse.

'God took thee in his mercy,
A lamb untask'd, untried;
He fought the fight for thee,
He won the victory,
And thou art sanctified.'

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their Warehouse, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of all-wool CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☜And will be sold at Auction prices. istf March 22.

BAY STATE DEMOCRAT.

THE WEEKLY 'Bay State Democrat' is published every Friday morning, at the corner of State and Devonshire-Streets, Boston, by the undersigned proprietors, at one dollar per annum, forming the cheapest paper published. It contains each week twenty-four columns of reading matter, consisting of stories, original and selected, the current news of the week, both foreign and domestic, early political information, with sound original articles on all the leading political matters of the times. The publishers have put their sheet at this extraordinary low price that it may be within the reach of all. Specimen numbers sent to those who desire it.

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They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

Boston, Feb. 3, 1843. T. GILBERT & CO.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.
Boston, March 9. 3m

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. Hosea Ballou, 2d.
Medford, March 1, 1843.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

COMMUNION SERVICE. The subscribers keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated Flaggons of three sizes; Cups of different patterns; Baptismal Fonts, Plates, &c. Also, Brittannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, *opposite* Water-Street.
istf LOWS, BALL & CO.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.*
which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures Church Bells, Church Clocks and Church Organs.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

JOB PRINTING

NEATLY DONE AT THIS OFFICE.

Poetry.

The Mother's Smile.

There are clouds that must o'ershade us,
  There are griefs that all must know—
There are sorrows that have made us
  Feel the tide of human wo;
But the deepest—darkest sorrow,
  Though it sear the heart awhile,
Hope's cheering ray may borrow
  From a mother's welcome smile!

There are days in youth that greet us
  With a ray too bright to last—
There are cares of age to meet us
  When those sunny days are past;
But the past scenes hover o'er us,
  And give back the heart awhile,
All that memory can restore us
  In a mother's welcome smile!

There are scenes and sunny places
  On which mem'ry loves to dwell,
There are many happy faces
  Who have known and loved us well;
But 'mid joy or 'mid dejection,
  There is sought that can beguile,
That can show the fond affection
  Of a mother's welcome smile!

Miscellany.

(ORIGINAL.)

Miller's Last Decision.

In a letter, dated at Philadelphia, recently, Mr. Miller writes to his Br. Himes at Boston, designing therein to correct several false reports in the public journals relative to himself and his calculations. That letter has been published in many of the secular and religious papers, although, I think, it has not appeared in the 'Trumpet.' My design, Br. Whittemore, is to notice some of its statements. I have not the letter before me, but well remember its contents.

Mr. Miller begins by assuring the public that he has not altered his dates or calculations, since he commenced lecturing on the second advent, and the end of the world. He says he has never fixed the day, nor the hour, nor the month, but only the year. In this he is correct. But he has altered with respect to the year, and that alteration is in the same letter in which he denies any *change* in his time or dates. For twelve years, up to 1843, he had fixed the time from the 1st of January to the 31st of December, 1843. Now he says, it may come in that time, or it may not come till March 21, 1844. Here his *may* covers the period of fourteen months and twenty-one days. Thus his change or *conjecture* is designed to gain some additional time to carry on his profitable speculations. But as others have fixed the month, and even the day, his additional *day of grace* will not keep up the excitement one day beyond the close of this year, or even to that time.

He also assures his Br. Himes that he has never pretended to be a prophet, or the son of a prophet—that he never claimed a special revelation, or supernatual endowments, but has deduced his calculations from scripture dates, numbers, and ecclesiastical and profane history. In all this, I think he is correct. My review of his theory, as it appeared first in pamphlet, and then in book form, enables me to speak correctly on this subject. In that review, in the 'Universalist Watchman,' which was the first that appeared in print, about seven years ago, I avoided any such insinuations, which have been so liberally thrown out against him, since that time. Indeed being somewhat acquainted with him, and intimately with some of his near and remote connexions, and knowing that he and they were respectable, and some of them my constant and others my occasional hearers, I was led to treat him and his theory with all possible candor, believing that he was sincere. This he has gratefully acknowledged.

Soon after my review, his theory was handled rather roughly in the Baptist organ at Brandon, Vt. Since then, reviews have followed him in all populous places where he has lectured. However his theory was at first deemed scarcely deserving of notice, still I find that it has spread astonishingly in the nation, and produced an excitement, and given him a notoriety which no one in this region anticipated. And all the attacks which he and his theory have received, seem only to have tended to give notoriety and prevalence to his visionary notions. His relations here, except his own family, and one or two others, do not believe in his theory. Many of them are rejoicing in the glorious doctrine of a world's salvation through Christ. Neither is there more than one in fifty, nor perhaps one in a hundred, in his town, or through all this region, (except his relations) who profess a faith in his theories. The excitement that he produced, some years since, in several towns, in this section, has nearly subsided, and the minds of the people also have greatly changed as to the man, as well as his theory.—Whereas they believed him sincere, the general expression of the community now is, they 'don't believe he believes it.' It is the opinion of the great majority of his own citizens and townsmen, that it is all a sheer speculation—that he and his relations are accumulating property very fast, and that every thing relative to their temporal and domestic affairs not only shows that he is driving a very profitable business, but that neither he nor his children believe the dissolution of all things is at hand. But I return to his letter.

In that he states, that he owns 'a small farm in Low Hampton, N. Y.,' and that he 'has sunk $2000 of his own property in twelve years, since he commenced lecturing, besides all he has received from the friends of the good cause.' He thus intimates, that he had sunk that property in the good cause. But how has he done it? That farm he still owns, and it is carried on by one of his sons. Has it diminished? No. And it is not so small as city people would infer from the language. It embraced, 12 years ago, 150 acres of good land, with a two-story white house, with green blinds, &c. He has since added to it, in the name of his son, about 50 acres, (making about 200 acres) which was *paid for in specie*, brought home, it is believed, as the fruits of his speculations. None of the citizens know how he has sunk 2000 dollars. He also speaks of his family, saying that he has eight children, that they are pious, temperate, industrious, and very benevolent. That they never turn the needy from their door,' and that they all believe in, and he trusts, are prepared to meet the Lord at his coming. This is the *substance* of the letter.

Now did he mean to imply that he was supported by them, having lost 2000 dollars, or that they were all supported on his small farm. The letter seems to imply the latter. But how is it with them? They have all gained property much faster than their neighbors, since his speculations have enabled him to assist them. He has three sons settled near him, owning farms containing from 150 to 230 acres; so that he and his children own about 700 acres of good land, worth from 20 to 40 dollars per acre, in good times. And the common report is that he has money at interest. This I was assured of by his neighbors. Now those who believe in his notions say, that his children have gained this property by their own speculations and industry, being very economical, close, frugal and temperate. But how does this agree with their father's public declaration of their great liberality and benevolence? They are doubtless temperate, economical, and as benevolent as the generality of their neighbors. But how comes it that they are so much more prosperous than their neighbors?—that they are outstripping them in dress, in fashions, in *improvements*? The best citizens assure me this is the fact—that they wear better apparel, have better furniture, better horses, better carriages, better out-buildings, &c. This is especially the case with Mr. Miller's own farm. A well was sunk by boring into a *rock* last year, at considerable expense, to get *living* water. An old stove was, in the commencement of this year, set aside, and a new and valuable one placed in its stead. Since he has been lecturing, his farm has been nearly enclosed with stone-wall. Two of his children have been married since last autumn; and one of them has bought a house, and has caused logs to be drawn to the saw-mill to prepare lumber to *repair* and *finish* it next summer. Another thinks that lands which he has disposed of, recently, at the west, 'will become very valuable in a *few years*.'

But enough has been stated in this article, (although I could swell it to a much greater length,) to show from the foregoing *circumstances* and *domestic signs*, that the people in this region have great cause for believing that neither Mr. Miller nor his family believe in his theory.

The fact that Mr. Miller and his coadjutors are anticipating about a year longer, of profitable speculation; and that the undue excitement which they in many places occasion, is productive of great *physical*, *mental* and *moral* evil, is the reason why I have been induced to pen the above remarks, and statisical *facts*, hoping that they might open the eyes of some who are deluded by his vagaries, or deter others from embracing them. I have 'nothing extenuated, nor set down ought in malice.' K. H.

Shoreham, Vt. April 1843.

The missing Wife.

A TRUE TALE OF THE TIMES.

Let contemplative minds dwell on the ways of Providence, and it will strike them with wonder and amazement, to see how many are misguided, and straying in the paths of error, by acting from the impulse of the moment, instead of reasoning and reflecting. Providence has formed immense forests, and gigantic trees teeming with life and vigor; flowers blooming with beauty; monsters of air, of earth and of ocean, and to men he has given the power to rule over them. How great and how awful is the responsibility?—and how grateful ought the members of the human family to be for his favors? Yet how few there are who do no more than scan the surface of their acts or thoughts, and led by the giddy, pass on and join in folly.

Thus it was with Mrs. Milton; want of reflection was her principal fault—good-hearted, active and benvolent, her well meant deeds lost their virtues, and generally turned to evil. She was a directress of a 'Society for the Relief of Distressed Seamstresses,' a member of the 'Dorcas Society,' an active Abolitionist, and a member of the 'Foreign Society.' She gave liberally, yet often, perhaps, without true charity; which requires care in the manner of bestowing it, so as not to wound the feelings of the unfortunate, and a strict inquiry into the merits of its object; the sturdy beggar needs it less than the shrinking being who recoils from receiving it.

Mr. Milton was a liberal minded man of the world: a reasoner, a reflector, and a philanthropist; sought for happiness by his own fireside, and when at times he was disappointed, his disposition was such that it would seek to turn aside the evil cause, and find a remedy by persuasion and kindness. They were not long married, before several trials of his temper were made.

For many evenings did he return from the counting-house to find his home desolate and lonely, his house left solely to the management of servants, and no wife to receive him. On inquiry—'Where is Mrs. Milton?' the usual answer was—'There is a meeting of the Foreign Society, or the Abolition Society;' or, as if to give a little variety—'a meeting of the Directresses for the Relief of the Distressed Seamstresses.'

'All societies but my society,' thought Mr. Milton, until he began to expostulate with her.

'Really, Mr. Milton, you are very absurd, I think,' said the lady—'as I am doing good.'

'But are you sure you are doing good?,—asked Mr. Milton.

'Certainly, replied the lady. 'I have collected a hundred dollars for our Foreign Society. Now, though this sum is but small, it will be a great help—for the expense of sending agents to the South Seas, Sierra Leone, and the Indies, is so very great, that all we can collect will scarcely serve as a fit-out. I am sure I don't know what we will do, unless we can get some liberal subscribers—how much are you going to contribute?'

'If all you can collect will only serve as a fit-out,' answered Mr. Milton, 'I think you had better let it alone altogether. Of what service can it be to send persons among barbarians, to try and alter their opinions, when we have so many suffering Christians here, that are in want of the common necessaries of life? Let us look to them, and divide the out-fit, or the fit-out, as you call it, amongst them, and I am sure it will be more gratifying to all parties. If you ask me to subscribe to a purse for our own poor, among which are some of our own relatives, (for instance your cousin Maria Morton,) I will be happy to place my name for an equal amount, to any sum that you may collect. This I am sure, will be more satisfactory than expending it to send people to try and persuade the Owyhee Savages to think as you do——'

Mrs. Milton blushed deeply at the rebuke from her husband, but felt that he was right, and promised not to exert herself so much in future for the Foreign Society, but more for his.

Mrs. Morton, the cousin of Mrs. Milton, was a widow; her husband had been a wealthy man; during his life they lived in splendor, but misfortunes occurred, and he died a bankrupt—bequeathiug their three children to her care, without any means of support.—Thus driven to want, her independent spirit prompted her to exertion; she did not wish to *apply* to her former associates for employment as none came to *offer* it, although many were acquainted with her distresses. As a last resource, she applied to the 'Repository for the relief of Distressed Seamstresses.'

'How much will you charge for transferring the work on this cape?' asked the woman in attendance.

'I used to give ten dollars for such an one,' replied Mrs. Morton.

'We can't give that,' was the answer, 'we don't get more—we do not give more than three dollars.'

Mrs. Morton looked at the quantity of work to be done; she thought of her poor children, and shuddered to think how scanty must be their subsistence that would arise from such a hard earned trifle, but considered it better to take it, as nothing else offered. Retired in a small room surrounded by her children, the dreary night would pass nearly over ere she would leave her labor. No tears fell from her eyes: her sorrows were so deep they had inhaled them all, and treasured each tear in its narrow cell, there to be chrystalized, and arrayed in gem like beauty.

As she sat busily engaged at work, a gentle rap aroused her attention. On opening the door, Mr. Milton walked in.

'I am come,' said he, 'to inquire why you have not been oftener at our house?'

Mrs. Morton assured him the work she had got to do required her utmost application.

As he saw her so busy, he examined the article she was at work on, and he thought that he had seen the pattern before. He requested her, if she did not deem it an impertinent question, to tell him who she was doing it for and how much it would yield her?

She answered his well meant question by informing him she was doing it for the Repository, and was to receive but three dollars for it, and that it would take her two weeks to finish it.

'Here,' thought Mr. Milton, 'is a precious specimen of the societies that occupy so much of my wife's time; absolutely starving poor widows and orphans.'

On leaving the house he put a twenty dollar note into Mrs. Morton's hand, and hoped that that would answer as a help till she could find a store to rent, and he would assist her in getting into some business in it, as it was impossible for her to maintain her children by her present means.

On his return Mrs. Milton was out. He patiently waited her return, and with much good humor, asked her what had been her deeds of charity for the day?

She replied, 'Trying to get signatures to a petition to Congress for the abolition of slavery.'

'Let me see your success, then,' said he.

She handed him a longlist of names, some of which were written so unintelligibly that it was impossible to make them out.

'Why, where in the world did you get all these? Surely, you must have all the children's names from Kensington to Moyamensing.'

'Yes, to be sure—our society don,t mind that. They swell the list, you know.'

'But pray, my dear, why do you interfere in this matter, when things more suitable claim your attention? There are many unable to obtain employment, that pine in slavery of mind by the pressure of their wants, and those of their families. This could in a great measure be alleviated by a proper course and feeling for the misfortunes of our fellow beings. Where the offer of a pecuniary donation might be construed into an insult, the procuring of suitable employment would be received with gratitude. If you would devote some of your time to individual charities, it would give more relief than most of your societies. That there are exceptions, I admit—but there are grains amidst the chuff that must be winnowed out.'

'Well,' said Mrs. Milton, 'I must admire your reasoning, and I think you are right; for I believe you will do more good in one month than I can do in a year.'

Of all the propensities, scandal is the most insiduous and destructive. Unknown to its propagators, its destroying power is felt by its victim ere the detractor is aware that he has been doing mischief; and there are many who would not *willingly* injure any person, who have, from want of proper course of conversation, wounded their best friends, with a desire to make *themselves* agreeable. They give all the news they hear, both bad and good, of every body; thus friend and foe share alike in the general ruin.

Miss Smith was a lady somewhere about forty years of age, who superintended the affairs of all her neighbors, to the neglect of her own. She could tell the name, occupation and means of every body, for squares around her.

Miss James was not backward in the same department, but she was young and thoughtless, and whatever she heard of a person she would be sure to repeat, so that she was always in difficulty, and kept every one around her likewise in trouble. Miss Green was an amiable girl, who was always endeavoring to conciliate the troubles which the disposition of the two former ladies created.

A party was given by Miss Smith. Many ladies were assembled, among whom were the above named persons, and Mrs. Milton. Conversation continued spirited for some time till at length it lagged, and scandal crept in by Miss James observing—

'Mrs. Milton, I hear Mr. Milton is very much struck with the beauty of your cousin, Maria Morton. I should not like his visits there if I were you, particularly as he is going to set her up in business.'

'Is he?' answered Mrs. Milton, who felt rather shagrined at her husband for not having mentioned any thing about it to her. 'I heard nothing of it.'

Mrs. Milton endeavored to laugh the matter off, by saying—'If every body has taken it in hand there is no necessity for my interference.'

'Well,' observed Miss James, 'I don't know what the world is coming to. Last Sunday Miss Lawson was at church dressed just as fashionable as she used to be before her father failed.'

'That may be—for her dresses could not be old fashioned already, considering that it was only the week before last that the failure happened,' added Miss Green. 'Besides, Miss Lawson is very handy at her needle, very economical, and very industrious, so that while a thread of them remains, she can alter them with the fashions.'

'That may be,' exclaimed Miss James, 'but it don't look well, now that she is obliged to take in sewing.'

'I should have supposed,' continued Miss Green, 'the sanctuary which she was in ought to have protected her from criticism. We might employ our thoughts better on the Sabbath, than commenting on one another's dress.'

'Not at all,' interrupted Miss Smith, 'for I get most of my fashions at church, and so do many others.'

'That does not make it right,' continued Miss Green, 'and the sooner such unchristian like conduct is cried down, the better for the purity of religion and the cause of morality.'

Many of the ladies agreed that it was an unusual thing, so it was voted that Miss Lawson was a very imprudent girl, although no one could define exactly in what her imprudence consisted.

'But I don't think she is half so bad as Mrs. Morley,' said Miss Smith. 'Her husband is to be tried for perjury, in endeavoring to defraud his creditors; and I declare I saw her riding down Walnut street in a cab, with lawyer James Jones.'

Mrs. Morley was scarcely known to any of the party present. Her husband had been unfortunate, and lost his property in speculation. Friend after friend had forsaken him, save her, who with woman's love, clung to him with misery and despair. The incident alluded to was affected by her application to that gentleman to plead her husband's case, and they were going together to visit Morley in prison, when they were seen by Miss Smith.

Most of the company agreed that it was a shocking thing—and they separated for the night, under the conviction that Mrs. Morley was to be shunned.

For the first time Mrs. Milton received her husband with marked coldness. His open disposition sought an explanation.

'When you admire ladies so much as to be continually visiting them without my knowledge it is time for me to feel a little mortified.'

'What do you mean? and to whom do you allude?' asked the gentleman.

'My cousin, Maria Morton,' answered his wife.

'That,' continued he, 'is because you neglected to do so yourself. But that cape, Emma, that I see round your neck, I have seen in other hands.'

'Turn the subject off as you please;' replied Mrs. Milton, much piqued at this irrelevant remark. 'The cape is nothing new. It is the one you gave me. I did value it for the donor, and had it transferred lately at the Repository.'

'How much did you pay for getting it done?' ashed Mr. Milton.

'Nine dollars!' was the reply.

'For which,' continued Mr. Milton, 'three dollars were given to the person who had the most trouble.'

'What of that?' interupted the lady; 'the society must have its profits—there is rent to pay—printing to pay for—clerk hire, fuel and many other things which are very expensive.'

'For this the *poor* woman must work night and day, and starve into the bargain,' added Mr. Milton. 'Instead of seeking worthy individuals to employ, you give your work to society establishments, where two thirds of the profit goes to pay the expenses of the society, instead of the laborer, and all this for the want of *thought*. Now Emma you have reproached me about visiting your cousin; I did so because you neglected your *duty*, and deserted her and her children to attend to societies. A few hours spent with her, endeavoring to assist her instead of them, would show less ostentation, and be of more utility. I beheld her at work at that identical cape which you have on. I inquired the price she was to get for it; found that starvation must overtake her and her children, unless some one stepped forward to rescue them. *I did so*—and now all that I ask of you is your assistance, as you have not offered it voluntarily, which I did hope would have been your course of conduct on such occasions, when I led you to the altar. Invite her to your house to pass her evenings socially; it will banish the melancholy that she must labor under from her losses.'

Mrs. Milton felt the reproof deeply; she pondered it well, and felt convinced that her course was wrong; she resolved to change it, and although she remained a directress in the establishment, she never contributed towards it by sending her work there, but always sought out persons with families, who were benefitted by the whole proceeds.

The court house was thronged with spectators, assembled to witness the trial of Mr. Morley, who had been arraigned on the charge of perjury, in endeavoring to defraud his creditors. His appearance was prepossessing and elegant; his principal witness was absent; still he was pronounced not guilty on the count of perjury; but for his debts due to to the United States, for duties on goods imported, he was remaded back to prison. One faint shriek was heard, and the form of a female was borne out. Its effect was felt by one whose manly defence had shown that oppression cannot fetter the mind of the innocent and noble, while the sound of woe from the defenceless cannot fail to unnerve the firmest. His lips quivered, a livid paleness overspread his countenance; he pronounced in a murmur, 'she weeps for our helpless child:' the rest of the words were lost in a deep drawn sigh; then suddenly recovering himself, he powed to the court, and was conducted back to prison.

Mrs. Morley passed most of her time with her husband, but how to defray the expenses of her living, she knew not, as almost every article of jewelry had been disposed of to obtain the necessaries of life. At last she sought for employment. It was difficult to find such as would suit her. She made several fancy articles, and offered them for sale at the stores; in vain were her efforts to dispose of them that way, as the store keepers assured her that the 'Ladies' Fairs' destroyed all their sales in articles of that kind. A lady she met, suggested to her that perhaps if she should offer them to some of the ladies who were getting up tables for the 'Fair,' they might dispose of them for her; and gave her a direction to Mrs. Milton, who was getting her stock ready for one. Accordingly Mrs. Morley waited on that lady, who admired the articles very much, but said,

'They seldom purchased anything of the kind, and when they did, it was at such reduced prices that they would not be worth offering.'

During the interview, Mr. Milton came into the room, and hearing the conversation, offered to buy them himself, for his wife's table, at their full value.

'Affix your price, Madam,' said he, 'and inform me in what name I shall draw the bill out.'

When the lady gave the name of Morley, Mrs. Milton started from her seat, and in an abrupt manner asked her,

'If it was not her who had been riding down Walnut street with Mr. Jones?'

'It was, Madam,' was the reply of the offended lady, 'when I went to visit an imprisoned husband.'

Mr. Milton made out the bill, and in paying, added,

'Mr. Morley has been an old friend, and he would take an early opportunity of seeing him.'

After politely handing her to the door, he returned, and inquired of his wife 'what was the meaning of her question?' when she related the conversation that took place at Miss Smith's.

Mr. Milton called her attention again to the want of reflection.

'Why do you indulge in scandal, or why listen to it, without pausing to reflect on the consequences? The injury to myself had been great, had it not been for our mutual confidence; and see the effect of it in regard to Mrs. Morley—her feelings have been wounded, and reputation endangered, by suspicions that might have militated against her, so far as to prevent her disposing of her work by which she is to get her daily bread; and all this arises from the mere idle talk of the moment. Now after you have got over the business of this 'Fair,' I hope you will have done with them. It interferes with other people's living, and our own social duties. I must to-morrow see about getting Morley out of jail, for I cannot understand how taking a man's liberty from him, and locking him up from his family, will pay any creditor his debts.'

Mr. Milton never swerved from his intention. He made arrangements for the payment of Mr. Morley's debts; he was released from prison, and re-established in business, by his interest with the creditors and his friends.

Thus by well directed charities, we may cheer the heart, and relieve the miseries of others. But we should recollect, that in the mode it is administered, is exhibited one of the chief merits of benevolence. As Blair beautifully says: 'There are situations not a few in human life, where the encouraging reception, the condescending behaviour, and the look of sympathy, bring greater relief to the heart, than the most bountiful gift.—While on the other side, when the hand of liberality is extended to bestow, the want of gentleness is sufficient to frustrate the intention of the benefit. We sour those whom we mean to oblige, and by conferring favors with harshness, we convert them into injuries.'—*Phil. Courier.*

Insolvency.

Why is a man obliged to pay his debts? It is to be hoped that but few persons will reply: 'Because the law compels him.' Why then? Because the law requires it. That this is the primary ground of the obligation is evident; otherwise the payment of any debt which a corrupt legislature chose to cancel would cease to be obligatory upon the debtor.

A man becomes insolvent, and is made a bankrupt; pays his creditors ten shillings, instead of twenty, and is discharged. The bankrupt receives a large legacy, or engages in business, and acquires property. Being then able to pay the remainder of his debts, does the legal discharge exempt him from the obligation to pay them? No; and for this reason—that the legal discharge was not a moral discharge. The duty to pay was not founded primarily on the law. It would be preposterous to say that creditors relinquish their claims voluntarily. It might as reasonably be said that a man parts with a limb voluntarily, because having incurably lacerated it, he submits to an amputation. It should be remembered, too, that the relinquishment of half the demand is occasioned by the debtor himself; and it seems very manifest that when a man, by his own act, deprives another of his property, he cannot allege the consequences of that act as a justification of withholding it, after restoration is in his power.—In all cases, that applies, also, to the interest that accrues upon it, although with respect to the acceptance of both, the creditors should excercise a considerate discretion.

A man who has failed of paying his debts, ought always to live with frugality, and carefully to economize such money as he gains.—He should reflect that he is the trustee for his creditors, and that all the needless money he expends is not his but theirs. The loss of property which the trading part of a commercial community sustains by insolvency, is great enough to constitute considerable of a national evil. The fraud, too, that is practised under cover of insolvency is, doubtless, the most extensive of all species of private robbing. The profligacy of some of these cases is known to be extreme. He who is a bankrupt to-day, riots in luxury to-morrow; bows to the creditors, whose money he is spending, and exults in the impunity of his wickedness. Of such conduct we should not think or speak of but with detestation.—There is a wickedness in some bankruptcies to which the guilt of ordinary robbers approaches but at a distance. Happy if such wickedness could not be practised with legal impunity! Happy if public opinion supplied the deficiency of the law, and held the iniquity in rightful abhorrence! If such conduct were held to be of the same character as theft probably a more powerful motive to avoid insolvency would be established than any which now exists.

If it be urged that such odium would be too severe upon the insolvent, I answer that the evil would be much less extensive than is imagined. The calamity being foreseen, would prevent men from becoming insolvent; and it is certain that the majority might have avoided insolvency by sufficient care.—*Dymond's Essays on the principles of Morality.*

We find the following in the Southern Rose; we copy it for the beauty of the fancy it so well developes:

RALPH WALDO EMERSON is like unto a man who said unto all the children and dear middle-aged people of his neighborhood—O come, let us go yonder and dance a beautiful dance, at the foot of the rainbow. There will be treasures beneath our feet, and drops of all colors over our heads; and we shall be in the very presence of the mysteries of nature. And we and the rainbow shall be one—and the drops shall be beauty—and the drops shall be usefullness—and the drops shall be righteousness and purity of heart—and mortality and immortality shall be identical—and sin and holiness—and labor and rest—vulgarity and gentility—study and idleness—solitude and society—black and white, shall all become one great commingled homogeneous and heterogeneous sport of pure glorification forever.

Then all the children, and dear middle aged people exclaimed, beautiful! beautiful! Let us go yonder and dance beneath the foot of the rainbow. And they shall go forth with EMERSON at their head, and CARLYLE in advance of him—and RITCHTER SPINOZA several rods in advance of CARLYLE—and they seek the foot of the rainbow; but it recedes as they proceed. At length, wearied and shattered, they all return to the humble village, and will be contented with admiring the rainbow at a distance, and will be grateful for the dark, colorless drops that come down to refresh their heads, and will permit both rainbow and drops to carry up their thoughts to the Mysterious Being, who created the whole together with themselves—and so continue to walk piously and practically to their graves.

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

[The following is one of the series of ten discourses which were delivered in this vicinity a year ago the past winter, by ten clergymen of the Universalist denomination. We have entertained the hope that these discourses might appear in a volume; but this not having been determined on, we present our own lecture in the columns of the 'Trumpet.' If either other brother will consent to the publication of his sermon, we shall be happy to lay it before the public.]

The Modern History of Universalism.

A SERMON,

BY THOMAS WHITTEMORE.

'The restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' Acts, iii. 21.

In the course of lectures now in progress of delivery in this vicinity, it has been assigned me to treat of the Modern History of Universalism. There are some persons, and these not among the least intelligent, who believe that Universalism is of very recent origin; that the doctrine sprung up some sixty, eighty or an hundred years ago,—a new and striking error, which before had been unheard of among men. The lecture on the Ancient History of Uuiversalism has shown you, that such a view of the subject is wholly incorrect. The doctrine of the eventual holiness and happiness of all men, was explicitly taught by Christ and his apostles. Direct traces of this doctrine are found in the early history of the church; several among the most eminent of the christian Fathers believed it; nor was their faith in this respect a matter of condemnation or reproach. This was so much the case that Doederlein (an eminent German orthodox Theologian,) declares that *'the more distinguished by learning any one in christian antiquity was, so much the more did he foster and defend the hope of a final termination of torments!'* Review of Hatfield.

It was not until the meeting of the Fifth General Council, five hundred years after the crucifixion of our Lord, that Universalism was formally condemned. The church had then departed from the simplicity there is in Christ; it was fast descending to the depths of ignorance and wickedness. It sunk deeper and deeper into a state of darkness, until the light of the Reformation broke upon the world. The Reformation was a great and glorious event. It was one of those great efforts of the human mind to rid itself of thraldom that shake states and even empires. In the Reformation the right of free inquiry into all matters of religion was asserted. Human authority, not excepting that of the Pope himself, was set aside. The right of forming his own opinion, after an honest study of the word of God, was accorded to every man.—These were the great principles laid down by the Reformers. It is true, their conduct sometimes conflicted with their principles.—When others ventured to advance beyond the ground which the principal Reformers had marked out, it was attended with danger.—They who had departed from the faith of the church of Rome, were not pleased, that others should depart from their standards; and we are obliged therefore to behold, in the era of the Reformation, the melancholy picture of men waging war against persecution with the one hand, and kindling flames for supposed heretics with the other. This is no figure of fancy, but a well attested and melancholy truth. We shall have occasion to show in the course of our labor, that Universalists were marked out at that time, as proper subjects for condemnation, persecution and death.

The history of Universalism has been divided into Ancient and Modern. The Ancient department of this history, beginning with the immediate successors of Christ and his apostles, traces the doctrine, through all its stages to the era of the Reformation, describing the lives, opinions, services and sufferings of those who had trusted in the living God as the Saviour of all men, especially of them who believe. The Modern department takes up the history at the Reformation, where the Ancient leaves it, and traces it forward to the present time. It must be apparent to every one, that in a single discourse of an hour's length, neither of these departments of the history of our opinions can be treated at large. We can merely draw a sketch, but time will not permit us to fill it up. A full and faithful account would fill volumes; how little then can be done in a single discourse! But we would not have the hearer despair of obtaining a *general view* of the matter. We can give you traces of the doctrine, in different times and countries, leaving you to increase your knowledge by your subsequent studies; as in drawing a landscape the artist will make the outlines only, leaving to a more favorable occasion the filling up, with hill and dale, forest and river, green fields and golden grain.

We hear much said in the present day, about the doctrines of the Reformation.—Nothing has been more common than the practice of a certain class of our religious brethren, to claim for their peculiar tenets the honorable distinction of being the *doctrines of the Reformation.* We shall have occasion to show, that the doctrine of endless misery, far from being peculiar to the Reformation, had been defended for ages by the Catholic church, previous to that great event. Doctrines deserve to be considered doctrines of the Reformation which were peculiar to that event, which sprung up with it, which distinguished it, which were produced by the causes then put into operation. Certainly the doctrine of endless misery has not these distinctions. It had existed in the church for a thousand years before;—all through the dark ages it was universally received;—the Reformation put into operation those causes that have brought that doctrine into discredit, and that will finally banish it from the face of the whole earth. Surely then, that doctrine cannot be a doctrine of the Reformation. But more on this point in another place.

There can be no dispute of the fact, that after Universalism had been crushed, or nearly so, during the dark ages of the church, it rose again with vigor, simultaneously with the Reformation. It had its origin in the principles of free inquiry and private judgment asserted by Zuinglus and Melancthon, Luther and Calvin. It is true that some of the Reformers were bitterly opposed to the doctrine, especially the three last named.—The doctrine of purgatorial satisfaction advocated by the Catholics, led the Reformers to contend the more earnestly for the strictly endless nature of punishment; but still it is a truth, that the doctrine of the final happiness of all men took its rise after the dark ages, in the great principles of free inquiry and private judgment asserted by the Reformers, and sprung up and spread with great rapidity at the time of the Reformation, and has continued to spread from that time to the present in all the places where the great rights of free inquiry and private judgment have been respected.

In Germany the Baptists defended with much energy the doctrine of universal restitution. Evans, in his sketch of all christian sects, and Adams, in his Religious World Displayed, both assert that the German Baptists at the Reformation propagated this sentiment. Maimbourg and Lamy, in their history of Arianisms declare, that the Anabaptists of the Upper and Lower Rhine, at least some of them, held that the torments of the devils and the damned should have an end, and the apostate angels be instated in their first conditions at the creation. The French Encyclopediasts say, the Anabaptists, denied the divinity of Jesus Christ and his descent into hell; others have maintained that the souls of the wicked sleep until the day of Judgment, and that the pains of hell are not eternal.—Quinstedius, an eminent writer of the 17th century asserts, 'that the Anabaptists in the last century undertook to maintain that all the damned and even the devils themselves would at length be saved, and that an end would be put to their torments.' Treatises were published in defence of Universalism, one especially by Deuckius, and another, entitled the Divine Philanthrophy, by Stanislaus Pannonius. But the most conclusive evidence of the wide spread of Universalism in Germany at this early period, is found in the Augsburg Confession. This was the confession of the Protestant faith, drawn up by Melancthon, and presented in the name of the whole Protestant body to the Emperor Charles Vth at the diet of Augsburg. In this confession the principles of the Protestants were developed, the reasons why they separated from the church of Rome were set forth, and the errors of the sects called *heretical* were pointed out and condemned. In the 17th article they say they maintain, 'that Christ shall appear in the end of the world to judgment, and that all the dead shall be raised; that to the pious and elect he will give eternal life and happiness, but that impious men and the devil he will condemn to torment without end.'—Herein, they say, 'they condemn the Anabaptists, who maintain that there shall be an end to the punishment of the damned and of the devils.'

Here is a distinct confession, by the highest authority, that the Anabaptists, as a body, rejected the doctrine of endless torment.—These sentiments that prevailed so extensively in Germany as to require this disavowal on the part of the leading Reformers, also found favor in Flanders, and in France, through the influence of Margaret, queen of Navarre, sister to Francis Ist, and also in Brabant, Holland and Switzerland. These sects were persecuted with great rigor both by Catholics and Protestants. They were exiled; their goods were confiscated; in some cases they were imprisoned, in others slain by the sword or burned. This treatment was the means of dispersing them abroad. Wherever they went, they carried their sentiments with them, and their zeal was quickened by their sufferings. At length arose Menno, a convert from Popery, who eventually espoused their cause with great zeal, and led them with great wisdom. The followers of Menno still exist in some European countries, particularly in Holland, and also in our own country, where they are called Mennonites; nor have they forgotten the faith of their fathers; for both Evans and Adam declare, concerning them, that 'they have long held the doctrine of the Restoration.'

I have recently seen an article in the 'Christian Watchman,' the Baptist journal published in Boston, on the 'Antiquity of the Baptists.' It gives an extract from a work published in Holland, by Dr. Upeijtingen and the Rev. J. J. Dumont, Chaplain to the King of the Netherlands. The extract proceeds as follows:

'We have now seen that the Baptists, who were formerly called Anabaptists, and in latter times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered the *only Christian community which has stood since the days of the Apostles*, and as a Christian Society which has preserved pure the doctrines of the gospel thro' all ages.'

Thus, we see, the present denomination of Baptists descended from the Anabaptists, of whom we have treated. If the Anabaptists who were Universalists, preserved pure the apostolic doctrine, as alleged in the above extract, then the Baptists of the present day have departed from that purity by forsaking the doctrine of the Restitution.

But we must give a brief attention to the rise of the Reformation in England. The power of Popery was broken in that realm in the reign of Henry the VIIIth, a most unworthy instrument to accomplish a great purpose. When the Reformation broke out in Germany, and the works of Luther had reached England, Henry, who had been educated for the Church, stepped forth as her champion, to defend her against the attacks of the Reformer. At this mark of fidelity in his spiritual and royal son, his holiness the Pope was so highly pleased, that he conferred on the young Monarch the title of Defender of the Faith, which his successors on the throne of England have to this day retained. Luther answered the work of the King, and turned back upon him his torrent of acrimony. How little had the Reformation to hope for from Henry. But it happened soon after, that the Pope thwarted Henry's plans and passions, in refusing to divorce him from Catharine, his first Queen; and his restless spirit, which could never bear any opposition, broke peace with the Court of Rome. From that time, with slight intermissions, the authority of the Pope in England was at an end. The King set himself up as the head of the Church; and by the wise counsels of Cranmer, who knew how to humor and manage such a man, he was induced to favor the Reformation. The Pope excommunicated the King, and the King left no means untried to extirpate the Pope's authority from his kingdom. The Bible was immediately translated into the English language by the King's authority, and he directed that a copy should be placed in each Parish Church. In a short time the people were permitted to read it at their houses, which indeed but a few could do, the majority never having learned to read; but the few communicated to the many the contents of the word of God, and thus knowledge was diffused. The consequence of this state of things can easily be imagined. An enthusiastic strain of devotion succeeded to the dull rites and exterior observances of the ancient religion. All those who could read the Scriptures would of themselves judge of their contents. Nothing was more natural than that new opinions should break out.—Many, reading the word of God with honesty of intention, and secretly beseeching Him to lead them aright, would be led to the truth as it is in Jesus. Others, reading with different feelings and objects would come to different conclusions. These circumstances will fully account for the great outbreak of new doctrines at that time. 'What wicked and ungodly opinions,' said old Thomas Becon, 'are there sown now-a-days of the Anabaptists, and other pestilent sects, moving rather unto heresy than unto things godly.'—The Protestants had swarmed into England from Germany, when Henry declared for the Reformation; and in this way, the opinions which had prevailed in the latter country became known in the former. The tenets of the Anabaptists prevailed to such an extent, that complaint was made to the council that they were disseminating their errors all over the kingdom. In order to produce a uniformity of Faith, Articles of Religion were drawn up, and these were the basis of the present 39 Articles of the English Church.—At first there were 42 Articles. In the 42d those who held the doctrine of Universalism were specially condemned. The language was as follows: 'ALL MEN NOT TO BE SAVED AT LAST. *They also deserve to be condemned, who endeavor to restore that pernicious opinion, that all men (though never so ungodly) shall at last be saved; when for a certain time, appointed by the divine justice, they have endured the punishment for their sins committed.*'

To use the words of Arch-deacon Blackburn concerning this 42d Article, 'one may be pretty sure that this Article was not aimed at any error of Popery;' and there cannot remain a doubt that it was designed to arrest the spread of a doctrine, which had sprung up simultaneously with the Reformation, and which was prevailing rapidly among the Protestants. The Catholics joined with the leading Reformers in deprecating the existence of the doctrine of Universalism. In their reply to the Augsburg Confession, they found it to be one of those few things in which they could agree with the Protestants, to denounce those who held that the mercy of God is over all his works, and that he will finally crown them with universal blessedness. It is worthy of remark here, that the doctrine of endless misery cannot be regarded as *a doctrine of the Reformation.* For although, as we have seen, Universalism was condemned in the Confession, the Reformers were not distinguished by the assertion of endless misery from the Catholics, as they were by maintaining the supreme authority of the word of God, and the right of private judgment. For ten centuries the Catholic Church had asserted the eternal ruin of all those who died out of its communion; hence, the doctrine of endless torment is not *a doctrine of the Reformation:* it was one of those foul spots which were cast upon the fair garments of the Church as she descended into the valley of corruption, from which those failed to cleanse her whose half-opened eyes had never seen her entire glory.

We thus see the origin of Universalism in England at the time of the Reformation.—When, after a long period of darkness, light again visited the earth; when the human mind, delivered from thraldom and fear began to think without restraint; when the Bible, long concealed in an unknown tongue, was translated into the common language of the people: when they could take it to their houses and read it carefully, honestly, prayerfully—it was THEN that Universalism reappeared, and began anew to bless the nations.

Without taking up your time to search for traces of this doctrine under Edward VI, Mary, Elizabeth, James Ist, and Charles Ist, we have only time to say, that during the Commonwealth it prevailed extensively in England. Some even asserted that the entire punishment of sin was in the present life; and these views were maintained, both in preaching and writing, by persons of considerable eminence. Thomas Edwards, a surly Puritan said, in his Gangrena, that 'among other errors the very existence of hell in the future state was denied, and that all men, and even the devils, shall be saved at last, and shall see, feel and possess blessedness to their everlasting salvation and comfort.' The Parliament had passed a statute on May 2, 1648, certain extracts from which will show us the sentiments which then prevailed. 'Be it ordained by the Lords and Commons in this present Parliament assembled, that all such persons as shall from and after the date of this present ordinance, willingly by preaching, teaching, printing or writing, maintain (after mentioning several other prevalent doctrines) *that there is no day of judgment after death*, shall be adjudged a felon; and if the party upon his trial shall not abjure his said error, he shall suffer the pains of death without benefit of clergy.' . . . . . 'Be it further enacted by the authority aforesaid, that all and every person or persons that shall publish or maintain, any of the several errors hereafter ensuing, viz: *that all men shall be saved*, &c. &c. the party so accused shall be required to renounce his errors in the public congregation, and in case he refuseth, he shall be committed to prison until he shall find two sureties that he shall not publish or maintain said errors any more.' Such were the cruel edicts of the British Parliament.—If a man believed there will be no day of judgment after death, he was required to renounce, in the refusal of which he *should suffer death;* or if he believed in the salvation of all men, he should be committed to prison until he found sureties that he would maintain said error no longer. But there were men even in that age, who defended Universalism. Gerard Winstanley advocated it in a work that appeared eighteen days after the statute was enacted. Wm. Earbury preached publicly the salvation of all men, as did Wm. Everard, whom the bailiffs of Kingston cast into prison. Richard Coppin published several works in which he defended Universalism. He maintained that doctrine by preaching and writing, both in public and private, seeming to court opposition and arrest. He was soon indicted, and was charged among other things with believing that 'all men whatsoever shall be saved, and that there shall be no general day of judgment.' He made no defence, and for some reason escaped final conviction under the first indictment. He did not deny that he was a Universalist, but openly asserted that doctrine before the Court, maintaining that men are judged in the present world by the power of Christ's spirit and truth. The last I have learned of Coppin, he lay in Maidstone prison, whence he issued a book, entitled a 'Blow at the Serpent.'

There appeared a work at that time, which has since been republished in this country, entitled, 'Of the Torments of Hell, the foundation and pillars thereof discovered, searched, shaken and removed; with infallible proofs that there is not to be a punishment after this life for any to endure, that shall never end.' It was written by Samuel Richardson. He repudiated all punishment in the future state. 'Sin is punished in this life to the full, if you will believe God,' said he.—'God doth not only begin to punish sin in this life, but also finishes it in this life. . . . There is no continuance of it after this life.' It will be well to bear these facts in mind, because it is frequently asserted at the present day by those who lack information on this topic, that the doctrine of no punishment after death was never advanced, until it was done by the present venerable Mr. Ballou, of Boston.

Under Cromwell the opposition to Universalism abated, and his chaplain, Rev. Jeremy White, was a Universalist. After Charles II. was elevated to the throne, White produced an excellent work, entitled the 'Restoration of all things,' the sole object of which was to defend the doctrine of Universalism. Archbishop Tillotson came out with his celebrated sermon preached before the Queen, which was thought to give a severe shock to the doctrine of endless misery, and which produced a furious controversy in regard to that subject. Universalism found an advocate too in Dr. Thomas Burnet, a friend of Tillotson, an eminent theologian, who at one time was thought of as a candidate for the office of Archbishop of Canterbury. He wrote an elegant treatise in Latin, (*De Statu Mortuorum et Resurgentium,*) in which he opposed the doctrine of infinite torments with great ability, and asserted that all punishment is remedial. The eminent and amiable William Whiston was a disbeliever of the doctrine of endless misery and made three publications against it, the first in 1709, the second in 1717, and the third in 1740. He inclined to the belief of the salvation of all men. In that circle of lofty spirits of whom we have just spoken, we may place the illustrious philosopher, Sir Isaac Newton. Whiston, who was his personal friend and a man of the strictest veracity, affirms, that their views were the same on the subject of endless punishment; and in his paraphrase upon Rev. xiv. 10, 11, Sir Isaac's language is such as no undoubted believer of endless torment would use. Whiston makes similar remarks in regard to Dr. Samuel Clarke. Contemporary with these men lived Dr. Geo. Cheyne and the Chevalier Ramsay, eminent authors, and ardent Universalists. They both wrote philosophical treatises on natural and revealed religion, in which they explicitly and learnedly defended the sentiment of the final happiness of all men. It is thought also that De Foe, Dr. Isaac Watts, Dr. Phillip Doddridge and Dr. Edward Young, all inclined to the same cheering conclusion. Dr. Watts said, he could not think that a God of perfect equity and justice would keep a poor creature under his vengeance, if he were penitent and humble; and that God would provide him an escape from hell, although as he thought no such revelation had been made. Again he says, speaking of the eternity of God, 'it has something in it so immense and so incomprehensible, that in my most mature thoughts I do not choose to enter into those infinite abysses; nor do I think we ought usually, when we speak concerning creatures, to affirm positively, that their existence shall be equal to that of the blessed God, *especially with regard to the duration of their punishment.*' Dr. Doddridge says, 'We cannot pretend to decide, *a priori*, or previous to the event, so far as to say, that the punishments of hell must and will certainly be eternal.'—And who can read the terrific passages in Dr. Young's poem, 'Last Day,' without feeling a strong suspicion that his great genius penetrated the falsity of endless torture, and that he indirectly employed his mighty powers to bring it into disrepute.

Thus we have brought up the history of Universalism in England to about the period of 1750. Let us stop here for a short time, and look at its spread in Germany and other European countries.

We showed you that it took its rise in Germany simultaneously with the Reformation. Since that event, Universalism has always found a genial soil in that country. John William Petersen, a man whose great learning and piety gained him universal esteem and raised him to be minister and first member of the ecclesiastical consistory of Lunenburg, was a devoted Universalist. His works on the subject were numerous, filling several volumes. His principal publication, making two folio volumes, was entitled, *Apokatastasis Panton,* or the Restitution of all Things.—He also published a defence or vindication of Origen on the same subject. This was as early as 1700. Paul Siegvolk distinguished himself by the publication of a work on the same subject, entitled the Everlasting Gospel, which having been translated and published in Pennsylvania eighty or ninety years ago by the Mennonites, was instrumental in the conversion of that distinguished advocate of Universalism, Elhanan Winchester. This doctrine must have excited a very general attention in Germany during the 18th century. Instances of its being defended by learned and good men become, as we advance, so numerous as to render it impossible for us to notice each distinct case. The learned ecclesiastical historian, Dr. Mosheim, states, that the points of theology which had been controverted in the 17th century, were destined to excite keener disputes in the 18th, such, says he, as 'the eternity of hell torments, the reign of Christ upon earth a thousand years, and the final restoration of all intelligent beings to order, perfection and happiness.' In the close of the last century, the controversy took a still wider range, and men of great learning, standing at the head of the sects to which they belonged, Professors of literary institutions, came forward to defend the doctrine of the final happiness of all men. This is true, not only of the Arminians and Rationalists of that country; but there are eminent examples, of Orthodox divines, some of whose books have been recently translated and published at Andover, who have defended Universalism. We are sorry, however, to state, that there has been at least one instance, and we know not how many more, in which, in translating a German work for the American public, (we mean an Essay by Schleiermacher,) the Andover translator *omitted* that part of it which asserted the salvation of all. Andover has exercised its greatest care to prevent it from being known in this country, that Germany stands, at the present day, unrivalled throughout the world for the prevalence of Universalism. There, where the giants of literature dwell; where the press literally groans beneath the weight of the publications annually issued; where theological science has been carried to the highest point it has reached on earth, THERE Universalism finds a welcome home. We all know, that one of our distinguished countrymen, Mr. Dwight, (himself a Calvinist, with no connexion whatever with us,) visited Germany a few years ago. On his return he published an account of his travels. He said, 'The doctrine of the eternity of future punishment is ALMOST UNIVESALLY REJECTED. I have seen but ONE person in Germany who believed it, and but one other whose mind was wavering on the subject. They find it, they say, so irreconcilable with our ideas of the infinitely benevolent Being whom God has revealed himself to be, that if they believe in his perfections, they must reject the doctrine.'

We here leave Germany and turn to Holland. These two countries are so closely associated, that what affects one, must affect the other. The Baptists in the time of the Reformation avowed Universalism here. On their history, however, we cannot dwell.—Their patience, their sufferings, their fortitude at the stake, their transports of joy even when in the flames, must all be passed over. Episcopius who was elected Divinity Professor in Leyden in 1612, speaks very doubtfully in his Responsio Questiones Theologicas, of the eternity of punishment, though he did not, that we are aware of, intimate a belief of the salvation of all men. Le Clerc spoke even more doubtfully. He was Professor in the Arminian College at Amsterdam. He said, at the close of an article on this subject, 'If, after all, eternal punishments inflicted on finite creatures for finite sins, should be judged incapable of being reconciled with the Divine Justice, it would not thence follow that we must doubt the truth of the gospel, or call the Divine Justice in question, because they appear repugnant to right reason. It would be better, if absolutely necessary, to resort to this solution; that on account of human depravity, God may be said to have threatened more than he will execute.' Le Clerc was a great admirer of Tillotson's famous sermon, and he here employs the Archbishop's argument. But he goes still farther, for he adds, that 'Eternity (when applied to punishment) may be considered an indefinite duration, to which God hath placed no limits known to us, the word sometimes signifying AN AGE.'—So much for the Leyden Professor. The learned Samuel Crellius, the reputed Socinian, who died at Amsterdam, in 1747, was an undoubted Universalist. Stoschius, in his history of the 18th century, says, 'I remember that Crellius, whom I visited at Amsterdam in 1742, and with whom I had much conversation on many heads of the Christian doctrine, declared with some emotion, that he did not follow the opinions of Socinus, but cordially believed in the doctrine of the satisfaction of Christ as taught by the Remonstrants, *and was persuaded that all men will be finally saved by Jesus Christ, and delivered from the torments of hell.*' The influence of the literature and theology of Germany upon Holland for the last century cannot leave a doubt, that liberal views have prevailed there to a great extent.

But time fails me—the subject is too great for a single discourse. A few words in regard to Switzerland. In Geneva, the very seat of Calvin's influence, where he procured Servetus to be burned, there has been much doubt manifested on the subject of endless punishment. As early as 1750 the pastors of that city had excited much suspicion in regard to their belief in endless misery. An eminent writer of that day said, 'Hell, which is one of the principal articles of our creed, has ceased to be so in that of many of the ministers of Geneva. According to them, it would be unjust in the Deity, so full of goodness and mercy, to suppose that he is capable of punishing our sins with an eternity of torment. They explain, the positive declarations of Scripture which are opposed to their doctrine, with as little awkwardness as they may, alleging that nothing should be taken literally which is at variance with humanity and reason. They believe in the existence of future punishments, but of limited duration.' A careful perusal of the controversy which arose in consequence of this declaration, will show that the pastors of Geneva, although not very courageous, were far from being Calvinistic in their views of punishment.

We must pass without proper notice the author of the World Unmasked, and Maria Huber, and Jacob Vernes, and Charles Bonnet—with many others. But Ferdinand Oliver Petitpierre *must* receive attention. He was pastor at Chaux-de-Fonds in the canton of Neufchatel, which in 1707 was acknowledge as belonging to the King of Prussia.—He believed in Universalism and the doctrine was dear to his heart. He was a bright, honest, amiable man. What his heart felt his lips uttered, and he preached openly his views of the great salvation. His church complained to the King, and the Consistory also took up measures against him. Frederick was at first disposed to sustain him, and never thought he ought to have been deposed; but for the sake of peace he yielded to the violence of the persecutors; and in deposing Petitpierre, he wrote to the Church with rather an impious pleasantry, that since their Articles of faith would have it so, they had his free will and consent to be eternally damned. Petitpierre then went to Hamburg and published his valuable work, the Plan of God with respect to Man,—one of the best treatises on the doctrine that had ever appeared. The renowned and amiable John Gasper Christian Lavater was an undoubted Universalist. 'The Creator cannot hate his creatures,' said he; 'and so long as the damned remain creatures, so long God will be their Creator. *God is love forever and ever.* He is not gracious in time, and cruel through eternity. He cannot say in time, I have no pleasure in the death of the sinner, and yet in eternity punish without aiming at their reformation.' Nothing opposed to Universalism could find a place in Lavater's benevolent heart.

We turn to France; but a word must suffice. Papacy has swayed a wide influence here; but there have been occasional gleams of Universalism. Thomas Cuppe, curate of Bois, published a work entitled, Heaven open to all Men, in which he defended Universalism. Necker, the great financier and prime minister of France was a Universalist, said the Barroness de Stael Holstein, his daughter. He exclaimed, as with horror, 'Eternal punishment! Power Almighty, can they who entertain such an idea know thee? Eternal fire for those miserable creatures who have to resist the seductions of error and the storms of the passions! Eternal fire for those miserable creatures who have so many combats to sustain, and are armed with such feeble weapons! Power Almighty, thy goodness preceded our birth, it still subsists, it will subsist after we are cut off by the hand of death.'

And let it not be forgotten, that John Frederick Oberlin, one of the most admirable personages of the last generation, pastor of Walbach, in the northeast of France, believed in the salvation of all men. His biography has been published in this country, which you may all read, and therein learn that he was in theory and practice a Universalist. His life was an unceasing display of active benevolence.

We can have but little doubt that Universalism has prevailed widely among the Protestant churches in France. The creed of the Protestant Church at Nantes, was published a few years ago in the papers of the city of Boston, in which it is said, 'While we admit and assert a great difference of condition among souls after death, according to their moral conduct in this life, we are persuaded that they will all have the power of being restored at some future day, by successive trials; and that in process of time, the happiness of every creature will be the final result of God's plans, since we regard him as a father, and never a tyrant; a Being who, in creating us, has pledged himself to make us all happy.' We have never learned that this church stands alone in such a Profession of faith, among its sister churches.

We find occasional traces of Universalism in Prussia, in Italy, in Ireland, but we must pass them all. In Scotland, Duncan Forbes, Lord President of the Court of Sessions, in a work against Infidelity, cautions the infidel not to reject Revelation thinking it taught endless punishment, for, said he, 'A careful inquiry might possibly satisfy him that the perpetuity is not absolutely affirmed, and that no more is necessarily to be inferred than that the misery of the damned is to endure for ages.'—James Purves was a distinguished advocate of Universalism in Scotland. He preached the doctrine for about thirty years as pastor of two or three Universalist Societies in that country, and died in 1795. He published several works in defence of the doctrine. Niel Douglass was his successor. He was a native of the highlands of Scotland, an ardent lover of Universalism, a firm friend of the rights of man, and as fearless as a martyr.—He was settled as a Universalist preacher first in Greenock, and then in Glasgow. He was succeeded by Mr. William Worrall whose lamented death took place but a few years since.

The Unitarian churches in Scotland, with scarcely an exception, hold to the doctrine of the Restoration. T. Southwood Smith, who wrote an admirable Treatise on the subject, was once pastor of the Unitarian Society in Edinburgh. Rev. George Harris, perhaps the leading Unitarian clergyman in that country, has openly, frankly, and powerfully defended the final happiness of all men in his published sermons.

We must now return to England; but as we bring up the history of our sentiment in that country towards the present time, we must content ourselves with a general sketch, and dwell but little on particulars. We broke off our history in this country in 1750. The doctrine from this time appeared almost every where in the kingdom. Hear what the editors of the Analytical Review said in Dec. 1788: 'The doctrine of the final happiness of mankind which presents the prospect of the termination of all evil, and of a period in which the deep shades of misery and guilt which have so long enveloped the universe, shall be forever dispelled, is so pleasing a speculation to a benevolent mind, that we do not wonder it meets with *so many* advocates. From the earliest period we doubt not the belief of it has been secretly entertained by many, who in the face of opposition and danger, had not resolution to avow it. Now, however, it has broke through *every* restraint, and walks abroad in *every* form that is adapted to convince the philosophic, to rouse the unthinking, and to melt the tender.'

Several anonymous works appeared about this time, evincing great force of argument in favor of the salvation of all men. The well known William Law, whose works are now circulated among our religious brethren of another faith, was, in the latter part of

his life a Universalist. 'Every creature,' said he, 'must have all that happiness which the infinite love and power of God can help it to. . . . . As for the purification of all human nature, I fully believe it.' When another edition of 'Law's Serious Call,' &c. &c., shall be published by our Orthodox friends, we recommend that they subjoin a note informing the public, that Law renounced the doctrine of endless misery before he died.—We might name Mr. William Duncombe, a man of letters, who died in 1769; the mild and beloved Soame Jenyns, member of Parliament for Cambridge for forty years; the excellent and philanthropic Henry Broke, of Dublin College, the friend and favorite of Pope and Swift; Dr. Andrew Kippis, author of Biographia Britanica; Arch-deacon Paley, whose popular writings are in all our libraries and schools, who from his early youth had an aversion to the doctrine of endless misery; Robert Robinson, a man of extraordinary genius, the pride and oracle of the English Baptists; George Walker, theological professor at Manchester; Dr. John Coakley Lettsom, and Dr. John Hey, Norrisian Professor of Divinity in Cambridge,—all these proved that they revolted at the doctrine of endless torture, and hoped for the salvation of all mankind. The last named divine, and eminent Episcopalian asserts, that since the revision of the 42 Articles, when they were reduced to 39, as they now stand, the members of that communion are not called upon to believe in endless misery. 'It is owing to the moderation of our church,' says Dr. Hey, 'that we are not called upon to subscribe to the eternity of hell torments; nay, we are not even required to condemn those who affirm that all men will be saved.' We hope all Episcopalians will remember, that in the revision of the Articles in the reign of Elizabeth, the 42d Article which passed condemnation on Universalism, was stricken out, and no censure of the kind has since been incorporated.

But there was another class in England, who spoke out at length, and defended in learned treatises the doctrine of which we speak. Dr. David Hartley, in his great work on Man, learnedly defended it; so did Abraham Tucker, in his Light of Nature. Dr. Thomas Broughton, of the Episcopal Church defended it, and was the means of converting Bishop Thomas Newton. The Bishop of Bristol knowing that the thirty-nine Articles did not require him to condemn Universalism, came out and defended it in a deep and learned manner in his Dissertation on the Final State and Condition of Mankind. Sir George Stonehouse published one of the most elaborate and learned treatises ever written on that subject, entitled, 'Universal Restitution a Scripture doctrine,' which he followed by several other works on the same theme.—John Henderson, a man of extraordinary powers, of Pembroke College, explicitly defended Universalism; and Dr. Drake, in his work entitled 'Literary Hours,' in giving an account of Henderson, gives a hearty assent to the same sentiment. James Brown, an English Episcopalian clergyman, published a work entitled, 'Restitution of all things,' in 1795. Rev. Francis Leicester, of the same Church, published two sermons in 1788, entitled 'Christ glorified in the salvation and restoration of all mankind.' Rev. Rochemont Barbauld, a dissenter, was an earnest defender of Universalism, and so was his amiable lady, whose poems and other writings, have held so high a rank in the polite world. Dr. Samuel Parr should not be passed over—he was clear and explicit in his avowal of Universalism. But time fails me, and I cannot mention the rest who have come to my knowledge.

While Universalism was progressing in this manner among almost all other sects, is it to be supposed that the Unitarians of England felt no interest in the subject of the salvation of all men? They deeply reflected upon that point, and almost the entire body avowed their faith in the Restitution of all things.—Theophilus Lindsey, Dr. Priestley, Dr. Jebb, John Simpson, Kenrick, Wright, Estlin, Belsham, Carpenter, Aspland, Grundy, Fox, Scott, Harris, all, *all* defended the Restitution with zeal and ability. 'We rejoice in the fact,' says Mr. Aspland, editor of the Monthly Repository, 'that the Unitarians are *universally* agreed in rejecting the doctrine of endless torture.' A few of them indeed turned to the annihilation of the wicked; but it is certain that numbers, learning and zeal preponderated in favor of the Restitution.

It is not unknown to you that a congregation of Universalists was established in London on different principles, under the labors of Mr. James Relly. This must have been as early as 1760. The distinguishing point of their faith was Universalism, on a system which was peculiar to Mr. Relly. From this stock sprang John Murray, at first a Methodist, who was converted by the preaching of Mr. Relly, and who emigrated to this country in 1770. His biography is familiar to the most of you. Commencing at Good Luck, in New Jersey, he travelled and preached in all the Northern and Middle States; and by his deep piety, his winning manners, his fervid eloquence, his fearless defence of the truth, he gained thousands and tens of thousands of converts. Never was a man better fitted for the station he filled, than John Murray. Of unbounded sympathy, of a fortitude that could not be shaken, a never-failing trust in God's providence, a readiness either to live or to die for God's glory,—with the sword of the spirit, the breastplate of righteousness, the shield of faith, he went forth to fight the good fight. He was buffetted by his adversaries but never overcome; and when stoned in the pulpit, and his friends fearing he would be slain called to him to come down, he could wave the fatally intended missile in his hand and cry, 'Not all the stones in Boston, except they stop my breath, shall shut my mouth, or arrest my testimony.'

Elhanan Winchester, an eminent Baptist divine, embraced Universalism in 1780. On being ejected from his pulpit in Philadelphia, his cause was espoused by Dr. Benjamin Rush, and other men of distinction. Impelled by a mysterious sense of duty, in 1787 he sailed for England, and there for seven years he labored assiduously in his Master's cause. Driven by severe domestic afflictions, he returned to America in 1794, and shortly after died, in the midst of his years. He was conscientious, benevolent, untiring, full of faith, patient, meek, forgiving,—such he lived and such he died.

But Winchester and Murray stood not alone in the defence of Universalism. De Benneville, in Pennsylvania; Rev. Richard Clarke, in Charleston, S. C.; the dauntless Dr. Mayhew, of the West Church in Boston,—these all defended it before Murray came into the country; and shortly after his arrival, earnest, active and useful preachers began to arise, who assisted greatly in spreading the truth through these States.

And what are we now, twenty-seven years after Murray's death? In 1801 there were twenty-two preachers of Universalism in all the United States. There are at the present time, one General Convention, 12 State Conventions, 59 Associations, 865 Societies, 531 Meeting-Houses, 528 preachers, as reported in the 'Register,' which is made up with great care. What an astonishing increase! And what has done it? Has it been the co-operation of the Christian clergy in general? Has it been the learning, the influence, the wealth, the zeal of its advocates? Nay—it has been the power of the truth alone, which like the light of the rising sun, or the current of a mighty river, cannot be resisted.

In reviewing the history of Universalism, there are certain very important facts, with which the attentive observer cannot fail to be impressed. And

1st. Its peculiar associations. It is a child of light, and not of the darkness. It was asserted by Jesus and his apostles, and by several of the most distinguished of the Christian Fathers in the first four centuries. But when the Church grew corrupt, the light of this doctrine grew dim; its holy fires almost expired; gross darkness reigned; and no gleam of light was seen, except an occasional ray, when some daring hand stirred the smouldering elements of truth. But when the Reformation broke out Universalism arose with it. It is a planet whose orbit is near the sun. In the fall of night it was the evening star, that lingered for awhile above the horizon, to reflect the beams of the departing orb of truth: in the Reformation it was the morning star, harbinger of a bright and glorious day. May we not use the language of Milton?

'Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day that crown'st the smiling morn,
With thy bright circlet.'

2d. It has been seen that persecution has never been able to stop the spread of this sentiment. It has encountered the bitterest opposition; cruelty, malignity, bigotry, unhallowed power, sectarian cunning, have all conspired to put it down, but with how little success you must all be aware. It cannot be crushed; it cannot be arrested in its march; it must have free course and be glorified.

Let it be remembered too, this doctrine has always flourished most where knowledge has increased and religious liberty been enjoyed. In the dark ages it was lost. But when the art of printing was discovered, and light began to shine over the world, Universalism came forth with power. In Germany, where theological science is in its highest state of advancement, that doctrine is everywhere known; and in our own country, it has flourished most in those parts in which education is the most generally diffused.

It has been cultivated by refined and benevolent minds,—by men of the deepest piety, of the most ardent benevolence, the Hartleys and Lindseys,—the Lavaters and Oberlins of the world,—men who loved to do good, who lived to be useful, whose highest ambition was to be followers of Jesus.

Its power to win the hearts of mankind has been in this way evinced. It has captivated men of all sects,—Baptists, Episcopalians, Calvinists, Unitarians, Catholics, Methodists, have embraced it. How many have secretly entertained the hope which this glorious doctrine inspires, hesitating to avow it through fear of persecution, of reproach, of the loss of power, emoluments or place, we cannot know; but we do know that it has warmed the hearts of countless thousands. And observe the feeling with which many of them speak on this subject. They use not the common methods of speech; they speak not on this as on other theological subjects. There is a depth of feeling manifested that no other subject can produce: the emotion gushes up out of the inmost soul. Take the language of Dr. Edward Young as an instance: 'Hast thou not always for me the affection of a Father? Am I not thy son? Am I not the workmanship of thine hands? Do not disdain, do not destroy it; vengeance is painful to thee, thy pleasure is to save and not to destroy. . . . . *Yes*, thou recollectest thy own glory. Art thou not a pardoning God? Dost thou not create to render happy? and punish to preserve?' Hear also the language of Charles Bonnet, of Switzerland: 'If in the Supreme Being justice be goodness guided by wisdom; if Almighty Benevolence essentially require the improvement of all intelligent and sensitive beings; if punishments can be the natural means of leading to perfection; if there be joy in heaven over one sinner that repenteth; if there be much love where much has been forgiven,—*my heart leaps for joy*,—I AM LOST IN ADMIRATION—WHAT A WONDERFUL CHAIN OF DOCTRINES.'

Being a doctrine of so amiable a nature, it has never been found in connexion with a spirit of persecution. Not an instance does the whole history of the Church afford, of any persecution carried on by those who believed in the salvation of all men. The Jews persecuted the Samaritans, the Christians and idolaters; the heathen persecuted Jews and Christians; Christians (so called) have persecuted those whom they charged with heresy; the history of the Church is stained with blood; but you cannot find a solitary instance on record in which a persecution has been carried on by those who held to the salvation of all men.

It is also worthy of remark, that there is no instance laid down by any ecclesiastical historian, of any man being led by Universalism to reject religion. There are many instances shown in which unbelievers have objected to the doctrine of endless misery as an insuperable bar to their embracing the Christian religion; there are other instances showing that some have embraced Christianity, on learning that it did not assert *endless* torture; but not an instance can be pointed out in all history, in which a man was led into infidelity by believing in the salvation of all men.

I have thus, my hearers, followed the progress of Universalism from the Reformation to the present time. Every point in this discourse, that I might not be tedious, I have treated with great brevity; but I have endeavored to speak the most fully in regard to those matters which are the least understood.—This rule will account for the short space I have allotted to American Universalism. I might well spare my labors on that point, as it is a matter the most of you well understand. I have throughout spoken of Universalism—not of any one particular form of it—Universalism, the holiness and happiness of all mankind in God's time and way.

Now unto Him that is able to keep us from falling, the Grent, the Wise, the Holy God, be ascriptions of praise from every tongue, through Jesus Christ our Redeemer, world without end. Amen.

Crime. The records of crime committed throughout this country fill the daily papers, and the enormity of each successive crime appears *more dreadful* than the last. It is the duty of parents not to allow their children to peruse these frightful details, and it is the duty of the press, of christians and ministers, to keep constantly in view of those around them, only the true, the beautiful, and the pure things of earth, that the mind may be turned to worship them, and not the hideous records that now so frequently corrupt the morals of the people.—*Bulletin.*

Audubon. This celebrated American Naturalist passed down the Ohio river last week, on his way to the Oregon Territory. Our Government has directed that the officers of the various military outposts should render him every assistance in his tour of discovery. He is also furnished with letters from the most influential persons in Europe to the Hudson Bay Company, on the Columbia, who are directed to give him every possible facility for making collections of birds and other tribes of the animal kingdom.

Columbus a Corsican. A French periodical states that a prefect of Corsica, M. Guibega, having lately examined the registers of the town of Calvi, has discovered in them the act of birth of Christopher Columbus, making him, consequently, a countryman of Napoleon. Hitherto Genoa, Savona, Cogoroto, Nervi and Zuccarello, have all laid claim to the great navigator, in this respect.

The Trumpet and Magazine.

BOSTON, SATURDAY, APRIL 22, 1843.

Judgment seat of Christ.

Passage little understood; Christ's judgments on earth; Old Testament doctrine; New Testament doctrine; sense of the passage altered by supplied words; Catholic version, &c. &c.

How little is this passage of scripture understood: '*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*' 2 Cor. v. 10. Not only the Orthodox and Baptists, but our Unitarian neighbors also, who profess to look with the eye of reason, and to be above the influences of popular prejudices, have given a wrong interpretation of the passage. Is it not passing strange. What is our duty under these circumstances? To state the truth, with great plainness of speech; to give line upon line and precept upon precept; to draw our arguments, illustrations and proofs directly from the Bible; and thus the truth will be made so plain that none can gainsay it.

Where is the judgment seat of Christ? This doubtless is a figure of speech, derived from earthly courts of justice. There is a place or seat of justice, before which criminals are brought for trial and sentence; and from this circumstance the figure of 'judgment seat' is taken. Our Lord himself said, when on earth, 'Now is the judgment of this world.' John xii. 31. He did not say, my judgment seat is *in eternity*; men will not be judged by me until after death; but his language was, 'Now is the judgment of this world.' As this is the language of Christ, why should we not believe it? Why should we treat it as unworthy of belief? Why should the professedly great and wise men of this world, cast it aside as unworthy of their attention? as a passage that it is even presumptuous for Universalists to quote. But it *is* the language of our Master, and as important as any other language he uttered; and we must therefore continue to sound it in the ears of men, 'Now (spoken 1800 years ago) is the judgment of this world.'

But are there not other passages of equally momentous import? Jesus saith in another place, 'The Father judgeth no man, but hath committed all judgment unto the Son.' John v. 22. Jesus then is judge. And doth he judge men in this world or the next? His own words shall supply the answer. 'For judgment I am come into THIS WORLD.' John ix 39. Now these facts plainly prove that Christ's judgment seat is in this world. If any one doubts it, after the citations we have made, let him produce a passage from the word of God, which represents Christ's judgment seat as being in eternity. Is there a single passage of that import in the word of God? We answer, there is none.

We now proceed to the inquiry, whether, when God sent his Son into *this world* to judge the nations, it was any change in the *principles* of his administration? Change we know there was in the form, since Christ was appointed to rule and judge the world in righteousness, whereas previously the heathen had walked in their own ways, and the Jews had been judged by Moses But was there any change in the *principle*? To this we reply, that God always judged men *in the earth*. From the beginning of the world, the divine judgments proceeded on that ground. We are told (Eccl. xii. 14) 'that God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;' but we are not told that this judgment is in eternity. On the contrary we read, (Ps. lviii. 11) 'Verily, he is a God that judgeth IN THE EARTH.' Again, 'Behold, the righteous shall be recompensed IN THE EARTH, much more the wicked and the sinner.' (Prov. xi. 31) Again, to the same purport, 'when thy judgments are IN THE EARTH, the inhabitants of the world will learn righteousness,' (Isaiah xxvi. 9); and it was prophesied of Jesus, 'He shall not fail, nor be discouraged, till he have set judgment IN THE EARTH, (Isaiah xlii. 4) We know not how it is possible to make language more explicit. Did not God judge Adam in the earth for his sins? Did he not judge Cain in the earth? Did he not subsequently judge the rebellious Jews in the earth? Let any one read the law of Moses carefully, and see if he can find any penalty denounced which is not peculiar to earth, or at least such as is known to have existence here. We have no desire to press this subject improperly. But when we are called upon to explain a text, we must do it honestly, or not at all; we must explain it by the help of parallel passages, and such as manifestly appertain to the same subject. We see then that under the Mosaic code, God's judgments were visited upon men in the earth. The case of David is a signal proof. He sinned greatly against God; and he was cast into 'THE LOWEST HELL,' (i. e. the greatest sorrow); but God delivered him from it, and he breathed out his gratitude saying, 'Great is thy mercy towards me, and thou hast delivered my soul from THE LOWEST HELL.' (Ps. lxxxvi. 9) That there was no change in this principle under the gospel, is evident from the passage in the 42nd chapter of Isaiah, where it is said of Christ that 'he shall not fail, nor be discouraged, until he have set judgment in the earth;' and it is further evident from the other passages which we have adduced from the New Testament.

It ought to be remarked furthermore, in regard to the passage at the head of this article, that it manifestly favors the position we have taken; and so it would appear to every person, were not the true sense obscured by the supplied words.—Read it without the supplied words, 'For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad.' Receive the things in body!—Would such language naturally turn the thoughts to the immortal state? It evidently would not; but would lead the reader to the belief that the punishment was to be received by the sinner while present in the body. The translators, honestly but erroneously believing, that the passage was designed to teach that men are to be punished out of the body, for the sins committed in it, put a new sense upon the passage by means of the supplied words; and instead of following the original form, viz. 'that every one may receive the things in body, according to that he hath done, whether good or bad,' they say 'that every one may receive the things DONE IN HIS body,' adding the words we have put in small capitals, and evidently changing the sense of the passage. The Catholic translation of this passage, in the Doway Testament is far preferable to that of our own version, and we commend it to the attention of Protestants. 'For we must all appear before the judgment seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.' It is beyond our power to see, how any man can suppose that this passage teaches the rewarding or punishing men in the spiritual world for the deeds done in the body.

But it may be asked, how do men appear before the judgment seat of Christ? Not bodily, outwardly and literally; but we are judged by the principles of his gospel. We are not to be judged by the vain judgment of men; we are not, like the mere heathen, to be judged by our own enlightened consciences merely; we are to stand before Christ, and be judged out of his mouth; by his words, his laws, his precepts, his examples. If we do wrong, these will condemn us; if we do right, they will approve us. Jesus taught that *his word* should judge men; and it does judge men. So the Jews were judged by Moses, long after he was dead, through the law. To be judged by the law, was to be judged by Moses; so to be judged by the precepts of the gospel, is to be judged by Christ. When Jesus said to the people, ye have Moses and the prophets, hear them, he meant, they had the instructions of Moses and the prophets. Paul even in his day spoke of the Jews reading Moses, meaning thereby, the law of Moses. To be judged by Moses, was to be judged by his law; and by parity of construction, to be judged by Christ is to be judged by his gospel. Men are judged by Christ in the earth. He came into the world for judgment; he came to establish it here. Christ's kingdom will not continue after the resurrection of the dead. He shall rule and judge until all enemies are put down, and then he will deliver up the kingdom to God. The last enemy is death, which will be destroyed at the resurrection. Christ's kingdom therefore will cease at the resurrection. There will be no judgment seat of Christ after that. In fact we know of no passage of scripture, which gives the slightest hint, or shadow of a hint, that the judgment seat of Christ exists in any other world beside the present.

Bulfinch Street Affairs.

We take the following paragraph from the 'Star and Palladium,' published at Lowell. It is from the pen of Br. Thayer:

'CORRECTION.—We see that the 'Banner' and some other papers, state that the name of '*Central Universalist Society*,' has been restored to the 'Bullinch Street Society,' which by the treachery of Rev. Paul Dean, and the *honorable* management of the Unitarians, was lost sometime since. This is a mistake. The Bill passed the Senate, but was lost in the House. The Church is still in the hands of the Unitarians—and called the 'Bulfinch Street Society.' The day of judgment will come however.'

We think there is much force in the fact, that 'the day of judgment will come.' Deliberately we say it, we do not believe that the iniquities which have been practiced by the present dominant party in Bulfinch Street, can long remain covered up! It was the remark of an eminent Senator of Massachusetts, who sat long and patiently to examine into these matters during the late session of the Legislature, that he never knew any thing more revolting and unfair, than the proceedings that were unveiled. He felt as though they had disturbed a nest of unclean birds. In due process of law, these facts will be made to appear. If we understand the Universalists, they will *never* succumb to the wrong; they will never rest until justice takes place. It is not money they want, although they have been accused of pecuniary objects. They contend for *justice*, for *religion*, for *conscience*; and they cannot be swerved. They will plough up the whole matter to its very foundation.

We are sometimes asked, by our ministering brethren, whether it can be possible that the Unitarian clergy of this city,—such men as Dr. Parkman, Mr. Gannett, Mr. Barrett, Mr. Lothrop and others, can approve the proceedings of the so called Unitarian party in Bulfinch Street? We know not what to say in reply. These gentlemen, so far as we know, have taken no exceptions to the proceedings there; they at least appear to countenance them; and the 'Christian Register,' so far as it has exerted any influence, has given it in favor of Mr. Gray, and the men and measures that have sustained him. Now is this right? Do the gentlemen we have named mean to support *injustice* and *fraud*? Perhaps they are deceived; but we do solemnly assure them, that there have been measures taken to obtain the Bulfinch Street Church and sustain Mr. Gray there, which they would not for their right hands approve.

We cannot cease to lift up our voice against this injustice. We cannot cease to call aloud for the restoration of that house. Universalists never, *never* can be reconciled to the present position of things. The Unitarians of this city, perhaps may think our friendship and co-operation of small account. The time, however, in our opinion, is not far distant, when Universalists will take a position different from that which they have heretofore maintained. They are becoming a *strong* people; they will resist when efforts are made to crush them; and the resistance may prove more powerful and lasting, than is anticipated, and may show itself in forms now almost altogether unexpected. We ask only to be treated like men. We ask at the hands of the Unitarians nothing but justice. We will not cease to ask for this; and the time will come when certain men will wish they had sooner granted it to us.

Removals.

Br. W. H. Griswold having removed from Andover to Dudley, Mass., desires to be addressed accordingly.

Br. J. Gilman having removed to Atkinson, N. H. wishes all letters and papers directed to that place.

Br. Stillman Barden, late of South Reading, has accepted a unanimous invitation from the Universalist Society in Orleans, Mass. to become their pastor. He commences his labors in that place next Sunday, and desires that all letters, &c. intended for him be directed accordingly.

Br. G. Bushnell having removed from Dana to Phillipston, Mass. requests that he may be addressed accordingly.

Br. G. W. Quinby having removed from North Yarmouth to Saco, Me. requests that all letters and papers intended for him, be directed to that place.

Religion in the Common Schools.

We find in the 'Common School Journal' for April, the report of the Superintendent of Common Schools, in Michigan. On the subject of introducing religious instruction into the Schools, he speaks as follows:

'But, in excluding sectarism from all schools supported by the public purse, the cardinal virtues must not be banished. Without virtue, no system of instruction can perfect its work. If the teacher is fit to be placed over a school, he will, by precept and his own exemplary conduct, teach all that the most rigid morality can ask.—More than this, would be trenching on forbidden ground; less, would be conclusive evidence of unfitness for his place. Let justice, for instance, be taught on every occasion that presents itself in the school. Make the child understand that stealing, false dealing, lying, fraud, oppression, bribery, and all other forms of injustice, are wrong, and, if indulged in, surely productive of unhappiness. Let him talk against avarice, and, while recommending the pursuits of industry and honest gain, keep constantly in mind the maxim that 'the love of money is the root of all evil.'—Let him condemn slander, hypocrisy in social and religious intercourse, anger, blasphemy, evil commucications, and other pernicious practices; and, by conversation interwoven with instruction, depict their consequences. Let him inculcate brotherly love, duties to parents and society, and the peace-giving pleasures of benevolence, kindness, amiable manners and forgiveness of injuries. Let him talk about temperance, and the terrible evils of intemperance. A teacher, who feels right on these subjects, and whose daily example is made to prove it, will make himself familiar with such maxims as these,—'Do as you would be done by,'—'Abhor evil and cling to that which is good,'—'Evil communications corrupt good manners,'—'Honor thy father and mother,'—'Love your enemies,'—'Forgive injuries,'—and a multitude of similar maxims that can be gleaned from the Scriptures and other good writings. Above all, let distinct ideas of the greatness and all-pervading goodness of God be given, and but little of moral instruction will be left untaught.'

We have heard much, within a few years past, of introducing religion into the public schools.—The subject has given us some anxiety. We have endeavored to understand exactly what was intended to be taught, under the name of religion. We feared that sectarian dogmas might be brought in. In the extract given above, the Superintendent of Common Schools in Michigan, developes what he means by religious and moral instruction. We have no objection to it, as he defines it. But can it be possible that *such* instruction has not already been had in the Common Schools of Massachusetts? We supposed it had been customary from time immemorial to give *such* instruction. It was, we know, when we were a scholar; and we think it must have been ever since to a great extent. We repeat, we have no objection to the principles embraced in the above paragraph.

We have seen the following article in several papers:

Popularity of M. H. Smith.

At the Annual Town Meeting in Nashua, N.H. this Spring, the Rev. L. C. Brown, Universalist, and the Rev. M. H. Smith, author of 'Universalism Examined, Exposed, Renounced,' were both candidates for the office of Superintending School Committee. Mr. Brown received *three hundred and four votes*, and Mr. Smith SIX!—this in the orthodox town of Nashua.

It is doubtless true, that Rev. L. C. Browne, pastor of the Universalist Society in Nashua, is highly esteemed by the citizens of that town at large; and surely he is worthy of their esteem.—But the fact that Mr. Smith had but *six* votes, would seem to indicate that he was not up as a candidate. A man not a candidate for an office, might receive two or three scattering votes; but it should not be inferred from that circumstance, that he would have received no more, had he been a candidate. It seemed probable therefore to us, that Smith was not a candidate. If, however, contrary to our impression, he was, the six votes were a *tremendous* rebuke. If he were not a candidate, it may be his friends kept him from being nominated, for fear of the consequences. It may be too, that they tried to get him nominated and could not succeed. At any rate, we are of the opinion, that it will be wise for Mr. S. never to suffer himself to be run for any public office in Nashua.

Comparative Progress of Episcopacy and Universalism.

In a sermon preached in Grace Church, by the Rector, on the occasion of the death of the late lamented Bishop Griswold, the following facts were stated: during the 32 years that he presided over the diocese, he ordained 128 priests and 171 deacons, and confirmed 12,104 persons. The sermon then proceeds to state,—

When he was consecrated in 1811, 15 clergymen were all who then ministered at our altars in the five New England States of which the diocese consisted; within the same bounds, there are 110. There then belonged to the few and scattered flocks of our communion, only 24 church edifices, and most of them were in a dilapidated condition; now the number is at least 100, many of them large and elegant structures. In the fulfilment of his various duties, the late Bishop travelled about 80,000 miles.

Such has been the progress of Episcopalianism proper. Compare it with the spread of Universalism. In 1811 probably there was not a great difference between the numbers of the Episcopalians and Universalists; but *now* there is a great difference. There are now 110 Episcopal clergymen in all New England; whereas there are more than that number of Universalist preachers in Massachusetts alone. The Episcopalians claim to be, the *very apostolical* church. Great pretensions! But whether they are the very apostolical church, or not, Universalists have beaten them all hollow.

We have received a pamphlet, 'The true scriptural doctrine of the Second Advent,' by Rev. Adin Ballou, of Milford, Mass. The object is to disprove Millerism; and so far as Br. Ballou assails it with the weapons of truth, we wish him God speed. We do not, however, agree with Br. Ballou in some points. He supposes that the resurrection of the dead to immortality commenced at the time Jerusalem was destroyed.—This opinion, to say the least, is something new; but we have seen no evidence of its truth. The pamphlet before us is written in a good spirit.

We forgive the editor of the 'Boston Pilot' his incivilities towards us. It has been our desire to treat him with respect; and if we have not done so, we regret it. He has his opinion about the Convent; we have ours. His gross attacks on the Representatives of Massachusetts will do his cause no good. When he will write more in the spirit of a gentleman and a Christian, we will give further attention to what he may say.

Missionary operations in Essex.

We learn, that it is proposed by the brethren, in Essex, to employ missionaries, to go out and occupy all the waste places in that County.—There are about a dozen towns in which there are no Universalist Societies. By the employment of some three or four judicious missionaries, all these places may be occupied, and our cause be built up at once. It is thought the Universalists of Salem, besides all their other expences, can raise five hundred dollars towards this missionary enterprise. There is a wonderful spirit of zeal in that section. The following is from a friend ardently engaged in the matter:

'*How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*'

The Universalists of the County of Essex have done much the past year to advance Christ's kingdom and their own happiness; but still there is much fallow ground in the County which remains to be broken. Shall we not, brethren, now take measures to have the gospel of the kingdom preached in every town and village of the County? For one, I believe the *time has come;* and I wish to suggest,—first,—to the established Societies in the County, the propriety of putting their hands to the plough and helping brake up this fallow ground. What say you, brethren, in Salem, Danvers, Lynn, Marblehead, Essex, Gloucester, Rockport, Newburyport, Haverhill, Andover, Methuen, are you not willing to take hold and do something for your poor brethen in those other towns of the County who are not blessed with such privileges as you enjoy? If you are, send your delegates to the next Quarterly Conference and there adopt such measures as shall be deemed necessary to carry this enterprize into effect. Talk it over among yourselves in your Conference Meetings, and find out how much you can do to further this object.

Second. I would suggest to the scattered brethren in the towns of Beverly, Wenham, Hamilton, Manchester, West Newbury, Salisbury, Amesbury, Boxford, Bradford, Ipswich, Rowley, Lynnfield, Middleton and Topsfield, and all other places in the County where they wish to have preaching, to attend said Quarterly Conference either by their presence or by letter, and let their wants be known. Let them state what they can do themselves, and what they would wish to have done for them. Think of these things, brethren; take them into prayerful consideration; and let us go prepared to do something; and let the coming year be a year of great activity among us in sowing the seed of the kingdom; bearing in mind that 'they who sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with *rejoicing*, bringing his sheaves with him.' A LOVER OF TRUTH.

Remarkable!

Benja. D. White, of Batavia, N. Y. has been convicted of murdering his own father and sentenced to be hanged. He appeared to justify himself in his course in a speech he made in the Court, by charging his father with great cruelty towards him. His father was a deacon, and the unnatural parricide, says was an Old School Calvinist, and believed this son to be reprobated and used him accordingly. The culprit is an Atheist, but says his determination to be revenged on his father was as long since as when he was but 17 years old; many years before he renounced Christianity. The whole affair is one of the most extraordinary character on record.—*Olive Branch.*

What a melancholy picture! A father murdered by his own son! The son an Atheist, throwing off all restraint, and giving himself up to destruction.

The father was an Old School Calvinist, and believed his Son to be a reprobate, and treated him accordingly. It is said, the father's conduct was highly unjustifiable. He used to neglect and abuse his son; he believed him to be a condemned sinner in the sight of God, and no treatment was regarded as too bad for him. What was the effect of it on him? Failing to distinguish between truth and error, and between the effect of the one and the other, the son at once disregarded all religion, and cherished a most inveterate hatred towards his parent. Living on in this state of mind, he at last formed the horrid resolution of putting his parent to death, which he soon after effected, and for which he has expiated his offence upon the gallows. It is one of the most melancholy transactions from beginning to end, of which we recollect ever to have read.

Universalism in Death.

A Mrs. Mary W. Green was recently excommunicated from the First Baptist Church, in Hartford, Conn., for embracing the doctrine of Universalism. The Clerk of the Church wrote her as follows:

Hartford, March 8, 1843.

Mrs. Mary W. Green,—It becomes my painful duty as Clerk of the Church, to inform you of the passage of the following vote, at their last meeting, viz:

Voted, That the hand of Church fellowship be withdrawn from Sister Mary W. Green, for embracing erroneous doctrines, with which this Church has no fellowship.

In behalf of the First Baptist Church,
J. W. DIMOCK, *Clerk.*

Mrs. G. was at this time sick, and she shortly after died. The doctrine she had embraced gave her unbounded comfort; and she requested her husband to communicate to the Church that had cast her out, the knowledge of the fact. After expressing this wish she died in the triumphs of faith. The husband addressed the Church according to her request; and we make the following extract from his epistle. We copy from the Connecticut Universalist.

As she drew near the gates of death, she conversed freely with me respecting both her affairs in this world and her prospects for the next. She was calm, resigned and happy, looking up to God as a universal Father, and trusting in Christ as a universal Saviour. After giving directions in regard to the disposition of the things of her household, and after commending me to the grace of God which reconciled her to her departure, she spoke of your letter, and requested me to return it to the Church from which it had been received, accompanied with the statement that she died in the triumphs of faith, firmly believing in the final salvation of all mankind. I comply with this her dying request, with a cheerful though melancholy interest, in the most satisfying assurance that though excommunicated from the fellowship of your Church for receiving what you deem 'erroneous doctrines,' she has gone to enjoy the fellowship of her Father in heaven and of his Son Jesus Christ. Entertaining towards you none but kind and christian feelings, and praying that we may all 'grow in grace and in the knowledge of our Lord Jesus Christ,' I subscribe myself, yours in charity, JOEL B. GREEN.

Burning.

Some of the Orthodox party have been making a great noise, because, as they allege, the Catholics in a certain place have been burning Protestant Bibles. We hope it is not so; we think it would be highly wrong for Catholics to burn the Bible. But why need our Orthodox friends be so horror-stricken?

☞ The Universalists have a meeting in Georgetown a week from next Sunday, April 30.

Conference Meetings.

Benefit of Conference Meetings—Union Conferences—testimony of several excellent and judicious brethren to their utility; views of Brs. Cobb, Grosh and Jewell.

We are convinced beyond all doubt, that the Conference Meetings in this vicinity in our denomination, have been productive of great good. They have produced an interest in the cause of truth, greater than we recollect ever to have seen before; and under the blessing of God, they have been the means of turning many from darkness to light, and from the power of sin and error unto God. The latter circumstance, more than any other, has swelled the joy which has resulted from our Conference Meetings. We do most earnestly recommend to every Universalist Society, to institute and keep up the regular weekly conference, in which the private members of the Society may be encouraged to take part, not only in singing, but in exhortation and prayer. Indeed some of our societies have conferences more than once a week. The result every where has been beneficial.

Of late there has been a spontaneous movement, of a little different character. Union Conferences, so called, have been holden; i. e. the members of different societies and churches meet together, for purposes of prayer, praise and exhortation. Such meetings have been holden in the county of Essex, and of late in the vicinity of Boston. They excite a very wide interest; and although there are some slight exceptions to be taken, we regard them as a whole highly beneficial to the cause of religion. We have the assurance of brethren of cool deliberation, and of ardent love for the cause we espouse, that such is their effect, in the places where they have been holden. Br. Cobb, speaking of the late meeting in Boston, says,

The house was thronged in the afternoon; and in the evening, all who sought the privilege could not find room. *Many lost souls will be brought home to Mount Zion by the inflence of these meetings; and believers will acquire a growth in grace, and in the knowledge of our Lord Jesus Christ.*

Br. Grosh, of the 'Magazine and Advocate,' gives his readers the following paragraph.

CONFERENCE MEETINGS.

Very large and highly interesting Conference Meetings continue to be held in Boston and several places in that vicinity. Brethren and sisters from all the neighborhoods around, meet together, fill the meeting-house to overflowing, and pray, and sing, and relate experiences of God's goodness, and exhort to the practice of the precepts of Jesus, and the cultivation of the spiritual affections, from morning until night, and then depart, resolved to meet again the next week in some other place for the same purpose. Laymen, and even some of our sisters, take an active part in the prayers, experiences and exhortations, and *all* who can, unite in singing, of course.

We much admire such meetings, and more especially a weekly praise meeting in each Universalist Society where it can be sustained. But to get one up and sustain it, the laymen must take it in hand, and carry it forward. A single preacher, even assisted as he sometimes may be by one or two visiting ministering brethren, cannot make such a meeting go off. Like our Washingtonian meetings, to do well, *many* must speak and sing—tell their experience of the blighting effects of sin, of error, and of bigotry, and the joyous and salutary influences of righteousness, pure devotion, and peace-giving faith in universal salvation—they must *unite* in pointing out God's ever present goodness and unchanging love, as a motive to holiness; and *successfully exhort* to the imitation of God and the Saviour. If our lay brethren and sisters, in all our societies, would only get up such meetings weekly, and engage in and sustain their services, we should soon cease to hear of difficulties, embarrassments, and apathy—the pleasure of the Lord would prosper among us, and converts be multiplied, and believers become *doers* as well as *hearers* of the word. Can not this be done? where is the Society that can not find among its members at least half a dozen who will commence and carry on the good work?

The effect of Conference Meetings in Danvers and Salem, and the region round about, may be judged of by the following epistle from Br. H. Jewell, which we copy from the last 'Freeman.'

SALEM AND VICINITY.

Br. Cobb,—I have recently enjoyed the privilege of meeting my old friends and brethren in the city of Salem and vicinity, and participated in their glory and joy. I have been journeying over the hills and through the valleys in a portion of the old Granite State in spreading the glad news of salvation; and you may well suppose that to meet again with my dear and much beloved brethren in the region of my former labors, is a matter of peculiar pleasure. It has always seemed to me that the holiness of the celestial courts will consist to a considerable extent, in the social influence which must there exist. 'By this shall all men *know* that ye are my disciples, if ye have love one to another. We *know* we have passed from death to life, because we love the brethren.' I love to dwell on this idea, because it is so consistent with the teachings of the gospel of love. But to the theme.

On Wednesday, 5th inst. we had a blessed season of refreshing from the presence of the Lord in Newburyport. Our meeting was well attended, and each and all appeared to desire to perform their duty.

Thursday, 6th, in the afternoon, I had the satisfaction of listening to a timely discourse adapted to the occasion, by Br. Everett, in Salem.—On the evening of this day, I accompanied Br. E. to Danvers, where we met a large congregation in Br. Austin's parish who had assembled to enjoy a season of prayer and praise. Many brethren witnessed to the power and blessedness of the truth, and the satisfaction they had taken in walking in '*newness* of life.' I have seldom seen so much feeling and manifestation of determination to persevere in the good way.

Br. Austin has done under God, a good work in Danvers. And it must be exceedingly gratifying to him now, after laboring with his people some eight or ten years, to witness their zeal and prosperity. Such is the crowded state of their house, that they have found it necessary to put in galleries. My prayer is that they may all be faithful.

On Friday eve, I met a very large congregation in Salem. And O! such a meeting! I cannot describe it if I had time and space,—blessed, thrice blessed. The spacious church in Salem is overflowing with hearers. I have no doubt that a Second Society will ere long be organized in that beautiful city. May they go on and prosper.

The Triumph of Right.

The Union says,—'We are gratified to learn, as we do from the Nazarene, that Dr. Clowes has finally triumphed over the bigotry and shameful opposition he met with in Philadelphia. We gave in the time of it, a brief notice of the rude and uncivil manner in which he was dismissed from an appointment to a grammar school in that city, after a fair election to the office of Principal, evidently on account of his religious opinions.—He has again been elected Principal of one of the schools, and will enter at once upon the duties of his office. Success attend him.

Br. J. B. jr.—Your letter has been received, and we will bear your request in mind.

Prosperity in Cincinnati.

That earnest and excellent friend of our cause, the editor of the 'Star in the West,' speaking of the prosperity of Universalism in that city, says,

'Believers are fast multiplying in the city from the ranks of our opposers. Almost every week, one or more renounces endless misery, and declares his faith in Universalism. At our Thursday evening social meeting, week before last, two young gentlemen of much intelligence, and high standing, publicly declared their faith in a world's salvation. One, a physician, has been until three or four weeks a member of the Methodist Church on Fifth street. The other comes from the Baptist Church, although he was converted under Mr. Maffit's preaching. Both of them are very zealous, and think of turning their attention to the ministry.

'We have had some conversation within a few days, with a young gentleman, a member of Dr. Beecher's church, who has come into the light of Universalism. He has been a member four years and is still one. But he will soon leave it. Our church is thronged every Sunday evening with intelligent looking young men. Many are halting between two opinions, and many are coming into the light. Endless misery is destined to tremble and quake in this city. Multitudes within the next year will be delivered from its bondage. There is in the community a general inquiry on the subject of Universalism that cannot fail to produce the happiest results. At present the cry among the people who attend our church is, '*give us room*'!'

A very large Universalist meeting house is being built in that city; but another will soon be called for.

Family Library and other Works.

Twenty-five cents per volume! We have received the second volume of the cheap edition of Harper's Family Library, containing the second volume of Milman's History of the Jews, the best history of that wonderful people ever written. We gave our sentiments on this class of books in a late number, and take liberty to repeat what we have already said. This library already numbers 157 volumes, and it will be increased to 200, as works of a high character can be obtained, and will be issued entire, one volume weekly, at TWENTY-FIVE CENTS per volume, bound in fancy French covers. Here is an opportunity for every family to obtain an inestimable library—interesting and instructive—for the small sum of 25 cents per week! Who cannot obtain it? Drop some injurious and useless expence, and then you will not miss the cost of the book. For sale by Mussey.

We have also received the second number of Harper's cheap edition of the Works of Shakespear. For sale by Mussey, 29 Cornhill.

Alison's History of Europe is being published by the Harpers in numbers at 25 cents each.—Every one who has read this work, speaks of its importance. We have seen only the *seventh* number. The whole history of Europe, from the breaking out of the French Revolution to the overthrow of Napoleon, and the restoration of the Bourbons, must be very valuable. To be had of Mussey.

The May-Flower, or Sketches of Scenes and Characters among the descendants of the Pilgrims, by Mrs. Harriet Beecher Stowe. This work consists of fifteen sketches. It has nothing to do with the Pilgrims in particular; but it exhibits traits in the characters of the people of the Northern States. It is an interesting work. For sale by Mussey, 29 Cornhill.

Second Book of Conference Hymns.

Some have expressed a desire to know what hymns are to appear in the new book for Conference Meetings. To give early information, we here publish the index.

Abide with us,
Acquaint thee, O mortal, acquaint thee with God,
Affection's faded form draws nigh,
All hail the pow'r of Jesus' name,
As the Good Shepherd leads,
Awake, my soul, stretch every nerve,
Away my unbelieving fear,
Blest be the tie that binds,
Come holy spirit, heavenly dove,
Come thou fount of every blessing,
Come, thou long expected Jesus,
Come to the place of prayer,
Come ye who love the Lord,
Dear refuge of the weary,
Farewell dear friends, I must be gone,
Farewell, farewell to all below,
Far from these scenes of night,
From all that dwell below the skies,
Go to dark Gethsemane,
Grace is a charming sound,
Guide me, O thou great Jehovah,
Hail to the Lord's annointed,
Hark, hark, angels are singing,
How beauteous are their feet,
How blest the sacred tie that binds,
How charming is the place,
How firm a foundation ye saints, &c.,
How pleasing is the scene,
How sweet to be allowed to pray,
How sweet to reflect on the joys &c.,
I'm glad I ever saw the day,
In God's eternity,
I sing the gospel day,
I want a sober mind,
I want no higher love,
Jesus comforter divine,
Jesus, I love thy charming name,
Jesus, I my cross have taken,
Kind Lord before thy face,
Let party names no more,
Let pure devotion rise,
Lord, how delightful 'tis to see,
Lord, like thyself let me live,
Lord, must we die,
Lord, thou hast won at length I yield,
Lord, what a heaven, of saving grace,
Love, divine, all love, excelling,
Love is the strongest tie,
My God permit me not to be,
My God, the spring of all my joys,
My gracious Redeemer I'll love,
My soul, be on thy guard,
Now shall our souls with pleasure raise,
Of all the joys we mortals know,
O for a closer walk with God,
O happy is the man who hears,
O land of rest, for thee I sigh,
O love, thou fathomless abyss,
O my soul, all thy pow'rs,
On thy church, O pow'r divine,
On what has now been sown,
O tell me, strangers, ere ye go,
O 'tis delight, without alloy,
Our earthly meetings, Lord we love,
Our leader calls to duty,
O what if man must die,
O what shall I do my Saviour to praise,
O where shall rest be found,
Religion is the chief concern,
Shall we go on to sin,
So let our lips and lives express,
Sweet is the work my God, my King,
Sweet the moments rich in blessing,
The Lord into his garden comes,
The Lord is our Shepherd,
The rose that all are praising, [a new hymn],
The world with stones instead of bread,
There's a friend above all others,
This God is the God we adore,
Thou dear Redeemer, dying Lamb,
'Tis religion that can give,
To Jesus the crown of my hope,
Upward we lift our eyes,
What heavenly music do I hear,
What various hindrances we meet,
When gloomy thoughts and gloomy fears,
When I survey the wondrous cross,
When shall we all meet again,
When strangers stand and hear me tell,
Why do we mourn departing friends,
Why should we start and fear to die,
Ye, sinners, attend now, and make no delay,

The price will be 12 1-2 cents single; $1,25 per doz.

Essex County—Collections.

We have appointed Br. Christopher Johnson, jr., of Lynn, as an Agent to travel for the present in the county of Essex, and call upon those who are in arrears for the Trumpet, with their bills. We have the fullest confidence in Br. Johnson; and any business transacted with him, will be just the same as if transacted with ourselves.

New Agents.

Mr. George G. Braman will act as Agent for the Trumpet, in Dana, Mass. Our former Agent (Mr. Lombard) has removed to New York.

Mr. Albert A. Averill has kindly offered to act as our Agent in Rowley, Mass.

COMMUNICATIONS.

Not so.

'If a man be really pious, God will know it, and it is a matter of little consequence whether men be acquainted with the fact or not.'

The above is from the Providence 'Gospel Messenger,' and is found in an editorial article over the signature of 'H'. The first expression will not, of course, be denied. The latter is a specimen of theological twattle the like of which has not unfrequently been heard before, but which, thanks to heaven, is not very likely to become universally popular in our own, nor in any other truly Christian denomination. If the New Testament is explicit on any subject, it is in relation to that of an open profession or declaration of our religion. What but this is implied in language like the following:—'Let your light so shine *before men*, that *they* may see your good works, and glorify your Father which is in heaven.' Does this look like the declaration that it is a matter of but little consequence whether men be acquainted with the fact of our real piety, or not? We might name other passages—but the one cited is sufficient at present. J. G. A.

Middlesex Quarterly Conference.

This body convened at Medford, on the 12th inst. The Council was organized by choosing Br. L. R. PAIGE, *Moderator*, and Br. S. BENNETT, *Clerk*. Prayer was offered by Br. H. Ballou,2d, and the Council proceeded to business. The usual committees were appointed, and the council adjourned to listen to the occasional discourse from Br. J. O. Skinner.

His subject was the 'Missionary Enterprize,' from the text, 'Go ye into all the world and preach the gospel to every creature.'

At 2 o'clock P. M. council met according to adjournment.

Voted, That the thanks of this body be presented to Br. Skinner for his sermon, and that he be requested to publish the same.

The committee, to whom was refered the selecting of a preacher for the next occasional discourse, reported Br. E. H. Chapin, and that his subject be, 'The best means of promoting practical Universalism.'

Committee on adjournment, at the request of Br. Waldo, reported W. Cambridge as the place for holding the next meeting of this body.

The following resolution was introduced by Br. J. G. Adams.

Resolved, That it is the duty of Universalists to encourage Home Missions.

This resolution elicited remarks from several brethren, all of whom spoke in favor of the resolution. For want of time no vote was taken on the resolution; but the whole subject was referred to a committee consisting of Brs. H. Ballou, 2d, T. Whittemore and E. H. Chapin with instructions to report at the next session of this body. It was then

Voted, That the minutes be published and the council adjourned to meet at West Cambridge on the second Wednesday in July next.

L. R. PAIGE, *Moderator*.
S. BENNETT, *Clerk*.

Sabbath School Association.

As the time of the Annual session of this body is approaching, the Secretary would call attention to the following article of its Constitution:

'Art. IV. This Association shall be composed of regularly ordained Universalist ministers, and lay delegates, two from each Sabbath School, which shall, at least two weeks previous to the Annual Meeting make report of its condition to the Secretary of this Association.'

From this it will be perceived that *no School will be entitled to a representation in the Association, or to a mention in the Secretary's report, unless a report of its condition be forwarded to the undersigned* BY THE 18TH OF MAY. Will those whose duty it is to act in reference to this subject bear this in mind and promptly perform their duty? In former years, great trouble and inconvenience have been caused to the Secretary by the delay of the Schools in sending in their reports. Last year, with very few exceptions, the returns did not come in until within a few days of the meeting, and the Secretary was thus entirely deprived of the opportunity which the Constitution provides for the preparation of his report. To avoid this inconvenience the present year, a strict construction of the Constitution *will* be enforced, and, the Board approving, *no report from any School will be received after the time specified in the above Article*. This notice is given thus early, that due time and opportunity may be afforded to all to attend to the duty. Shall it be attended to?

Twenty Schools which have been reported, at some time, during the existence of the Association, made no returns last year, and among these were some of our largest and best Schools. Will the friends see to it that such is not the case this year? Let us have a return from every School in Massachusetts, at least, so that the Annual Report may present a complete statement of the present condition of the Sabbath School enterprise among us in this State.

Returns will be received from other States, and the Schools will be fully entitled to representation. Will the friends of our Sabbath Schools remember this!

☞ The reports of the several Schools may be left (free of expense) at the store of Mr. Abel Tompkins, 38 Cornhill, or at the Trumpet Office, directed to the subscriber. E. G. BROOKS, *Secretary*.

Notice.

Report of the Universalist Churches and Societies in the County of Essex for 1842—3.

As the subscriber was appointed at the last session of the Massachusetts State Convention to report at its next session, the state of our Churches and Societies in Essex County, he being then a resident in that County, he would respectfully call on each clergyman, or, where there is no clergyman, on the Clerk of the Society, to make out and forward to him a statement of whatever is important to be known of their present religious condition.

N. B. It is desirable that these several statements be sent in by the 15th of next month. Let them be sent, if convenient, to the Trumpet Office.

L. WILLIS.

Cambridgeport, April 17, 1843.

Old Colony Association.

The annual meeting of this body will be holden in Abington, on the first Wednesday and Thursday in May next, (3d and 4th days.) Brethren will please call at the meeting-house, where they will be directed to places of entertainment. J. S. BARRY, Clerk.

Sabbath School Exhibition.

An Exhibition of the Sabbath School connected with the Fourth Universalist Society will take place next Sunday evening, April 23, at half past 6 o'clock.

Should the weather prove unfavorable, the exhibition will be postponed till the first fair Sabbath evening following.

General Intelligence.

Altered notes. Fifty dollar notes on the Quincy Stone Bank, says the Bay State Democrat, are in circulation, altered from bills of a small denomination. So skillfully are they executed, that good judges of money have been deceived by them; and the public cannot be too careful.

The Navy Yard. Orders have been received at the Charlestown Navy Yard to lay the keel of a new sloop of war immediately. The Secretary of the Navy intends forthwith, it is said, to increase this branch of the service by the addition of six sloops of war.

Mysterious Disappearance. On Monday, the 3d inst., Mr. Solomon Perkins of Bridgewater, came to Boston to purchase provisions for a boarding house, and with the intention of returning the next day. He was seen in the city by several persons on the day of his arrival, but his friends have not been able to ascertain where he lodged, nor whither he has gone.

Information respecting him is earnestly solicited by his family and neighbors. He is 53 years of age, nearly six feet high, with dark hair; his right eye being blind and closed, he wears a green ribbon over it. His friends request that any communications relating to him may be forwarded to Henry Perkins of Bridgewater, or to Mr. Doolittle of the City Tavern, Boston.

A dwelling house, owned by Mr. Francis Guild in Dedham, and occupied by a Mr. Snell and others took fire, on Wednesday afternoon, on the *roof*, and *before* the fire could be extinguished, the upper part of the building was destroyed.—Loss about $500.

St. Domingo—End of the Revolution!! A letter from Port au Prince, under date of March 21, has been received at New York, which confirms the intelligence of the abdication of the President. The following is an extract:—'President Boyer has abdicated, and is now on his way to England on board an English man of war. The government is now administered by a committee of 25, appointed for that purpose until a new President can be electetd. To day the Patriot army of ten to fifteen thsusand men entered and took possession of the city.'

Narrow Escape. Yesterday (Tuesday) afternoon, as Johnathan Wheeler, of Dorchester, was at work at the bottom of a well 25 feet deep, the foundation of a chimney situated within a few feet of the well gave way, and a large mass was precipitated into the well, covering him to the depth of ten or twelve feet. He remained in that situation over an hour, and what is most remarkable, he was taken out without sustaining the least injury.—*Merc. Jour.*

Temperance in Exeter. N. H. The inhabitants of this town have voted, with but one dissenting voice, to raise a committee to purchase all the ardent spirits in town, at the town's expense, and then prosecute all who sell intoxicating drinks. They further instructed the selectmen to appoint some person to sell liquors for medicine and keep a record of the names of all purchasers; the profits to go into the town treasury, and the agent to be paid by the town.

Suicide. John Favro, a resident in this city, aged 23 years, was discovered on Tuesday near the new burying ground, with a slip noose round his neck, and the other end of the rope attached to a sapling bent down. He left his mother's house the Sunday morning previous. A Bible and a Millerite hymn book were found about his person. He is said to have been living in Boston during a few of the last weeks.—*Lowell Adv.*

We learn that the office of the Hon. Wm. Baylies, in West Bridgewater, was destroyed by fire, on Monday. A few hundred dollars in gold and silver and bills were in the office, belonging to his clients. The gold and silver saved, somewhat melted—bills destroyed. Supposed to be the act of an incendiary.—*Taunton Whig.*

The Cholera. The Cholera broke out on board the British War Steamer Zenobia, which left Bombay for Kurrachee on the 3d of September. Eighteen deaths occurred the first day the vessel was at sea, and on reaching Kurrachee, it appeared that 54 persons had died, 36 remaining alarmingly ill. The crew also suffered severely—*ten seamen and one engineer having died.* The scenes on board are said to have been heart-rending—women in a state of extreme sickness clinging to their dead husbands, and children grasping the bodies of their mothers. So many shot were expended in sinking the corpses, that pieces of coal were at last made use of.

Robbery on a Railroad. We learn from Capt. Post, of the schr. Augusta, whose arrival from Havana we noticed yesterday, that just previous to sailing from that port, intelligence was received of a daring robbery on the railroad near the city. The robbers about 50 in number, laid pieces of timber across the track, so as to stop the train of cars in its passage into town, and having rifled all the passengers of their money, watches and other valuables, allowed them to proceed on their journey. A detachmeut of a hundred soldiers was immediately sent out from the city to arrest the plunderers, and after an encounter with them, in which several were killed on both sides, a number of the gang were captured and brought in for trial and punishment.—*Mobile Advertiser.*

Norwich and Worcester Railroad. The Directors of this road, at a meeting held last week, voted to accept the loan from the Worcester and Boston Railroad Company, to enable them to extend their road six miles to Allen's Point. The extension will cost about $90,000, and be completed by September or October. This is a valuable improvement and will enable boats to reach the terminus of the road at all seasons of the year, as the water is very deep at that point, and the river never obstructed with ice.

Miller Insanity. A few days since Mr. Eal, a tailor of Cleveland, Ohio, was found in the woods about three miles from that town, sitting on a log, with a bible in his hand, awaiting as he said, the second advent. Eal had been attending the Miller meetings for sometime past, and has become so maniacal that a jury, called in compliance with the law on the subject of insane persons, consigned him to the jail for public security.

Distressing Occurrence. The Pekin (Ill.) Palladium records a melancholy event. A family of emigrants, eleven in number, while crossing an extensive prairie in the western part of the State on their way to Iowa, were frozen to death in their wagon! The horses stopped at a house, when the inmates not seeing any one alight from the wagon, were induced from their curiosity to make a closer examination. Upon looking into the wagon they were horror struck at the apalling spectacle which presented itself to their view. The father and nine children were lying dead in the bottom of the wagon; the mother probably the last survivor, was sitting up holding the reins as if driving!

The Mercantile Journal states, that *the gentleman* who offered 'one hundred dollars reward' in their paper of last week, for the recovery of a pocket book lost, has found the same. It was discovered on the flats, at low water, near one of the Charlestown bridges. The person who got it, took out the bank notes to the amount of $1,800, leaving a ten dollar gold piece, which he did not detect, and then threw the book overboard. The money belonged to a young man from Bath, Maine, who can ill afford to lose it, and it is to be hoped that the individual having it in possession will return it, and receive the reward for its recovery—if this is not done, we hope the police will keep a sharp look out. This money was in bills of various Banks, some in this State and some in Maine, from a twenty dollar note down to others of a smaller amount.

Fatal Accident. Mr. David Smith of Moultonborough, N. H. and his son Alonzo were hauling wood on Thursday last, the son chopping while the father was hauling to the house. They had cut a tree which lodged upon another. The father advised to let it alone and cut in another place, and left the son to chop another load while he should go to the house, about half a mile, with the load which they had already cut. On the return of the father he found his son had cut the tree upon which the one had lodged, and in its fall it struck him on the back of the head, driving the hair and skin completely through the skull bone. He got assistance as quick as possible and conveyed his son to the house where he expired about 12 o'clock that night. He was about 21 years of age.—*Belknap Gazette.*

Affecting Scene at Woodbury. An eye witness describes the interview of young Mercer with his family, immediately after the acquittal as a scene of extraordinary pathos. Sarah fell on her knees before her brother, as soon as he entered the apartment, and implored his forgiveness for the peril and suffering to which he had been subjected on her account. The mother embraced her son, (whom she regarded almost as one restored from the grave,) with that joy and gladness which find no utterance in words. The youth on his part, discovered all that intensity of affection which forms the most agreeable trait in his character. He hung on his sister's neck and assured her of his perfect forgiveness, begging her to consider herself blameless, and attributiug the afflictions they had just passed through to one who had made a full and fearful atonement of his guilt. Our informant, who is not used to the melting mood, left the room completely overwhelmed by the artless display of filial, fraternal and parental emotions he had witnessed.—*Ex. Paper.*

BRIGHTON MARKET—April 17, 1843.

From the Daily Advertiser.

AT MARKET—375 Beef Cattle, 15 yoke Working Oxen, 2150 Swine, 50 Sheep. 120 choice Beef Cattle unsold.

PRICES—Beef Cattle—Last week's prices for a like quality were not sustained. Extra at $5. First quality, $4,75; second quality, $4,50 a 4,62; third quality, $4 a 4,50. A yoke or two may have brought a trifle more than our highest quotations.

Working Oxen—Very few sales only were effected.

Sheep—Prices were not made public.

Swine—Lots to peddle, 3 3-4c for Sows, and 4 3-4c for Barrows. Old Barrows, 4 1-2c. At retail from 4 to 5 1-2c; small Shoats, weighing under fifty, 5 and 6c

RELIGIOUS NOTICES.

☞By mistake, notice was given that there would no preaching in the Universalist Church in Stoneham, next Sunday. There will be a meeting as usual.

Br. O. A. SKINNER will preach in the Unitarian Church in West-Bridgewater, next Sunday—and Lecture on Temperance the Saturday evening previous.

Br. D. P. LIVERMORE will preach in North Middleborough, near Mr. J. Wilbur's, next Sunday—and lecture in So. Bridgewater, at 5 o'clock.

The EDITOR will preach in Georgetown, Mass. a week from next Sunday.

Br. H. JEWELL will preach in West-Amesbury, a week from next Sunday.

Letters containing cash rec'd since our last.

P. M. Troy, $2—P. M. Orange, $2—P. M. South Attleboro', $1—P. M. Wilmington, $2—P. M. Amherst, $4,50—P. M. Upper Lisle, $2—P. M. Ketch Mills, $2—P. M. Buffalo, $6—P. M. Liberty, $2—A. J. Stoughton, $2—A. M. Plymouth, $11,76—P. M. Jerseyville, $2—P. M. Elgartown, $2—W. G. Amesbury, $5—P. M. Goodonsville, $2—P. M. Merrimack, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Edward Taylor to Miss Eliza Tole. Mr. Samuel Eaton to Miss Julia Maria Phillips. Mr. Louis Gomez to Miss Martha Alley.

By Rev. O. A. Skinner, Mr. Marshall J. Maynard, of Northboro', to Miss Frances A. Hooper. Mr. Wm. Bacon to Mrs. Sabra Fullerton.

In Watertown, by Rev. E. Partridge, Mr. Otis Jenison, of Newton, to Miss Nancy Tarbell, of Waltham.

In Oxford, Mr. William Richardson to Miss Mary Houston, both of this city.

DIED:

In this city, Mrs. Alice E. Bradley, 29. Mr. Jos. Wilcut, 62. Rev. Wm. Smith, 41. Mr. Wm. Anderson, 49. Mr. Wm. Gibbs, 35. Mr. Daniel Riley, 33. Mr. Philip White, 81.

In Middleton, April 9th, Mr. David Richardson, 61.

In New Orleans, March 29th, of dropsy of the chest, Mr. Peleriah Rea, aged 72, a native of Massachusetts, and for the last six years a resident of Louisiania.

INSTRUCTION IN MUSIC, Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC—also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

April 19. 3m

Second Book of Conference Hymns.

A SECOND Book of CONFERENCE HYMNS has just been prepared, and on Monday next will be ready for delivery. It contains about seventy Tunes suitable for Conference Meetings, and over ninety Hymns. Notwithstanding the increased number of Tunes and Hymns over the First Book, the price is the same, 12 1-2 cents *single*—$1,25 per dozen. Not a Tune or a Hymn that appeared in the first book is inserted in the second.

☞In sending orders, be careful to state, whether the *first*, or *second* book is wanted. April 20.

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. istf March 22.

BAY STATE DEMOCRAT.

THE WEEKLY 'BAY STATE DEMOCRAT' is published every Friday morning, at the corner of State and Devonshire-Streets, Boston, by the undersigned proprietors, at ONE DOLLAR per annum, forming the cheapest paper published. It contains each week twenty-four columns of reading matter, consisting of stories, original and selected, the current news of the week, both foreign and domestic, early political information, with sound original articles on all the leading political matters of the times. The publishers have put their sheet at this extraordinary low price that it may be within the reach of all. Specimen numbers sent to those who desire it.

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Boston, March 9. 3m

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Brittannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.

istf LOWS. BALL & CO.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

DOCTORS SMITH & ABBOT, wholesale and retail BOTANIC and THOMSONIAN MEDICINE STORE, No. 140 Hanover-Street, Boston, ☞Patients attended as usual at their Hospital, and also in the city and vicinity. 3m Jan. 12.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

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His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he *composes* and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select he Books, and forward them by the safest and earliest etnavyance.

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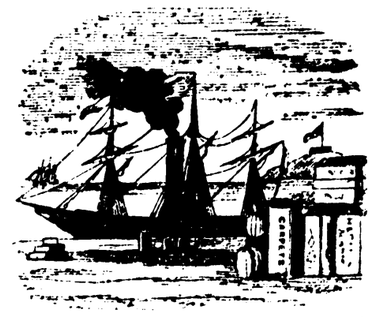

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HELP WANTED. Wanted a GIRL or middle aged WOMAN, to assist in doing the work in a family—one who is acquainted with plain cooking. To such an one good wages and good treatment will be given. Inquire at this Office.

Poetry.

Truth and Integrity.

Who will believe it? Sterling truth,
And firm integrity,
Are golden props to active youth,
And make him truly free:
With these he cannot grovel long—
He is erect, and firm, and strong.

Forth with majestic step he goes
To battle on through life—
And grappling with malignant foes,
He conquers in the strife:
No barrier is too high for him—
Strong is his soul and stout his limb.

The world may look—admire or hate—
Or censure, or approve;
It cannot bless, or seal his fate,
And so he scorns its love:
Within his breast the power is there,
To lead him on above despair.

His aim is high—no low desire
Prompts him to choose the right;
His acts pass through detraction's fire
Unscathed—without a blight:
He cannot suffer—for within
There is no curse from practised sin.

'Tis truth, that burns upon his brow—
The index of the soul—
Before which might and talents bow—
As one born to control:
'Tis truth that makes him in all eyes
A prodigy—born of the skies.

Believe—ye who in life's career
No chilling blasts have seen—
And let integrity appear,
With truth, meek and serene,
Where'er ye go—whate'er ye do,
And over earth ye'll triumph too.

[*Portland Tribune.*

Miscellany.

The Family Circle—the Hopes and Fears of Home.

O, the hopes of Home! What a vision of bright and lovely things do these words summon around us! How many sparkling eyes and smiling faces peep over the circle of our thoughts, and claim our notice! There would be no such thing as home, were it not that hope hangs within its bowers. Cold and cheerless as the world may be, the heart is solaced by the bland whispers of Hope's syren voice. Her radiant imaginings, though they may lie in the future, still entrance the spirit, and forbid utter abandonment. Her song prophetic only of good, glides sweetly down into the heart's depths, and calls up there echoes all its own. The young and lovely bride, as she enters her new chosen home, wreathes round its altars her hopes; and what freshness, what fragrance is there in them!—Years are before her,—years which are to link yet closer the bands of sacred union with one most beloved. On every side—along the path that they are to tread hand in hand together, buds of promise and blossoms that open gently, yet radiant with life's best hues, throw out their allurements, and hide the thorns that may wound the unwary. She looks and smiles; no raven pinnion of doubt shadows that hour; it is full of expectation. Her heart has made its election, and the time is reached to which the past has been summoning her spirit; childhood's home she has left, or rather has exchanged for a husband's abode—the home of her heart. But are there no FEARS, too? Is there no bird of ill omen to utter its startling note upon the ear of that soul, ready to drown itself in the circling eddies of present and future happiness? There may be such, and yet they seem but fancies not worth regarding. They come and they go, but they break not the golden chain of assurance on the faith that has been plighted; for they hold no connection in the thoughts with a want of fealty to that claim. She doubts not that he will be true, as she knows herself to be; and she, if hers to stay its approach, will see no cloud gather over the sunshine of that abode. The trembling is of one, if trembling there may be, who feels that no love can entirely shield from harm, and that some dart may be speeding to its high mark, to bring down the soul's idol, or to cut in twain the silken cord which years would bind in links of more perfect strength.

The mother, too!—what hopes ride buoyant on the heaving swell of that bosom!—Light as the little paper ships which the child sets afloat, and often, too, as frail, they glisten in the sunbeam, mock the efforts to seize on them of the hand that sent them forth, and tremble with every breath that freshens over the stream on which they have been launched. The merest pebble cast on the surface, where in the watery mirror it is imaged, may agitate the slightly constructed bark; and so too with the tranquil stream down which are gliding the mother's hopes—it may be disturbed, the little vessel freighted with unnumbered cravings of her spirit may be reached by the movement which as it extends gathers force, and the expectations that have cheered her, may sink beneath the increasing tide.—Fears will sometimes scud over the sky of the brightened day and becloud the landscape; for the same bosom of maternal tenderness that feels a warmer glow of hopeful thoughts as it catches a ray of gratified delight from the dawn of that hour when the eye of a young immortal firsts opens upon life, and its eventful scenes,—cannot help feeling, too, the uncertainty press there of its continuance long to bless parental hope. Ay, gaze on that family circle, stand there within the precincts of yonder home, and watch the group that cluster on that spot, and say if there is not the weaving and twining of hopes and fears; say if every morning and every evening hour does not bear testimony to many a castle reared in air, which will fade in a moment, as topples down at one blow the child's architecture, which he calls his house—his palace. Still there is in the hopes of home a purer influence than flows from any other earthly ones; and though fears cling round them, and too often weigh them down, yet well is it to cherish and prize them while their greenness and freshness may last; we need them, and a kind providence has vouchsafed them to us. The spirit that rules the domain of this inner circle of sympathies and loving offices, must be one of Hope; the fears that flit over the field are needful to attemper the heart to the realities of life, and prepare it for its appropriate allotments of discipline below the skies. The bird that leaps from bough to bough, luring on the seeker; the rainbow after which the deceived eagerness of childhood chases; the spring that gushes up, and then sinks again into the deep bosom of the earth,—these are true images of the hopes and fears of home. Day begins the alternations, and night closes them only to renew them again in the dreamy fancies of the slumberer on his bed. They wrap about us like the drapery in which we are clad—every fold, every hem of our social existence hides its hope; there is not a nook or corner of the hallowed domicil but renders back an echo of what we long for, what we hope may be. The bright eyed little warbler, whose tones of voice are music dear as earth can give, breathes hope with the first note the unpractised lips may utter. The aged grandame or hoary sire, notch down on their calendar hopes and fears; and the blooming sister, or the manlier brother, grasp the hand and join in the fraternal embrace with hope painted on the cheek, catching at the heart-strings, and only struggling with fear because things so much beloved cannot always endure. These all are part of that wise discipline by which infinite Wisdom tries his creatures; feelings which spring from that constitution, and those adaptations, by which we are rendered capable of discharging the parts of rational and immortal beings, in training for a home beyond the skies. The hope that has its birth below, and which looks out from the bounds of Time to grasp upon the revelations of Eternity, may too be the dearest hope of Home. Its beams may gild the little worlds which sit down and rise up together beneath their own canopied heavens, whose morning and evening incense ascends in truest devotion to the Giver of all good, and who bind in one loving embrace of pious faith, the spirits of feeble strength or of riper years.—To that world, that home where fear has no place, where hope is turned to perfect happiness, may we all turn our most ardent gaze. God only can brighten forever the hopes, and God only can for ever quell the fears of home.

How to make a good preacher.

A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him in the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B. was not, nor likely to be, quite what they had expected. He did not grow as they had thought he would: he did not perform that amount of labor which was needed to build up the church, and interest the congregation. Things dragged heavily. The young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health run down, and it was soon whispered around in the society and in the neighboring towns, that Mr. B. would probably have to leave: he was not the man for the place. He was not the man of talents they had anticipated.

While things were in this state, at a meeting of the church, when the pastor was absent, (perhaps one called to see what should be done,) Mr. O., an intelligent and influential member, arose and said:

'Brethren, I think we have been in the fault respecting our minister. I think that he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained him, and encouraged him as we should. We have been standing and looking on, expecting him to raise both himself and us, to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies and our efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talents, and one who bids fair to be a distinguished man.'

The thing was agreed upon. The leading men set the example. Very soon every one was speaking in favor of Mr. B. His people visited him, sympathised with him, encouraged him: and people out of the society soon began to remark how Mr. B. was rising in the estimation of his people.

The young man felt the change. The cold, damp chill with which he was surrounded, and which was benumbing the energies of his soul, was changed by the influence of such kindly beams, and a warm atmosphere came over him. His spirits rose—his health returned—his energies awoke—and he showed to all that he had within him the elements of a man. Success attended his labors. In the affections of the church and people he has long since firmly established himself. They delight in him as a man of talents, as well as a good man. His name has become honorably enroled among American authors, and he is one whom his own church delight to honor. Reader, Christian, would you have a good minister? 'Go thou and do likewise.'

Cast out the Ballast.

I saw the balloon slowly rise as they cut the last cord. It made a splendid appearance as it passed into the air above the tops of the trees and houses. But it soon began to descend, and there was the greatest danger that the voyager would be dashed in pieces by the striking of the car against the various objects in its way. While gazing, in much anxiety, upon the scene, I saw one white object after another thrown from the car to the earth.—They were bags of sand. The balloon thus relieved by casting out the ballast, responded to this new movement, and speedily rising, floated majestically away.

I saw a *rich disciple*. When he came into the kingdom, all appeared well. The balloon seemed well prepared for a prosperous voyage. It rose, but did not rise high; and sailed, but kept dangerously near the ground. It seemed unable to rise. Men sneered about a disciple that promised at first so well, but who gave them not the instructive spectacle of one sailing on toward heaven free from the clogs and incumbrances of earth. But one form and another of the Spirit's teaching led him to see where the evil lay. His wealth made too much ballast. It dragged down a heaven-born spirit from its home. He saw and felt it, and applied the remedy. He opened wide the hand of charity, and he caused silver and gold to be transmuted into the prayers and grateful praise of relieved multitudes, and into the thanksgivings of pagans, receiving at his hand the bread of life. The cast-out ballast relieved the ærial ship. She pitches and drags no longer in dangerous proximity to the earth—she sails well, and is making a noble voyage.

There is a *poor man*. He too is a follower of the Lamb; but he has caught the sad distemper of looking enviously around him. He sees others in better worldly circumstances than himself. He wonders why he should be condemned to the paths of poverty. He is discontented. He is covetous of what Providence has denied him. This drags him down. He is neither the happy, nor the useful man he might be. He is the overloaded balloon. He must cast out the ballast. If he would pitch his pride overboard, and send his envy and discontent after it, he would rise and soar away into regions of spiritual joy he never visited, and present to the beholder a more lovely spectacle than he has ever yet done.

Here is a *low-spirited disciple*. Some dark cloud or other is continually sailing over his horizon; you cannot catch him in a sunny, pleasant mood. He is forever drooping.—People have seen him so long with a visage which was a map of the frozen zone, that if he were to be overtaken by a smile, it would be ominous, and create general alarm. He is a balloon that creeps along over morasses and bogs, instead of soaring up as it ought into the sky. His ballast is the trouble, and he has too much. He had better cast it out. He nourishes the habit of looking on the dark side of things. He had better lighten the ship of that article. If he would tumble this Jonah into the sea, he would be in a fair way of having fine weather for the rest of his voyage.

This casting out the ballast has done wonders in regard to Christian character. Matthew did this when, as Christ called, he rose up, left all and followed him. And Peter cast out his about the time he went out and wept bitterly. And Paul his, by 'counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord.' And every disciple has done the same ever since those days, who has 'forsaken father, mother, house and lands, and counted not his life dear to him for Christ's sake.' Earthly incumbrances being thrown off, Christian character has risen. The soul, no longer clogged, has lifted up itself and sailed joyously on its Christian course.

What scenes we might now witness, were we to see Christians on all sides casting out the ballast. What an increase of faith!—What hatred of sin! What love and zeal for the glory of God! What an heavenly mind, as the rising soul ascended heaven-ward! What a happy deliverance from the mist and darkness that now dims the eye of faith, and fills the soul with gloom! What clear and delightful walking with God! What triumphs of faith and love!—*N. York Evangelist.*

Severity and Kindness.

The fable of Boreas and Sol, was designed to show how much more powerful kindness often is than severity. The following anecdote in the life of Hallock—we relate it from memory—furnishes a similar illustration:

One of the flock of this amiable and pious pastor, had strayed from the fold of Christian rectitude; and 'one or two' of the brethren were despatched to reclaim the wanderer.—But their remonstances proved unavailing;—he resisted their fruitless efforts with a will of iron. The pastor determined to try his own skill in the case. Instead of upbraiding the offender, he accosted him in accents of sweetest kindness, assuring him, in terms of unaffected simplicity, of the interest and sympathy he felt for him. Here was a power which his stout heart could not withstand.—He melted under its influence, and with tears of penitence professed his willingness publicly to confess and forsake his sin.

ANOTHER ILLUSTRATION.

A female communicant had been overtaken with a fault, which so sullied her character and christian profession, that it was judged nothing but a profession of penitence, as public as the offence, could wipe the reproach from the body of Christ. This her unbroken heart strenuously opposed, and she spurned, as enemies, those who urged her to such a step. A female friend was persuaded to try her power. She prepared her heart for the service, by cherishing feelings of commiseration for the sufferings of the unhappy girl, rather than of indignation for her misconduct. Instead of accosting her with a frown, she addressed her in the silver tones of kindness, letting her know by her expressive tears as well as her words, how well she understood the anguish of her soul, and how solicitous she was to assuage her sorrow. This was enough. With streaming eyes and heart-broken penitence, she threw herself upon the bosom of her sympathizing friend, and yielded without reluctance to her christian counsel.

A BETTER ILLUSTRATION STILL.

An ancient prince, who ruled his kingdom in righteousness, undertook to reclaim a revolting province of his widely extended empire. He first commissioned for this purpose his ministers of justice, whose office it was to expound the laws of his empire, and urge the weight of their moral obligation and the terror of their penalty, illustrated by numerous inflictions to enforce submission. But the measure appeared unsuccessful. A very small part only of the revolting province returned to their allegiance.

Another expedient was then adopted. The king's first-born son was despatched, the heir of his father's throne, who was instructed to lay aside his robes of justice and of royalty, assume, among the people to whom he was sent, the condition of the humblest subject, taking part in their infirmities, toils and sufferings; sympathizing in their sorrows, and ministering to their necessities.

This commission he executed with consummate wisdom and fidelity. He fed the hungry, he soothed the afflicted, and distributed freely, to all who needed them, the richest gifts which royal munificence could bestow, without money and without price. He spared no pains, withheld no sacrifice, in ministering to the wants and sufferings of those around him. And when it was found that the laws of his father's kingdom, which, like those of the Medes and Persians, could not be changed, demanded the death of those revolting subjects whom he came to reclaim, with a magnanimity and self-devotion, which astonished heaven and earth, he voluntarily offered his own body to the executioner, as a substitute for the punishment of the guilty.

'Love so amazing, so divine,' could not be resisted; thousands melted under its influence, whom the rigor of unrelenting justice could never subdue; and thus it was found that 'what the law could not do in that it was weak, through the flesh, God sending his Son, in the likeness of sinful flesh,' was able to accomplish.—*Watchman of the Valley.*

Yankee Enterprise.

The adventurous and enterprising disposition of the inhabitants of New-England, has been frequently remarked, and is universally known. There is not a sea, however tempestuous or remote, which has not been furrowed by the keels of their ships; there is not a port, however inhospitable and uncivilized, which has not seen the gleam of their canvas; there is not a branch of trade which has not derived additional impulse from their energetic and persevering activity. Unchecked by dangers or distance, they launch out into the world with a confidence in their own resources, possessed, in an equal degree, by no other people, and which in itself is the surest guaranty of success. They seek their fortunes in every corner of the world; they mingle in every kind of business; they discover new sources of trade, or improvements in conducting old branches; and they drive before them, whenever they come, the less energetic, enterprising, and intelligent competitors they find in the field.

A good illustration of the spirit which actuates them, is to be seen in a recent letter, published in some of the newspapers, from an officer of our squadron now in the China seas. He describes the beautiful opium ships which he saw, and mentions his astonishment at finding them, though under British colors, officered by Americans.

Another anecdote, which, perhaps our readers will recollect, has been frequently told to the same point, respecting some Russian exploring expedition in the South Seas. The squadron had attained a degree of latitude, which it was supposed had never before been reached when land was descried. The commander was congratulating himself upon a discovery which was to immortalize his name, when standing out from the land, a schooner was observed, which was a sealing vessel of thirty tons. Hoisting the stars and stripes, the Yankee captain ran along side of the Commodore, and very politely offered to pilot him in. The Russian was most probably astonished to find such a craft and crew at a spot which in Europe was not known to exist; but, for ourselves, we can not conceive of a place where to find a Yankee that would astonish us. Working a gold mine on Himaleh, or speculating in dead horse flesh among the Usbees—heading a caravan across the Sahara, or trapping bears at the north pole—bartering yellow buttons for goats hair in the capital of the Grand Lama, or exchanging fox-caps and coral, for Saudan ingots in the stalls of Timbuctoo—in any and all these places and employments, we could meet a Yankee, a real down-easter, without the slightest emotion of surprise.—*Hunt's Mer. Mag.*

An Arabian Anecdote.

A miser of Kufa hearing that there was a celebrated miser at Bassora, to whom all other misers might go to school, resolved to go and take lessons of him. He went and told wherefore he was come. 'Thou art welcome,' said he of Bassora; 'we will now go to the market to make purchases.' They went to the baker. 'Hast thou good bread?' 'At your service, gentlemen, fresh and white as butter.' 'Thou seest,' said him of Bassora to him of Kufa, 'that butter is better than bread, which was compared to it, and we shall do better to get butter.' They went to the butter seller, and asked if he had good butter. 'At your service, butter fresh and sweet as the nicest oil of olives.' 'Thou hearest,' said the host, 'the best butter is compared with oil, which must be far preferable.' They went to an oil merchant. 'Hast thou good oil?' 'The very best; bright and clear as water.' 'Ho! ho!' cried he of Bassora to him of Kufa, 'then water is the best diet of all; I have a whole tub full of it at home, with which I will entertain thee nobly.' And, in fact, he set but water before his guest, since water was better than oil, oil than butter, and butter than bread. 'God be praised!' said the miser of Kufa, 'I have not made my journey in vain, but have learned something of value.'

Unitarian Conference at Cambridgeport.

We have seldom been more interested than last Sunday evening, at a conference meeting in Cambridgeport. The Vestry being partly filled with water, the brethren were obliged to meet in the church for the first time—where they had ever been accustomed to sit as learners, in quiet, and could not feel ease to speak. One, too, who had but just experienced religion, was to conduct the meeting; one not yet a member of the church, and we trembled for him. But we were delightfully disappointed; every thing passed off easily and happily. The meeting was opened and conducted with remarkable propriety, and yet with abundant earnestness. All the time was occupied with prayer, singing or addresses, until about 9 o'clock, when we parted from one another, feeling mutually comforted, quickened, strengthened and edified. We wish that all our churches could witness such meetings, and receive the spiritual life they communicate into their own bosoms. Two clergymen were present; and near the close of the meeting both of them expressed their entire satisfaction, and heart-felt gratification with all that had passed.—*Christian World.*

Indian Translations.

A translation of the Rules and Discipline of the Methodists, has been made into the Cherokee language. The following conversation in regard to it, took place between the Methodist Bishop Andrew, and the Interpreter.

Bishop. 'Here translate this for me,' pointing to the title page.

The Interpreter read as follows: 'The Rules and Doctrines of the Loud Preachers.'

Bish. 'What! Is that the title you give us?'

Interpreter. 'Yes.'

Bish. 'What did the Cherokees first give?'

Int. 'From the first coming of the Methodists among us, they have been known by no other name than the *loud preachers*.'

Bish. 'But you have Presbyterians and Baptists among you; what do you call them?'

Int. 'The Cherokees call the Presbyterians the *Paid Preachers*; and the Baptists, the *Drowners*.'—*Ver. Chronicle.*

A Standing.

Hundreds there are who unite with our churches, for the sake of 'a standing.' They are professors of religion, and think it a good thing to have 'a standing' somewhere; or with some church, that they may thereby be entitled to the name which they seem to think takes away their reproach. When they have secured to themselves this 'standing,' why, there they *stand*. From month to month, from year to year, they stand the accredited members of the church. No one ever hears a word from them on the subject of religion.

Erection of Meeting Houses.

Every Universalist Society that can possibly raise the means should build for themselves a meeting house. A hired builing may answer a good purpose for a time—a hall, a Court-house, a scool house, but no society should rest till they have a *home*. People who are indifferent on the subject of Universalism, and the unbelieving particularly, cannot be induced to attend our meetings with much regularity where we have no church. A Society without a permanent place of worship is looked upon by many as a kind of experiment. We speak now of large towns or villages. Where the population is sparse, Societies can do somewhat better without a house, but in all places Churches are very desirable.

But the times are hard, says one, and how can we build? Easily enough. A house in these times only costs about two thirds what it does in good times—or one half. And a Society with a tolerable amount of means, has only to combine their strength, and resolve in good earnest to build, to accomplish the object of their desire. We know of no Society of this kind in this region that has not succeeded well in building, and increased thereby an hundred fold.

I have always noticed that a Society is the most united, active, and prosperous when erecting a meeting house. The energies of all the members are aroused, and they go to work with great pleasure. The prospect of soon having a *new* house of their *own*, spurs them on to exertions that overcome all obstacles. We will here give an example to the point. A little less than a year ago, the Universalists met to consult on the propriety of erecting a house of worship. All agreed that it was needed—all were anxious for one—but then—the times! the *hard* times! frightened many, and the undertaking was considered too great for accomplishment. A subscription was raised of several thousand dollars in a few days, when all at once the Banks began to fail. Crash! Crash! went the banks one after another, and spread gloom and consternation over the business community. Then many of our best friends despaired, and said, 'we *cannot build*.' But a few with the organ of *hope* well developed were determined to have a new house; and to make a long story short, the work was commenced—commenced under many discouragements.

And now what is the result? The house is nearly finished. The Vestry is already completed—and is the best of any in the city In two or three months (if the world don't end) the large room will be ready for use; and the best of all is, the Society will then owe very little comparatively speaking. They will have a most spacious and elegant house, and owe a small sum that they can pay at almost any time. And the result, already is, that the prospects of our cause in the city have brightened beyond measure. Had we staid at the old house, we should have been '*living* at a poor *dying* rate.'

Now what our friends have done here, Societies all about can easily do. That is they can build themselves churches suitable for the several places, if they will only firmly resolve to go about the work in good earnest.—Zeal and perseverance will secure any Society almost, a good meeting house.—*Star in the West, Cincinnati.*

Union among Christians.

The following judicious remarks are from the pen of Robert Hall.

'That union among Christians, which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease that never will be healed by troubling the waters. We must expect the cure from the increased prevalence of religion, and from the copious communication of the spirit to produce the event. A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree; and in consequence of loving each other more, to make every concession consistent with a good conscience.—Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. A true fear of God and an exclusive desire of discovering his mind will hold a torch before them in their inquiries which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mental attachment. A large measure of the Spirit of Christ would prevent them from converting every incidental variation into an impassable boundray; or from condemning the most innocent and laudable usages for fear of sympathizing with another class of Christians—an odious spirit, with which the writer under consideration is strongly impregnated. The general prevalence of piety in different communities would inspire that mutual respect, that heart-felt homage of the virtues conspicuous in the characters of their respective members, which would urge us to ask with astonishment and regret, why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles is which they concur.'

Fellow Feeling.

It is told of a certain worthy and wealthy citizen, who has acquired the reputation of being a considerale consumer of the good things of the table, and has been 'widened at the expense of the corporation,' that on coming out of a tavern after a turtle feast, a poor boy begged charity of him—'For mercy sake, sir, I am so very hungry!' 'Hungry! hungry! hey! what! complain of being hungry! Why I never heard the like! Complain of being hungry! Prodigous! Why I'd give a guinea to be hungry!—why a hungry man (with a good dinner before him) is the happiest man in the world! There, (giving the boy a half crown,) there, I don't want you to take my word for it; run along, my fine fellow, and make the experiment yourself.'

Beauty.

That quaint old moralist, Quarles, in his Euchiridon, gives us the following advice:—Gaze not on beauty too much, lest it blast thee; nor too near, lest it burn thee; if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee; if virtue accompany it, it is the heart's paradise; if vice associate with it, it is the soul's purgatory; it is the wise man's bonfire, and the fool's furnace.

The Eye.

The use of shades and bandages on the trifling affections of the eye, is an evil that cannot be too strongly reprobated; for the action of light and air being thus excluded, and the organ rigidly compressed, opthalmia, and even total blindness, is not unfrequently the consequence of that which being perhaps merely a slight flow of humor, would have subsided in a few days.

How much better to make your children love, than fear you. How much happier is the parent whose little ones rush lovingly into his arms and cover him with kisses, than is he, before whom they fly in terror!

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of '*selections*' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

ILLUSTRATION OF THE PARABLES, TENTH EDITION. For sale at this Office, the work entitled '*NOTES AND ILLUSTRATIONS OF THE PARABLES OF THE NEW-TESTAMENT*, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE.' 382 pages large 12mo at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred Scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from Orthodox Commentators, of great respectability, to show that they have explained them as Universalists now od

PAIGE'S SELECTIONS. 'Selections from Eminent Commentators who have believed in punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By Rev. LUCIUS R. PAIGE. *Second Edition*, with revisions and additions. 358 pages.—Price $1.

This is a highly valuable work to all Universalists.—It proves by the most respectable *orthodox* authority, that the interpretations which Universalists have given of the passages of Scripture which relate to punishment, are correct. It is a refutation of endless misery by the testimony of the most learned writers who have believed that doctrine. The threateninge of punishment, occuring in the New Testament, which have been supposed to refer to endless misery, are explained in this work, in the very language of the Partialist Commentators. It is fatal to the doctrine of endless misery.

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AGENTS.

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Moral and Religious.

Divine Retribution.

AN ESSAY,

Delivered before the 'Winchester Ministerial Association,' at their meeting, April 3d, 1843.

BY REV. S. STREETER.

The term retribution, when applied to the government of God, means the rewards and punishments, adjudged by it, and which are carried into execution in the progress of its administration. This term is as suitable, perhaps, for such a purpose as any which could have been chosen; though in its strict etymological import, it does not convey the precise idea for which it is employed.

The word properly signifies compensation, recompense, or repayment; the paying back of one thing for another. This, however, is not, it is believed, the true idea of retribution under the moral government of Jehovah.

This, if I mistake not, partakes more of the nature of a legitimate result; of an effect produced, naturally and inevitably, by the operation of a cause, or, perhaps, in some cases, by an association of causes. What the Scriptures means by sin, contains within itself the instruments of its own punishment; and what they mean by holiness, contains within itself the instruments of its own reward.

'To be carnally minded is,' in its natural and inevitable consequences, spiritual 'death;' and 'to be spiritually minded is,' in its natural and inevitable consequences, spiritual 'life and peace.' 'Indignation and wrath, tribulation and anguish,' are the legitimate and uniform results of 'doing evil;' in other words, of sinning against God; and 'glory, honor and peace' are the legitimate and uniform results of 'working good;' in other words, of keeping the commands of God.

Paul speaks of these opposite results, as executing 'the righteous judgment of God,' and thereby 'rendering to every man according to his deeds, whether they be good, or whether they be evil.'

Now in these antitheses, I am inclined to believe, the whole doctrine and process of divine retribution, in other words, of rewards and punishments, under the Divine government, are involved; and, by proper attention, may be seen in their true nature and character. The view which they furnish is, I am aware, one in miniature only; but still, it is true to the life, with respect to all its essential features, and competent to all the relations and practical duties of mankind in the present world.

But I am digressing from the course of remark which I had prescribed to myself in the present Essay. It was my purpose to confine what I should offer chiefly to the doctrine of punishment; not, however, to the inquiry, whether God will punish those who wilfully transgress his laws? This is a fact the truth of which no one can reasonably call in question; at least no one who believes in the credibility of the Scriptures.

Hence in the present discussion, I take it for granted that, under the government of God, every sinner will, without fail, be adequately punished for all the sins which he may commit. Upon this point, therefore, nothing further need be said. I proceed, then, to the consideration of two topics of inquiry which the subject before us seems naturally to involve.

1. What is the leading design of our heavenly Father in the infliction of punishment?

2. What views of the Divine chastisements will most naturally and powerfully tend towards the accomplishment of that design?

1. What then is the leading design of our Father in heaven in the infliction of punishment? At the attainment of what particular end does he aim? Why does he punish at all? Why not in all cases, and with respect to every possible form of transgression, allow the sinner to pass along without molestation, to sin with impunity? That he has not is certain; and for this fact there is undoubtedly a satisfactory reason, and what is that reason? To this question different answers have been given.

Some have contended that the chief end at which the Sovereign of the world aims in the award and infliction of punishment in any case, and in all cases, is the vindication of his own honor, and that of his law. This is the ground assumed by the celebrated Dr. Hopkins, and by all those who have adopted his distinguishing views of theology.

The honor, or, which is the same thing, the glory of God, is, of itself, they contend, a paramount consideration; one superior in importance to every other, and ought, therefore, to be very scrupulously guarded and defended. This, however, cannot be done, they suppose, in any instance, if those who openly contemn and set at defiance the Divine authority, be allowed to escape the punishment which the voice of inflexible justice demands.

Hence, according to this view of the subject, were it possible to vindicate the glory of God in any other way, the administration of punitive retribution might be wholly dispensed with. This theory obviously makes the maintainance of the Divine glory depend essentially upon the vigorous infliction of punishment. But is this true? Is punishment invested with this great conservative power? That it has power is readily admitted; but the question is, Has it this peculiar species of power? May not the honor of God, and of his government, be as fully displayed, and as effectually vindicated, to say the least, by some other agencies, and those too, more strictly in accordance with his acknowledged nature and character? It is believed they may, and even to a far greater extent. Acts of leniency and mercy reflect the Divine glory in a much more direct and palpable manner, than can be done by any exhibition of severity. To save a sinner from his sins, is a far higher honor to God than merely to punish him for them.

From the very moment of their creation, 'the heavens declared the glory of God;' but it was not till the Saviour of the world made his appearance, that the sublime strains of 'glory to God in the highest' were heard. It was the mission of Jesus, and that only, which could perfect the Divine honor.

When Moses besought the Lord to show him his glory, no instrument, nor dispensation of punishment was displayed to his view. In answer to the prayer of his servant, God said to him, 'I will make all my goodness pass before thee.' The glory of God then, it is obvious, can be distinctly seen through the manifestations of his goodness; and of course these, if they be sufficiently ample, are fully competent to its most triumphant vindication. Hence, for the attainment of this end, the administration of punishment is not necessarily demanded. But another position is, that the aim of the Creator, in punishing his offending children, must be, either to do good, to prevent evil, or to gratify revenge. Of a fourth object, it is contended, we cannot form a conception.

Now that the infinite and all-merciful God should do any thing from the mere impulses of malignity; to gratify an outbreak of revengeful feeling, will not, I apprehend, be pretended by any one. This position may, therefore, be laid out of the question.

We must, of course, come to the conclusion that the Divine aim, in every act of punitive retribution is either to do good, to prevent evil, or perhaps both. By a careful attention to the subject, however, it will be perceived that either of these motives involves the other.

To do good, is to prevent evil; and to prevent evil, is to do good. Hence, it follows that the great end at which our Maker aims, in every dispensation of punishment, and with respect to every state of existence in which punitive acts can be demanded, must be to do good; to promote the welfare of those who may become the subjects of them, or be in any way affected by them. But what is good? What meaning ought to be attached to this oft-repeated, and most familiar term? People generally, it is to be feared, do not connect with it any precise and distinct idea at all.

What then is its true and legitimate signification? I answer, it is enjoyment; felicity; happiness; the absence of suffering, and the presence of true spiritual comfort. Indeed, properly speaking, happiness is the only real good in the world, or throughout the universe; and misery, the only real evil. In other words, happiness is the only thing in existence, which is essentially and independently good; good in and of itself, and to be sought exclusively for its own sake.

There are many other good things, for the attainment of which we ought resolutely and perseveringly to seek. Still, these are only relatively and circumstantially good; not so of themselves, independently of all other considerations. They are good because they lead on to something else; serve to produce, or to augment the sum of felicity.

Aside from this tendency, one thing is as good as another; or more properly, perhaps, every thing is good for nothing. But happiness is not good on account of its tendency. It is of itself a good. When we have obtained it, we have possessed ourselves of that which is not relatively, but intrinsically valuable; that, the worth of which, is in itself alone.

Not a thing which will result in something else which is desirable, but one which is itself the most, and, in fact, the only truly desirable thing in existence. When we have fully attained to this, we have reached the point, and the state, beyond which there is nothing to be expected or coveted; nothing, the possession of which would exalt us higher, or add, in the least degree, to the perfection of our condition.

We have then reached the acme of our being, the grand ultimatum of intelligent existence. We are dwelling in God, and he in us. We are in 'the kingdom of heaven,' the cloudless realms of 'righteousness, and peace, and joy in the Holy Spirit.'

Christ is ours, and God himself is ours; and he is the infinite Good; because in him are the underived, boundless and immortal fountains of felicity.

Hence, we come to the conclusion, that the grand design of the Infinite in the punishments he inflicts, no less than in the rewards he confers, is the eventual happiness of his intelligent creation; in other words, it is to wean the subjects of his retributions from their follies and sins, and assimilate them in mind, and heart, and condition, to himself; and he is the essence of happiness, the very perfection of bliss itself.

But I have dwelt longer upon this particular than it was my purpose to do, and, longer perhaps than was necessary, and on the remaining topic I will endeavor to be more brief.

2. What views of the Divine chastisements then, let us now inquire, will most naturally and powerfully tend towards the attainment of the end aimed at in their infliction? This end, we have seen, is happiness; and the question to which a correct answer is now to be sought, is, What views of the Divine chastisements must be entertained, in order to clothe them with a power which will tend towards the attainment of this high possession? In other words, what is it that invests the doctrine of punishment with a tendency to constrain sinners to abandon their wicked courses, and to engage, heartily and perseveringly, in the service of holiness?

These things they must do in order to be happy; and punishment is one of the means which the Creator employs to aid them in the work; and what is it which gives to this means the requisite qualification for such a mission? It cannot be any thing in the nature of punishment itself, abstractly considered, or when dissociated from all other agencies.

What then is it? Is it not a power inseparable from the opinions entertained by the sinner, with respect to the character of the punishment to which transgression will subject him? This, I apprehend, is the fact.

What then are the views of this subject which are invested with this peculiar and very felicitous power? In what light ought we to look upon the punishment to which sin will subject us? and in what aspect ought we to hold it up to the view of our fellow-beings, in order the most effectually to guard them against a sinful course of life?

Ought the scene of its execution to be represented as exceedingly remote? beyond the limits of the present life? So vast numbers seem to think. But is not this a mistake?—Does not the remoteness of an evil tend to parallize its power, and diminish its influence upon our feelings and pursuits? Most certainly it does.

Let a criminal be doomed to suffer death upon a gibbet, and the fearful fact be announced to him. What will be the consequence? It will fill him with horror. He will be moved by thoughts neither of time nor of place; but of the tremendous doom itself.

But tell this trembling culprit that his sentence is not to be executed till after the expiration of forty years; and that during the interim, he will be allowed to go at large, and to enjoy himself the best way he can—assure him of those facts, and they will affect him very much like the breaking forth of the sun from behind some dark and portentous cloud. His horror will rapidly subside. His deep perturbation of soul will cease.—Calmness will come over him. A smile will kindle and brighten upon his countenance. A thrill of joy, and of transport even, will penetrate his heart.

Now it is the same with respect to the Divine retributions. The conviction that the time of their execution is exceedingly remote, naturally tends to diminish their power to exert a restraining influence upon the propensities and habits of the transgressor.

Aware of this fact, some would confine all punishment to the present life. This to be sure brings the execution of it near, and invests it with a favorable tendency; but still this fact is not, of itself, sufficient to check the criminal career of the sinner. It may still be represented as so trivial, or so uncertain, as to neutralize its power to restrain.

Again; many suppose that, to render them efficacious, the Divine retributions must be represented as inconceivably severe and dreadful. Hence language has been tasked to the utmost in describing the intensity and terribleness of the punishment of the wicked. It has been held up to the view of the world, as immeasurable in degree, and strictly endless in duration. Can such views of punishment exert a salutary influence? It is believed not. There is no conceivable proportion between the punishment, and the misdemeanors for which it is inflicted. But between these there must be a perceptible and a just proportion, or, with the reflecting, the doctrine of retribution will have no weight; and with the unreflecting it can surely have but little, if any. Indeed, an excessively severe, and obviously disportionate punishment, in its influence on the feelings and pursuits of men, is nearly, if not precisely equivalent to none at all.

Hence the Scriptures every where teach that sinners will be punished 'according to their deeds,'—some with greater, and others with less severity.

I come then to the conclusion, that the retributions of God, to render them efficacious should not be represented as very distant, excessively severe, or of endless duration.—The time and the place of their execution, it should be realized, are whenever and wherever sins are committed. Every man should be taught to act under the solemn impression, that the punishment of sin is not an event put far away; nor to be discontinued till sin shall be abandoned. But even this conviction is not, of itself, sufficient to arrest the sinner in his criminal course. It is not the place where, the time when, nor the instrument by which punishment is inflicted, that arms it with its chief restraining power. All these, no doubt, have their uses; but still, it is not wholly, nor chiefly, by their agency that the sinner is held back from the commission of crimes.

This is done by a deliberate and deep conviction that, so far as its own proper influence is concerned, every sin he may commit will, all things considered, be a real injury to himself; that it will infallibly bring upon him an overbalancing amount of evil, of positive misery; and that this misery is its punishment, the retribution which God has instituted in the very nature and legitimate tendency of things.

Let such a conviction be habitually and deeply felt, and so far as the doctrine of punishment can exert a restraining influence over sinners, its mission will be in a direct train of fulfilment.

(ORIGINAL.)

Heart Religion.

Christianity is a religion for the affections as well as for the intellect. It is not made up of cold speculations, like the philosophical systems with which the wise of this world have in vain attempted to satisfy the hungerings and thirstings of the human soul, but is possessed of a vital principle, a spiritual and divine essence, and they who merely assent to the truth of its doctrines without receiving into their hearts its holy and regenerating influences, know little of the spirit of their religion! They have grasped the shadow and neglected the substance.

To be a Christian in belief only, is of little importance, comparatively. Faith without works is dead. To be true practical Christians we must LIVE in accordance with the Gospel of Christ. We must be baptized into the spirit of Christianity.

The importance of real practical piety—of true heart-religion, is acknowledged by all who profess the Christian name; but notwithstanding this, there is a great neglect of the subject among all classes, but especially among the young. One reason for this is the mistaken idea that to be religious one must forego all the pleasures of this life, and become gloomy and unsocial. This is a fatal mistake, growing out of the appearance and conduct of the professors of a dark theology. Religion is not a gloomy and unsocial principle, nor does it require us to deny ourselves of any pleasures but those which end in pain.

'Religion never was designed
To make our pleasures less.'

On the contrary, it is the source of pleasures as much purer and more lasting than those of the world, as the mind is purer and more lasting than the clay-tabernacle that enshrines it. In the young, religion appears peculiarly beautiful. It sanctifies their pure and earnest feelings, and gives them a noble elevation of character. Wealth, rank, and even intellectual greatness, look insignificant in comparison with it, as exhibited in them.

Let us who are young, now in the morning of life, while the dew and the flowers are in our pathway, make religion our guide and chart, then shall we not go astray, but shall press on

'In joy to the paths of heaven.'

Tyngsboro', Mass. D. H. J.

(ORIGINAL.)

The Safe Side.

The Partialists say it is best to be on the safe side. By this they wish no doubt to give Universalists to understand that they themselves are on the safe side, while the Universalists are on the opposite, or unsafe side. O, say they, after being driven to their wits ends by scripture argument—'if your doctrine be true, I shall fare as well as you; it is best for us to be on the sure side—if our doctrine fails, yours will pick us up.' This is virtually acknowledging, and contending that error is better than truth. Admitting their doctrine is false, and ours true, they seem to imagine that it is safer for them to disbelieve the truth, and to make a lie their refuge.

There is no question but that the doctrine of eternal hell torments is false; and when its advocates are called upon to give some scriptural evidence in its favor, they feel very sensibly the weakness of their cause. John says, 'this is the record that God hath given to us eternal life, and this life is in his Son.' All are called upon to believe this divine record. You poor, doubting unbelieving Partialists are called upon to believe this record of eternal life. We say to you, believe the truth, and the truth shall make you free. H. P. S.

Profession and Practice.

It was my privilege last Sabbath morning, to listen to a very powerful sermon in one of the churches of this city, from the text, *If any man eat of this bread, he shall live forever.*'—The preacher drew his very apt comparison from the bread which the natural man eateth, which so contributes to his strength and vigor of body, that nothing can substitute the use of it—so with the spiritual bread of which Jesus speaks: this too, must be eaten, digested, and incorporated into the soul, so as to create the true life of the Christian, and thus Christ be formed within us. I merely hint at the main idea of the sermon, from which I date the reflections which occurred to me when I returned home.

There was a beautiful truth in the bread of Heaven becoming our daily food, and by the process of 'spiritual chemistry' thus invigorating, nay, creating 'the perfect man in Christ Jesus.' But when we have thus received this life, is there not necessrily fruits growing out of it, which as inevitably follow from its reception, as healthful action succeeds from the natural diet? Do we not feel a new obligation to labor to do the will of our Father, and as Christians have we not a peculiar work, which we cannot fail to execute from the very fact that we are disciples of our great Master?

As I understand the obligations of Christianity, it imposes certain commands which we cannot resist, and retain the name. Christ tells us his mission: why is not ours the same? Let us look at things as they really are. We will suppose a certain individual resolved to be a Christian in action; not in profession merely, but action. He sees sin and misery all around him; his new consciousness of the power of his religion to eradicate evil impels him to resolve upon vigorous action. Does he find himself sympathised with, encouraged and strengthened, by his brethren who have made a similar profession with himself to work for their Master? How strong is this tie of Christian fellowship—how deep is its foundation? It is truly a mournful picture we contemplate. What says the experience of my friend? 'I began,' says he, 'to doubt the reality of all religion, because I read its requirements, and saw few fruits in its followers. If I was tempted to make what the world terms a good bargain by any arts of duplicity and meanness; I had only to look to such and such a one, and they did the same, although nominally Christian. Did I hear and pass along a scandal? so did they. Did I withhold my property which would have advanced the cause of human improvement? so did they. Did I engage in light conversation and worldly amusements? so did they.—In fine, I saw very little difference between the Christian and myself—a mere man of the world!' Let us ask ourselves, to what extent this is true; if we do thus conform, and if so, can Christ be 'within us,' when we yield such fruits? Do we not complain of the very skepticism we help to make? Do we not repress the courage of those who feel they ought to speak in the name of religion and humanity, by our intolerance? Have not the terms 'fanatic,' 'deluded men,' 'Christians who seek notoriety,' ever been the standard by-words with which all philanthropic measures have been viewed?

A Christian Reformer! What other name can a true Christian wear? There are the sins, and here is the remedy. Shall it not be applied wherever the disease exists? What if it cross the threshold of the church, the mart of commerce, or the court of justice? Shall not the sin in high places be rebuked, as well as in degraded humanity? Whence comes the degradation, if not here? I have often been struck with the last words of our great American philanthropist, delivered to the freemen among the mountains: they should be stamped in golden characters over the portal of every dwelling in Christendom. 'We want a new faith in what Christianity is to accomplish. We are miserably wanting in it. We scarcely believe what we see of the triumphs of the cross. This is the most disastrous unbelief of our times. I am pointed now and then to an infidel, as he is called, a man who denies Christianity. But there is a sadder sight. It is that of thousands and millions who profess Christianity, but have no faith in its power to accomplish the work to which it is ordained; no faith in the power of Christ over the passions, prejudices, and corrupt institutions of men; no faith in the end of his mission; in the regenerating energy of its spirit and truth.'

Christian Professor! Does this description apply to thyself? Then Christinity has not regenerated thy heart!—*Christian World.*

Explanation of Scripture.

BY REV. W. BALFOUR.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna].'—Math. xxiii. 33.

This is the only text in the New Testament where the phrase, '*damnation of hell*' occurs. A very singular fact, if it means, endless misery in a future state. The only remark, which Mr. Staurt makes on this text, is—'does the Saviour mean here to ask, how can ye escape being burned alive in the valley of Hinnom? Were they in danger of this?'—We answer this question, very promptly and pleasantly, no—No: they were in no danger of this, for Mr. Stuart has shown, burning alive in the valley of Hinnom, was not a punishment inflicted in the days of our Lord, either by Jews or Romans. To balance this account with Mr. Stuart, I ask and in his own words—'does the Saviour mean here to ask, 'How can ye escape being burned in hell, the world of woe? Were they in danger of this?' Having balanced this short account, we may now inquire, what our Lord meant to teach in this passage? Let us

1st, Examine the import of the word *krisеos*, here rendered *damnation*. This word means—*judgment or punishment*. Dr. Campbell and others render this word *punishment*. See his note in Math. xii. 40. It is so rendered in some places in our common version.—But as I have examined its scripture usage in my second inquiry, to it I refer the investigating reader for what I have advanced on the subject. It would be useless to discuss it here, as there is no dispute respecting the sense of the word in the passage in question. The sense, all admit is—'how can ye escape the *punishment of hell* or *Gehenna*.' I must just notice, what must be obvious to every one, that the word *damnation* or *punishment*, determines nothing about the *place*, the *nature* or *duration* of the punishment alluded to. It expresses *punishment* to the person addressed but all these must be determined from other sources of evidence, than the word here rendered *damnation*. But the word damnation in most people's ears has a much more terrific sound than either the word *judgment* or *punishment*. It carries their minds into a future state for that damnation, or punishment. Let us inquire.

2d, What sense did our Lord attach to the word Gehenna? The correct understanding of the passage, depends on ascertaining this. If it means as Mr. Stuart and others assert, the place of eternal misery to all the wicked, then, beyond all question, our Lord's meaning is—how can ye escape the punishment of endless misery? But this sense of the term must not be assumed; it must be established on scripture authority. How then, it will be asked, shall we determine, in what sense our Lord used the word *Gehenna* in this passage? I answer, there are three ways at least, in which this may be determined without them. These are—*The original meaning of the term Gehenna; its scripture usage: and the context of the passages in question.* Let us notice.

1st, *The original meaning of the term Gehenna.* Did it originally mean *hell, world of woe, the place of torment reserved for the punishment of the wicked in a future state?* No: far from it. What was the original meaning of the term Gehenna? Dr. Campbell says—'it is originally a compound of two Hebrew words *ge Hinnom*, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua xv. 8 etc. Mr. Stuart makes the same confession in his essays p. 140. On this point there is not one dissenting voice I have ever heard, except Dr. Allen's; speaking of Gehenna and its punishment he says in his lecture on my first Inquiry, 'indeed the word seems to have been formed, and is used in scripture, for the express and sole purpose of denoting future punishment.' Reader, cast the mantle of your charity over this statement, made no doubt without consideration.

2d, *The scriptural usage of the term Gehenna.* Does the word Gehenna occur in the Old Testament, where it designates a place of future punishment for the wicked? No, says Dr. Campbell above; 'in the Old Testament we do not find this place in the same manner mentioned. Accordingly the word *Gehenna* does not occur in the septuagint.—It is not a Greek word and consequently not found in the Grecian classics.' This statement we have examined section 1. We have also laid before the reader all the texts in the Old Testament where the word Gehenna is found. Not in a single instance, has it the least illusion to a place of future punishment. We have seen it is only used there in two senses. First for the *literal* valley of Hinnom. Second, as a *symbol* or *source of imagery* to describe the temporal punishment God was to bring on the Jewish nation. In the last sense, we have shown it is used in the New Testament in all the passages already considered. And those yet to be noticed we think strongly confirm all we have advanced respecting the sense given to this term. The passage before us, deserves particular attention. It is considered one of the strongest texts in proof, that *Gehenna* means a place of future punishment for the wicked; and yet, the context of this very passage, shows, that the sense I have attached to it, taken from Jeremiah is the true one.

3d, *The context of the passage in question.* Does the context teach that our Lord used the word *Geheuna*, to designate a place of endless torment, reserved for the punishment of the wicked in a future state? Let us examine and see. That our Lord speaks on the subject of the destruction of Jerusalem, in this and the two following chapters, none we think will question. But let us examine the more immediate context of the passage? It is manifest from verse 1 of the chapter, that what is said in it was addressed to the *multitude* and to the *disciples*. From verse 2 to 13, our Lord spoke to his *disciples* concerning the Scribes and Pharisees, and warned them against certain evils in those wicked men.—At verse 13, he began a direct address to the *scribes and pharisees*, and continues it to the end of the chapter. Some of them were present, for the discourse seems a very pointed address to them. No man can read from verse 13 to verse 32, without noticing in what a plain and pointed manner our Lord exposed their wickedness and hypocrisy, and how often he said to them, 'woe' or alas! unto you scribes and pharisees, hypocrites.' But at verse 32, he says to them—'fill ye up then the measure of your fathers.' The words in question immediately follow—'ye serpents, ye generation of vipers, how can ye escape the damnation of hell, (Gehenna).' Two questions here, are presented for consideration. *How were these men to fill up the measure of their fathers.* And—*what is the damnation of hell, which they could not escape?*

1st, Let us consider how these men were to fill up the measure of their fathers? If we consult the context, it gives us the following answer to this question. Verse 34, 'wherefore behold I send unto you prophets; and wise men and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in the synagogues.' That in this way the scribes and pharisees were to fill up the measure of their fathers, no man will question. Their fathers had killed the prophets sent to them, verses 30, 31. And they were a generation of vipers, proving themselves to be the children of such fathers. The measure of their fathers they did fill up, by crucifying the Lord of glory, and persecuting his apostles and followers. See Acts 2d, where Peter charges them with this crime. Comp. John xvi., 1, 3;—1 Thess. ii. 16.

2d. Let us now examine, what the *damnation of Gehenna* was, which these men could not escape? If verse 34 answered the first question, verse 35 as certainly answers the second. It runs thus—'that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom he slew between the Temple and the altar.' When it is said here, 'that upon you may come all the righteous blood shed upon the earth, all allow that punishment is meant. This punishment coming on them was near, for our Lord added in the next words—'verily I say unto you, all these things shall come upon this generation.'

The context then clearly decides, that our Lord, by the damnation of hell, referred to the punishment God was to bring on the Jewish nation during that generation. Indeed if ever the context of a passage can decide, in what sense the writer uses a word or phrase, it is decided in the case before us.—But is there a vestige of evidence in the context, which shows, that our Lord, by the damnation of hell meant a place of punishment reserved for the wicked in a future state?—No, nothing which bears the most distant resemblance to this. Let any one attempt, to make out proof of this from the context, and nothing is so likely to convince him, that the interpretation I have given is correct. It was in making such an attempt, I was led to this very view of the words—*damnation of hell.*—The only thing which leads people to conclude, that these words refer to punishment after death, is the *false* and *entirely gratuitous* sense affixed to the word *hell* or *Gehenna.* But all candid men will allow, that if we affix what sense we please to the words of the holy spirit, an end is put to all correct interpretation of the scriptures. To recur to the context, in ascertaining the sense of any word or phrase used by a writer, is allowed by all a first rule in explaining his meaning.

But some things in the context, strongly confirm the sense given to the words—*damnation of hell.* 1st, the expression *damnation of hell* or *Gehenna*, occurs in this discourse of our Lord's about the destruction of Jerusalem but in no other discourse he ever delivered. Had he used it when preaching the gospel, when enforcing repentance on his hearers, or in speaking on the subject of a future state, one might be led to suppose he did mean a place of punishment there. But being used in such a discourse as this and in no other, seems to put it out of all question, that I have rightly interpreted the words—*damnation of hell* or *Gehenna.*

2d, The *persons* to whom the words damnation of hell were addressed, confirm my view of this passage. They were Jews as all must allow. To no other person is a word said about Gehenna, except them in the whole Bible. Jews, and they only were concerned in the damnation of hell, for not a word, is said about Gehenna or its punishment, to any Gentile, whether a believer in Christ or an unbeliever.

3d, No man will dispute, that verse 35 refers to the punishment inflicted on the Jews at the destruction of their city and Temple, and more fully enlarged on chap. 24th. Well when our Lord said verse 36, 'all these things shall come upon this generation,' was not the damnation of hell, verse 33, and explained verse 35, the very thing or things referred to? And as the case of the Jews, was past all remedy, and could not escape the judgments of God which were impending over them, our Lord laments over their condition verses 37, 39.—*Peilad. Nazarene.*

A faithful Friend.

One evening, a short time since, after dark, a gentleman found in the street a child, barely old enough to walk and talk a little, but not old enough to tell its own or the name of its parents. The little wanderer was nearly exhausted, but by it stood its friend—a very fine dog. The noble animal seemed more conscious of the condition of his charge than the child itself did, and when the gentleman approached the child, he viewed with distrust and prepared to resist injury if it had been offered. The gentleman took the child up, and in company with another person, brought it to our office. The little wanderer soon fell a sleep in the man's arms, and as it was carried along in our office, where it was passed from one to another, no effort could induce the dog to desert or be separated from it. When any one took the child, he would spring upon him, examine his person, smell the child, and then if satisfied that the child was safe, would crouch down by the feet of the person holding it. In a few minutes after reaching our office, persons in search of the child, received it, and as soon as they sat out in the direction of the child's residence, the faithful animal testified in every possible manner his joy and consciousness that the child was safe, and then for the first time, did he appear to be willing to be separated from it. Those who are so rabid for killing off dogs, should have witnessed this and learned the fidelity and affection of the noble animal. —*St. Louis Republican.*

The Trumpet and Magazine.

BOSTON, SATURDAY, APRIL 29, 1843.

Conference at Roxbury.

On Tuesday of last week, (18th inst.) a Social Conference Meeting was holden in the Universalist Meeting-House in Roxbury. The morning was cold and gloomy, and every appearance indicated rain. In the forenoon there was a congregation respectable for numbers although the house was not full. The services were commenced by singing,

'Come, holy Spirit, heavenly dove;'

after which, a very fervent and appropriate prayer was offered by Br. Benjamin Whittemore. Br. Fay, the resident pastor, then read the 4th chapter of the Epistle to the Ephesians. He proceeded to say, that he did not propose to offer any remarks upon the chapter—it was a profitable subject of meditation—but he desired to welcome the friends who had come in. True, there were not so many present, as he expected to see; but he hoped to have a good meeting.—We needed to have our zeal quickened; our love increased; and meetings of believers have a tendency to promote such a result. Universalists have a great work to perform, which grows out of the nature of the doctrine they believe, and of the state of the community around them.—He spoke of the nature and consoling influences of Universalism, and of the power of the doctrine. He saw, in its principles, the regeneration of the world. Then are we not called on to *act*? Have we not *a work* to perform? It is necessary for us to be prepared for this work.—Do we feel the necessary zeal? For one, he thought he had not that zeal he ought to have. Our hearts must be awakened—we must feel that Jesus is present with us to-day—we must quaff from the fountain of eternal life—we must meditate on his love, and then we shall be cheered on our course. It is necessary for all to feel we are here for some purpose; every one has something to do. We must do it all in love; let there be no wrath, bitterness, or evil speaking, &c. &c.

A verse was sung, 'Let earth and heaven agree,' and no one rising, a second verse; and after a pause of a few seconds,

Br. Streeter arose. He thought there was an error always in the opening services. The brethren should all come with their hearts prepared, and it should be understood as a duty to rise at once. There was a good chapter read at the beginning of the services—why should we wait? Remember the ample provision mentioned therein for the advantage of the church. He gave some apostles, and some prophets, &c. &c., quoting in full the 11th, 12th and 13th verses.—We have some of all these classes here, and yet we are mute. Now these messengers and servants were appointed in the first place for 'the perfecting of the saints.' The object is not merely to convert sinners to God, but to help to perfect the saints. He spoke of how little we had done—how we needed to go on to perfection. How little do the greatest men know.—When Sir Isaac Newton came to die, his friends desired to know how he felt, in view of his vast attainments. I feel, said he, very much like a little child, that has been picking up pebbles upon the shore, and the boundless ocean is open before him. Singing.

Br. Partridge here offered a few remarks. We had excellent invitations and yet there was a coldness. He attributed it to meeting so near Boston—the friends from the country were backward,—but we must do our duty. He spoke of the goodness of God to Israel—he led them by a pillar of cloud by day and fire by night. They had a tabernacle, and God said he would meet them there and bless them. And has not God given his Son to guide us? Shall we not feel a proportionate zeal? Let no one say, I can do nothing—all can do good—you may have some good effect, you may touch some chord and do good.

Br. H. Ballou, 2d. He did not design to offer many remarks now; but as he listened, a thought had struck him. If we all come to this meeting in a right state of mind, a moment's silence would not be painful—it would be an opportunity for reflection. We are too much accustomed to go to meeting after impulses—we come with no offering to give. There is too much impression, that the speakers are to put us in the proper frame of mind. Some seem to think, that we are a kind of musical instrument, and the speakers are the performers upon it; and if a good tune be not played, it is their fault. But we are not so. You have every one a duty to do for yourself; and that ought to spring from the heart.—Suppose we should all sit in silence and commune, and bring ourselves into solemn judgment here, should we not get good? We ought to remember, that we always stand before the judgment bar of God—his eye is always on us—he renders to us according to our works. Let us all be workers together in this business; and then we shall go out of these courts better than we came in.

Br. Streeter protested against too much silence—we came here for a *social* meeting—he always got a blessing—we were moved by things from without.

Father Ballou arose. There had been in his mind quite a conflict of feeling and sensation.—He had thought of the admonition of the wise man, 'Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.' And yet he was encouraged to speak, because it had been said by Br. Partridge, that what was offered in weakness and fear might do good. He had been thinking of a particular subject, suggested by Br. Fay, that our views were of such a character, we were called on for great efforts. Now wherein do we differ from others? Principally in this, we have a sweet, cheering, strong and binding hope in our hearts, that we shall, in the immortal world, meet all sects, all our connexions, all our friends, all our enemies; we hope to see them all in a world of holiness and bliss. What is the natural effect of such a hope as this? Suppose a case. Here are our friends and connexions around us, and some enemies perhaps. Now could we be assured, that in just three weeks all would sit down to one vast table of love and delight, and all shall have love, and there shall be no enmity—all will be sweet communion and concord, what effect would it have upon us?—Would it lead us to say, 'have I got to love my enemy in three weeks? Then I will do him all the injury I can before the time arrives?' No; if we believed we should then love them, we should begin *now to do* it. There is no way to avoid the force of this argument. Suppose it a delusion, still if we really believed it, it would beget love in our hearts. So if the doctrine of immortality be all a dream, yet if we in our soul believe it here, we shall cheat the adversary out of our services *here*—let us get rid of him. John says, 'he that hath this hope, purifieth himself.' Lord, give us this hope, and let us not deny thy doctrine in our lives.

After Father Ballou concluded, Brs. Streeter, H. Ballou, 2d and T. Whittemore, each made a few remarks, and the forenoon service was concluded.

AFTERNOON.

The service of the afternoon was commenced by singing the hymn, 'Religion is the chief concern,' after which Br. J. G. Adams offered fervent supplication. Br. Fay made a brief address, appropriate to the occasion, after which we sung the hymn, 'Come ye who love the Lord.' Br. Waldo, of West Cambridge, then arose. He spoke of the important sentiments of the hymns that had been sung. 1st. Religion is the chief concern. There is nothing more important. 2d. Religion never was designed to make our pleasures less. Can any thing come from God that will make our pleasures less? Religion makes us acquainted with God, and will not this give us peace? It announces that God is our Father, and what revelation can be more cheering? It is good in the sunshine of prosperity; but how much more so in adversity? Can a religion of this nature make our pleasures less? It announces that we are to be made happy in immortality. What else beneath the sun can give comfort like this? As a denomination at the present time, we have acquired an enviable reputation. It should be so; for we have long been persuaded our views are best calculated to promote reformation. If we have been neglectful in days past, let it never be said of us again. Let us not follow in the rear of other sects in doing good—let us take the lead.

Some people are perplexed in regard to Universalists. How strange they say, that a denomination of men who take delight in worshipping God, should believe in the salvation of all men. Look at this matter one moment. The Scriptures furnish an explanation. We read, 'O thou that hearest prayer, unto thee shall all flesh come.' Did not he who uttered these words, believe that *all flesh* should come? and yet did he not believe in prayer? All sects and denominations in Christendom, when their hearts speak out, pray for all men, that all may be saved.—God heareth prayer. We believe in the same happy consummation, and therefore we may pray. Let us continue to pray fervently, and let our lives adorn what we profess.

Br. Sherman thought it his duty to speak; he held back in the forenoon. He had reflected much on one verse in the chapter read in the morning. 'Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption.' He had been told by his Partialist brethren, Universalists do not believe in a divine influence on the mind. He had attended many Universalist Conferences, and he believed they held as much to divine influences as any others. There were three powerful figures used in the Scriptures to represent the operations of the divine spirit, viz. the wind, fire, and water. In the conversation with Nicodemus, Jesus compared the divine spirit to wind. The wind is not seen, but felt; it is made visible only in its powerful effects. The gospel brings down lofty sinners, as the wind brings down the sturdy oaks of the forest. Some are afraid of the wind; he was more afraid of a dead calm, which stagnated the waters. Shall we have a dead calm here to-day? I hope not, said he. Let the Spirit come, as it did in the day of Pentecost, 'like a mighty rushing wind.' The word of God is also compared to *fire*. One said, thy word is as a *fire* shut up in my bones. It operates like fire. O! how have I seen the hardest hearts melted in this fire. You must soften the heart, before you can *seal* it to the day of redemption; and when it is softened, you can impress upon it the signet of the image of Christ. There was a great anxiety in Christ's day, will he be at the feast? Did you, hearer, feel so on coming here to-day? On the last day of the feast, the great day, Jesus said, 'If any man thirst, let him come to me and drink.' When Jesus was on the Mount, and showing who were to be blessed, he pronounced a blessing on those, among others, who hungered and *thirsted* after righteousness. We must have this thirst; and if we do, we shall say, as did the woman of Samaria, 'Lord, give me this water, that I thirst not.' John saw a pure river of the water of life, clear as chrystal, proceeding from the throne of God, and of the Lamb. When people drink of this water, they become happy,—they become good Universalists, because they pray for all. Are we filled with this happy influence? If so, we shall speak out the praises of our God, we shall not be silent. Heaven is not a place of silence. It is true, we read there was silence for a half an hour; and he thought that was when Jesus was crucified; but the heavenly hosts have strung their harps since. The present is the stillest world we shall ever be in. The Revelator tells us, that the voice of the Alpha and Omega was as 'the sound of many waters.' We have not room to report this address more fully.

Br. J. G. Adams said, this was in one sense an unpropitious day,—but let us not forget it is a *spring* day. He proceeded to make a moral improvement of this circumstance. It may be spring time with us all. We need to break up the fallow ground of our hearts, to throw out the roots and stones, and prepare the soil to receive the good seed of the gospel. Unless the soil is prepared, the sun, rain and dews can accomplish but little good; so unless we do our part, in preparing our hearts for the influences of truth, the gospel will not benefit us. But what can we do? it may be asked. He named, 1st. The duty of self-examination. We are too much in the habit of knowing our neighbors' faults, and too little in the habit of knowing ourselves. A certain man was once asked, what his opinion was of a certain bad neighbor, to which he very properly replied, 'I will tell you after I have had an opportunity to examine my own heart, and make up my mind in regard to *myself*.' 2d. We must *watch*. If thieves were around our dwellings, we should watch; how much rather be on our guard against those thieves which steal our richest treasures? 3d. We must *pray*; but we must not pray without watching. Let us seek to cultivate the spirit of prayer in the heart before God, and then shall we watch.

Br. J. M. Spear arose. Some of his earliest labors, he said, were performed in this house. It was twenty years since he embraced the doctrine of the impartial goodness of God. Those young men who have just entered the ministry, know little of the difficulty inquirers encountered to attain a knowledge of Universalism. We had only a few books, besides the Bible,—Life of Murray, Ballou on Atonement and Winchester's Dialogues. But books and papers are multiplied, and the doctrine is now spreading everywhere. He looked with deep interest on these principles, and on the course of Universalists.

Behold the evils that are around us. I see intemperance dragging men down; I see murderous preparations for war; and I see many of our race in the galling chains of slavery; and I cannot but ask, what influence are the principles we profess to have on these great evils? Much depends on the spirit in which we carry forward moral reform. He wished to point out particulars; he don't like these general expressions 'we've got a work to do;' let us tell what it is. Our Orthodox neighbors are all engaged in saving immortal souls; and we cannot expect them to do much in meliorating the condition of man in this life.—Our labor is to benefit man *here*. We anticipate much in being happy in the future; but we must be happy now. We, as a denomination, have a work to do; and what more noble thing can we engage in, than the moral reforms of the day?—Let us visit those who are in prison; for Jesus said, 'inasmuch as ye have done it to one of the least of my disciples, ye have done unto me.'

He rejoiced to see the labors to abolish capital punishment—he rejoiced to see the sermons that had been published on that subject. Would to heaven we had more who would engage in the peace reform. And then there is slavery—why may we not do much to arrest this? Why are we not among the first to do it? He would have Universalists engage heart and soul in all these reforms. We may talk, we may tell how much we love men—let us show it in our works.

Br. Waldo here made a few remarks, as he was about to leave, calling on all to remember the Conference at West Cambridge on the second day of May, and urging all to be present.

Br. Holden, a layman, of South Boston, spoke of the advantages of self-examination. He mentioned the advantages Universalists now enjoyed over what they once had; and referred to the labors of Father Ballou, and maintained that his eminent success was to be attributed to his steady aim to do his duty.

Br. T. Whittemore offered a few remarks, and after him Br. O. A. Skinner. He was pleased with what had been said on self-examination.—It is the only way in which we can know ourselves. But how shall we conduct this examination? Shall we compare ourselves with others? We may be as good as others, and yet fall far short of what we ought to be. We must compare ourselves with Jesus—he is the true standard. We must think much of the rules of duty laid down in the Bible; when we hear good preaching, we must apply it to ourselves. Each one should ask, am I deficient? How often is it the case, when people hear a close sermon, that they say, 'I wonder how Mr. Such-an-one feels? or how Mrs. Such-an-one likes this preaching? I could not help thinking of her the whole sermon through.' He thought it was a bad charity which led people to give all the good preaching away.

Br. Fay spoke of the happy effects of self-examination, and showed that much depends upon the medium through which we view things. To the person intoxicated, every thing is reeling.—A person toiling for wealth, thinks all others are doing the same thing; and this affects him. A person looking through green glasses, imagines every thing to be green. So with the clouds that float in the moral atmosphere; they cause us to see things in a false light; away with them.

Br. H. Ballou, 2d was pleased with the suggestion that the laymen should speak. When we meet in Social Conferences the very name suggests that there should be freedom; we do not come to observe the formality of public worship. We come to *confer*. There is no other way to make a conference. Do the brethren feel moved in their hearts—remember, that out of the abundance of the heart the mouth speaketh. When a resolution is formed to do good, don't choke it; avow it publicly, and it will help you to keep it. Every one knows that the best way to cure a bad temper, is to seal up the mouth. This will crush it. But we should open the mouth and give vent and expansion to good resolutions.—There is sound philosophy in St. Paul's remark, 'If thou shalt *confess with thy mouth* the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved.'—Some say, if we believe, that is enough. But the truth is burning in your soul, and it wants vent. You cramp it—it cannot expand. He wished the laymen might be brought more generally to speak—and he advised them, if they had a thought burning in their souls, to utter it.

Br. Sweetser, (layman) of South-Reading said, we *do*, we *must* preach either for or against the truth. Every man is a preacher, and he cannot help it. We should all remember what an influence our lives have; and for his part he had determined to live as though the whole success of the gospel depended on his life.

Br. Usher, of East-Lexington, addressed the assembly, and stated he had not before attended these meetings—he was happy to see such a good christian spirit in them;—he was happy to have the laymen take part—the gospel was not designed for preachers alone. We are all called on to love God, and to do good to our fellow men. He believes these meetings are calculated to do great good—they call out charity—all should take an active part in them—all should participate of the gospel feast. He then proceeded to exhort the brethren to show the fruits of the gospel in their lives.

Br. Streeter referred to what had been said of the comparative advantages enjoyed by young preachers now, and at the time he entered the ministry. We must use these advantages discreetly, or else they will become detriments.—There is a danger in these increased facilities;—he was fearful they might turn away the heart from the great fountain. There was danger of having too much trust in what men have written. He desired young preachers to keep close to the Bible. Read it, study it, commit it to memory. Dig deep into the Bible; and the if truth don't come, dig deeper. We must not use other books to the neglect of the Bible. The human mind, he thought, was getting very *poetical*—it budded and blossomed wonderfully; and preachers were much in the habit of quoting from Locke, and Bacon, and Channing—he was afraid they would not study the greatest of all books. Every family ought to study the Bible. He was pleased to have the young preachers quote good poetry; but he was more pleased to have them quote the Bible.

The above is a very imperfect account of the exercises of the afternoon. We have omitted a notice of the prayers and the singing. The audience gave undivided attention through all the services.

EVENING.

The following account of the evening exercises, has been furnished us by a Br. who was present:

Hymn. Prayer by Br. F. F. Thayer. Opening remarks by Br. Fay. The object of the meeting was spiritual improvement. Freedom here for all Christians.

Br. Skinner spoke of the importance of religion; indifference prevalent; need of *personal* attention to this subject. Religion is necessary under all circumstances of life. Father Ballou further illustrated the subject. The eagerness of men after temporal things was noticed. Christ's instruction to his disciples, 'Why take ye thought for food and raiment?' &c. 'Labor not for the meat that perisheth, but that which endureth to everlasting life.' Temporal poverty and nakedness are not to be compared with our lack of the bread of life, and that robe of righteousness which Christianity recommends.

Br. J. M. Spear spoke on the same subject.—Men instead of seeking the kingdom of God first, seek it about the *last* of all things. He mentioned the case of the young man in the parable, who, after receiving instruction of Jesus, went away sorrowing; and he was much like men now. They think the earthy worth more than the heavenly. Solomon's description of heavenly wisdom was brought forward to aid us in understanding the subject.

An individual arose, who spoke experimentally of the change in himself within one year. His reflections on his own wicked course, led him to think of God's goodness. This led him to repentance. He exhorted all to a religious life.

Br. Fay spoke again of the need of attention to religious truth. He made remarks specially to the young.

Br. Adams spoke of the mistake of the young in regard to religion. Too many think it dull and cheerless. It is not so. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles,' &c. &c.

Br. Skinner thanked the Br. who related his experience. He then spoke of the saving power of Christianity. He mentioned an instance which had recently come under his own observation.—There was a great change in the family from deep degradation to righteousness and peace.

Father Ballou made an address to the young. Religion is needed in youth, and all the way along through life. It is compared to a highway. He who would keep out of this highway until nearly the end of life is as unwise as the individual would be, who instead of going to a far distant place on a convenient and beautiful highway which had been thrown up for his accommodation, should conclude to go nearly all the way through the wilderness and take the highway just before the journey was accomplished. Let us enter the highway of truth early, and always keep therein through life.

Br. Usher next addressed the meeting on the same subject in some very just remarks. Meeting was concluded by singing, 'From all that dwell below the skies.' Prayer by Father Ballou.

The next meeting will be holden at West Cambridge on Wednesday, May 2d.

Conference Hymns.

The second book of Conference Hymns being now published, we consider it our duty to say, that we should be unwilling to have the same freedom taken with this work, that has been taken with the *first*. The publishers of similar works made free use not only of our tunes, but our hymns, without asking us for any liberty to do so. A late Methodist publication contains tunes copied altogether from our book, with our own *harmony*, copied note after note to the end. If we take an old tune, and reharmonize it, the harmony of course is our own. We do not deny that others have all the rights to that tune that we have; but the peculiar form which we give it, and the original harmony we assign to it, are our own, and ought not to be used as common property. So in respect to hymns. But the publication above refered to, contains an *original* hymn from our own pen, without the slightest credit. Strange that the Methodist Br. should wish to introduce a hymn written by a Universalist into his conference hymn book; and still more strange that he should do so, without permission and without giving credit. Is it right?

Installation at Danvers, New Mills.

Br. S. C. Bulkely will be installed pastor of the First Universalist Society in Danvers, on Wednesday next, May 3d. Services to commence at 2 o'clk, P. M. There will be a conference meeting in the evening. Ministering brethren and friends generally are respectfully invited to attend.

We return thanks to Rev. E. S. Gannett for a copy of his tract, entitled 'Righteousness, the central principle of Christianity,' &c. We shall take occasion to give it a careful perusal.

Third Meeting-House in Lowell.

Lowell is not backward in the good cause. A *third* meeting-house, we learn, is to be erected in that place forthwith by the Universalists. The lot of land, as we stated sometime since, has been purchased; and it is without exception, we think, the *best* unoccupied lot in the city. The Corporation will go on immediately with the work; 10 or $12,000 are already subscribed; and we harbor not a doubt of ultimate success. It is but about twenty years since Lowell was a sandy waste, with scarcely a building upon it. The immense water privileges in the vicinity have been the means of raising up a city of 20,000 inhabitants. The First Universalist Meeting-House was built far from the centre of the settlement. Within three or four years past that house has been moved a long distance towards the centre, and fitted up in very handsome style, at no small expence: a second house, which with the land cost not far from $20,000, has been erected and *paid for;* and now a THIRD, which will cost but little less, is to go up without delay. Thus we see the cause goes forward in Lowell, notwithstanding all that Knapp or Smith could do; their labors have had as little effect to retard the onward progress of Universalism, as the barking of a dog would have to stop the flowing of the river Mississippi.

Are we Christians?

Ought we not to propound this question often to ourselves? Are we Christians? Have we a correct and sound faith in God and in his Son?—Do we believe in the excellence of the Christian life? Do we believe in the resurrection of our Master, and in the consequent resurrection of mankind? Perhaps some will answer all these questions in the affirmative. Then we inquire, is your faith a *saving* faith? that is, does it save *you*? does it soften *your* heart? does it lead *you* to God? does it make *you* happy? for there can be but little religion without happiness. Does it lead you to cherish communion with God, and with his Son? Now that is the test? If it does not, there is something wrong somewhere.

If a man say he is a Christian, and yet give no evidence that he aspires for high attainments in moral excellence; if he do not show that his love of the world is lessened; if he do not live as though he were (what we all know him to be) a pilgrim and sojourner on earth; if he do not seek the kingdom of God and set it highest of all in his affections; if he do not cultivate a sense of dependence on God, and live in a spirit of prayer and gratitude, there is some mistake in that man. Now let that mistake be corrected; let every one who is professedly a Christian, be really so.

Our Calvinistic neighbors will not allow that Universalists are Christians. They ridicule our prayer meetings and conference meetings, and repute them as a mere stratagem. True; but is this a very great matter? We should regard it but a *small* thing to be acknowledge by *them* as Christians. The great question is, what are we in reality? what are we in the sight of God?—what does our own conscience tell us we are?—'If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God.' No matter what our enemies say of us; we cannot expect a charitable judgment from them. But let our aim be, to be like Christ. That is all the religion we need, either for life or death. Let us pray, 'O God, our Father, make us more Christ-like.'

We have received the following communication from a very respectable friend and brother in Medford, who is well known in our denomination. It is published at his request, and on his responsibility.

What is the duty of a Pastor?

This is a question which every attentive observer of the 'signs of the times' is involuntarily led to ask; and is it not a question which demands a candid consideration, especially in this age of wonders and experiments? We have no account of the existence of such great and mighty influences in the days of St. Paul. He was determined to know nothing of his brethren, save the preaching of Christ and him crucified; he says what things were gain to me, those I counted loss for Christ. Do we witness this same self-sacrificing, self-denying and devoted spirit at the present day among the preachers of God's universal love? Do they one and all follow the example of the beloved apostle, and give heed to the charge? to preach the word, be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine. Would to God, that it were so; but on the contrary, do we not see some much more engaged in seeking to advance some new fancy or project having no relation whatever to the cause, which they have professed to espouse and defend? What armor have they put on? Is it the whole gospel armor? or is it an armor wove by their own hands, while under the influence of magnetism? Is it not time to speak out, when we look around and see some of our oldest and ablest preachers neglecting the important duties pertaining to their office, and going from place to place, accompanied by one or two boys, or perhaps a young female, and advertising that the Rev. —— will perform wonders at the Town Hall this evening, admittance 12 1-2 cents. Oh! tell it not in Gath! publish it not in the streets of Askelon! that preachers of a world's salvation, should so far forget the sacredness of their office and dignity of their calling, as to descend to such means and measures, however much their pecuniary affairs may be enhanced thereby.

The question, 'What is the duty of a Pastor?' remains to be answered by some one better qualified than the writer of this article. J. O. C.

Medford, April 18, 1843.

Meeting at West Cambridge.

On Tuesday the 2d day of May will take place that glorious meeting at West Cambridge. We shall probably see many of our friends from Cambridge, Brighton, Newton, Watertown, Waltham, Lexington, Medford, Malden, Somerville, &c. &c. And we hope some from Woburn will be there. Is Woburn always to remain *desolate*?—There is one good thing in regard to these meetings, viz. there is no compulsion; none attend except those who desire to go. We live in a free country. The West Cambridge friends are desirous to see a large assembly, and they will cheerfully entertain all who may come.

Br. Everett, of Salem, proposes to issue a Conference Hymn Book. We transfer to our columns the following advertisement of it from the 'Christian Freeman' of last week.

CONFERENCE HYMN BOOK.

The subscriber takes this method to inform his brethren of the Universalist denomination, that he has, at a considerable cost of labor and means, compiled a choice collection of Tunes and Hymns of a truly devotional and sentimental character, adapted to the wants, and in strict accordance with the religious views of believers of the impartial and efficient grace of God, and designed to be used in Conference Meetings, Sabbath Schools, and in the Family circle. The work is now in press, and will be published about the middle of May. The selection embraces about one hundred tunes of the choicest extant—such as the christian heart approves and loves—and the hymns are expressive of that *variety* of sentiment which has been found essential to *the right kind of interest* in Social Religious Meetings.—Having in early life received a somewhat thorough musical education; and having had some experience in conducting meetings of the kind referred to, and participated to some extent in the benefits resulting from them, I feel measurably justified in soliciting a share of the patronage of the denomination, for the forth-coming work.

The book will contain 108 large Duodecimo pages, put in neat and handsome binding and sold by the quantity at $20 per hundred, or 25 cents single. Orders for the work may be addressed to Abel Tompkins, 38 Cornhill, Boston, or to the undersigned in Salem, Mass.

L. S. EVERETT.

A friend in Edgarton has informed us, that the Partialists in that place are endeavoring to make much capital out of M. H. Smith's book. It may perhaps circulate somewhat, where its author is not known. But in Boston, or Salem, or any other place in which its author has lived, it makes poor headway. The leading Orthodox papers in Massachusetts, viz. the 'Recorder' and 'Puritan' say very little about it. Cunning editors!

Dedication at Chelmsford, Mass.

The Meeting-House erected at Chelmsford, Mass. by the Unitarians and Universalists, was dedicated to the purposes of public worship on the 13th inst. The 'Christian Register,' the Unitarian journal of this city, says,—

'The members of the Unitarian and Universalist persuasions in this village, finding themselves, separately, too weak for efficient action, waiving all minor differences of opinion, have united their efforts and means for the erection of a neat and beautiful edifice, in which they are hereafter to become joint worshippers.

'The exercises on the occasion, which, it will be perceived were shared by clergymen of both denominations, were of a peculiarly interesting character, and were admirably calculated to strengthen the spirit of unanimity and concession, which originated the proposition of a union Society, and which has characterized all their proceedings up to the present time. We hope the same spirit will prevail in the selection and settlement of a minister, for which, we understand, measures are already in progress.'

Br. Miner, of the 'Star and Palladium' says, in regard to the same services,—

The order of the services was as follows:—1. Anthem. 2. Reading of the Scriptures and Introductory Prayer, by Rev. A. A. Miner, of Lowell. 3. Anthem. 4. Dedicatory Prayer, by Rev. Mr. White, of Littleton. 5. Original Hymn, written for the occasion by Dr. Bartlett, leader of the Choir. 6. Sermon, by Rev. H. Miles, of Lowell. 7. Anthem. 8. Address to the Society by Rev. T. B. Thayer, of Lowell. 9. Hymn.—10. Concluding Prayer. 11. Benediction.

This Church is a very neat little house, erected upon the same site, where stood the former house which was burned. It is handsomely carpeted throughout—has a Town Hall and Committee rooms below, and in the Tower is placed a beautiful toned bell, weighing, I think, about 1100 pounds. The text, Haggai ii. 9, was very happily selected—'The glory of this latter house shall be greater than that of the former, saith the Lord of hosts.' The sermon was a particularly appropriate production, and sketched the history of the town from its first settlement to the present time—took a somewhat philosophical view of the religious tendencies of the different periods—and dwelt somewhat upon the hopefulness of the future, giving reason to believe that the glory of this latter house will be greater than of the former. One reason named by the speaker for this expectation, was the union of two Societies in the erection of a house, and the support of public worship. He very highly commended the friends for this movement, and showed its propriety, by pointing out the great similarity of their faith, particularly in relation to the paternal character of God, the universal brotherhood of man, and the remedial nature of punishment.—He warned them against dissensions, and exhorted them to be ready to make any sacrifice necessary, to enable them to walk to the house of God in company, led on by the faithful labors of some man, who might be judged competent to go in and out before them as their spiritual guide.—These remarks were responded to, and still farther enforced, by Br. Thayer, in addressing the Society; and we earnestly pray that the brethren in Chelmsford may long know, from happy experience, how good and how pleasant it is to dwell together in unity. We are glad to learn that the sermon and address are both to be published. At 5 o'clock, on the day of dedication, Br. William Bell, of Milford, Mass., delivered a lecture in the new house.

Cheering Report.

We find in the 'Connecticut Universalist,' a copy of a letter from Mr. W. D. Joplin, an intelligent lay member of the Second Universalist Society in Danvers, to Rev. John Moore, of Hartford, Conn., the former pastor of said Society.—We make the following extract for several reasons. 1st. We would have our readers acquainted with the prosperity of our Zion. 2nd. We would propose the example of the societies spoken of, to our societies every where else. 3d. The account confirms what we have written of the state of religion in Essex County. Some have supposed that the editor of the 'Trumpet' has drawn on his imagination in part, when he has stated his views of the happy condition of things in the section referred to. Here is the testimony of a lay brother, who is capable of looking on things dispassionately. Believe him. Who can deny that this is a favorable state of things?—Who can deny that it will result in permanent good to our denomination? Who can deny that it will be beneficial to the individuals who have been turned from darkness to light, and from the power of sin unto God? The state of things described by the writer commenced last fall. He says

Religion then became the prevailing topic of discussion,—it pervaded all denominations and all classes, and so continued through the camp meeting and Knapp crusade, which commenced soon after in the city of Salem. The Universalists, who were to be crushed by these movements and whose overthrow and complete desolation, was often prophesied by these blind leaders of the blind, soon became satisfied, that they must no longer stand like Moses, upon Mount Nebo's summit, and view the promised land in the far distance, but like Joshua, must at once enter the promised land. A deep religious feeling soon pervaded every society in this vicinity—conference meetings were established in our societies—also those happy 'Union Conference Meetings,' which have been held in the various towns, and which have resulted in so much good to our cause. From the time of the establishment of these meetings in our society, we have increased in numbers beyond all former precedent,—at the present time we are overflowing,—and many who wish to obtain pews and parts of pews in our house, cannot do it. But the society have contracted within a few days, to build galleries in our house, by which we get twenty more pews, which will be filled as soon as they are finished. We hold a conference meeting every Sabbath evening in the house, which is always full,—Thursday evenings in the hall under the house, where we can seat 300 and crowd in many more. These meetings have been continued all winter, and there is not one tittle less of interest, than at the beginning. In fact, I think the meeting Fast day was one of the very best we have ever had. Perhaps you will enquire, if there is not some difficulty in getting speakers at these meetings, to make them interesting. In answer, I would say, in our society we have some twenty-five members who have taken active parts in these meetings; then on pleasant evenings we have always more or less of our Salem and New-Mills friends, and occasionally from other places in the vicinity. The only difficulty we have found is this, that the evenings are not long enough to give all a chance, who wish to speak or pray.—You may judge from this state of things, Br. Moore, that we are in good condition in our Society, and a description of ours is but a sample of the rest in the vicinity. I would also say, that our friends in the 'Rocks,' one and a half miles above us, have had meetings in their school house every Sabbath afternoon and evening this winter, and a conference nearly every Wednesday evening. They have been supplied by Br. Newhall of Saugus, Br. Grant of Salem, and occasionally by lay brethren from the Danvers and Salem Societies. In Salem, also, the society is overflowing,—'the *back bones* which were broken' by Elder Knapp,* have come together again and like the dry bones in the Valley of Vision, they have been breathed upon by the Spirit of God, so that they now stand upon their feet, an exceeding great army, an army almost which no man can number. The Lord has done a great work for that society, since they were delivered from the furnace of affliction. May they continue to prosper and flourish until they shall be blessed

*This boasting Elder said, he should break the *back bone* of Universalism in Salem. Behold how he has done it!

with the blessing, recorded in Malachi iii. 10.—In Lynn the societies are in excellent condition, and a great interest is felt in the cause in every section of the town. I have been informed, they frequently have five conference meetings in a week in different sections of the town, and they have been carried on almost entirely by lay men, as they have been destitute of pastors for some time,—but I am glad to hear the first society have employed a Br. Smith from your State, and the second, Br. John Nichols, as their pastors.—God speed them in their good work. In Marblehead, also, a great work has been going on, and they have been abundantly prospered. At Danvers New Mills, they have engaged Br. S. C. Bulkeley as their Pastor,—'May peace be within their walls and prosperity within their palaces.' You will see by this, Br. Moore, that we are beginning to find out that the 'kingdom of God is among us;' that it consisteth not in meat and drink, but 'righteousness, peace and joy in the Holy Spirit'—that we have not got to wait for this kingdom; but that we must arise, enter in, *and possess it*, as prophesied by Daniel. We intend that the gospel of this kingdom shall be heard and felt in every section of the County of Essex, and shall take some measures at the next Quarterly Conference to establish a Missionary Society in the county.

R. I. Convention of Universalists.

This body convened in the Universalist Church, Woonsocket, on Wednesday morning, April 12, 1843; and after uniting in prayer with Br. Parker, Br. Boyden was chosen Moderator, and Br. Gallager, Clerk.

After the adoption of a Constitution, business proceeded as follows:

The following delegates were appointed to represent this body in the United States Convention, with power to fill vacancies:—Brs. H. Bacon, J. Boyden, J. N. Parker, J. Gallager, (clerical);—Barzillai Cranston, Earl Carpenter, Wm. Gurney, Providence; David G. Fales, Pawtucket; Melville Knapp, Woonsocket; Nelson Jenkins, Cumberland, (laymen).

Br. J. Boyden, of Woonsocket, was elected Standing Clerk of the Convention.

The following committees were appointed:

On Fellowship and Ordination—Brs. H. Bacon, J. Boyden and H. Carrique.

On Discipline—Brs. J. Gallager, J. Boyden and N. G. B. Dexter.

On Inquiry—Brs. Latimer Ballou, A. A. Davis and J. N. Parker.

It was *Resolved*, That Br. H. Bacon, of Providence, Latimer Ballou, of Woonsocket, and Dr. Smith, of Chepachet, be a committee, for the purpose of appointing quarterly conference meetings at such places as the friends may request.

The following resolutions were adopted:

Whereas, it is believed by this Convention that the cause of gospel truth in this State requires that a periodical paper, devoted to its interests, should be sustained within its borders; and whereas, we believe the 'Gospel Messenger,' published by Br. A. A. Davis, in Providence, to be admirably calculated to promote the interest of our cause, and the cause of pure religion and morality in this community, therefore

Resolved, That we earnestly recommend to all our brethren in this State, to give that paper their patronage, and to use every exertion in their power, to give it a wide and extensive circulation.

Resolved, That the thanks of this Convention be tendered to the friends in Woonsocket for the very kind and hospitable manner in which they have entertained us during its session. Also, to the choir of the Universalist Church, for their assistance during the services of the occasion.

The session of the Convention was peculiarly pleasant. Br. Davis, of the 'Gospel Messenger,' describes it in the following terms:

It was our happiness to attend the annual meeting of this body, at the beautiful village of Woonsocket, on Wednesday and Thursday of last week. The weather was delightful, the congregations were large, the brethren met in the right spirit, and every thing contributed to render the meeting profitable and joyful. Some important business was transacted in the Council, for an account of which we refer to the minutes. Four interesting and instructive discourses were delivered by Brs. Baker, Gallager, Mellen and Bacon. Conferences were holden on Tuesday, Wednesday and Thursday evenings. In these, old and young, male and female, spake, with the eloquence of deep feeling, of the great goodness of God, and the value of religion.

The meeting will not soon be forgotten, either by the brethren at Woonsocket, or those from other parts of the State, who enjoyed the privilege of uniting with them in the worship of the common Father. We have attended meetings for divine worship among the Granite Hills, on the shores of the great Lakes, on the Prairies of the far West, on the banks of the mighty Mississippi, and on the islands of the Caribean sea, but we never attended a more joyous meeting than the Rhode Island Convention at Woonsocket.—O, may the spirit that was awakened at that meeting never be quenched; but continue its operation till the cause of truth shall triumph in this State, and the 'desert shall rejoice and blossom as the rose.'

A meeting of the Rhode Island Universalist Missionary Society was holden at the same time and place, when the following officers were appointed:

JOHN BOYDEN, *President.*
JOHN N. PARKER, *Vice President.*
A. A. DAVIS, *Recording Secretary.*
H. BACON, *Corresponding Secretary.*
H. CARRIQUE, *Treasurer.*
H. BACON,
A. A. DAVIS,
J. BOYDEN,
H. CARRIQUE,
D. G. FALES,
} *Executive Committee.*

Pastors and People.

Br. WHITTEMORE,—I believe you cannot fill the same space in your paper to better advantage than with this extract below from the pen of Br. I. D. Williamson. It is a part of his faithful and affectionate letter to the society of which he was recently the pastor. Every society ought to read, understand, and feel the truths here uttered. Thanks, that if our dear brother's voice is not permitted to speak at present in the great congregation, his pen can address us in the earnestness and vigor of gospel truth. J. G. A.

1. I pray you neglect not the assembling of yourselves together. The public worship of God is not only a duty that we owe to ourselves and to him, but it is the most important means of advancing the interests of your Society, and the cause of truth at large. No Church or Society can long prosper whose members habitually neglect the house of worship. Every member of a Society should hold it as a sacred duty to be always present in the sanctuary, unless prevented by some extraordinary event. Whoever is in the desk, the people should be in their places, and there is little less apology for them for being absent from their *pews*, than for the preacher for being absent from the *pulpit*. If the preacher engages to supply the pulpit, it is not to preach to naked walls and empty pews, but it is under an implied obligation on the part of the people to whom he preaches, that they will be there to hear him. If they are not so, his energies are paralyzed, and he labors to no effect. Besides, the people do themselves a wrong.

There are two objects in view in attending church. The first is to *worship God*, and the second, to obtain religious instruction. Now it is not always that both these objects can be obtained. When you reflect upon the constant demands that are made upon the intellectual powers of a clergyman, and the duties that he has to perform every day, calculated to interrupt his mental labors, you will see at once, that a very profound or eloquent sermon is not always to be expected. No living man can give it. If a member of Congress makes one sound and effective speech in a year, it is as much as is expected. So if a clergyman gives you one powerful and profound sermon in a month, or in three months, it is as much as ought to be expected. It will and must frequently occur that the preacher's sermons (whoever he may be) will be common place and tame, and from them you will derive but a small share of instruction; and thus you will in a manner fail of one object of attending church. But you need not lose the other. You can worship God, and commune with him from off the mercy seat, and thus call down his blessing upon your souls, and aid by your presence and countenance the cause of truth and righteousness. Cleave then, I pray you, to the altars of your devotion, and forsake them not.

2. Be judicious in your choice of a pastor. I do not mean that you should seek for an angel, nor for the greatest or most eloquent man. One man may excel in public speaking, another in sermonizing, another in the pastoral relations and duties out of the pulpit, and all these are useful. But it is rarely the case that they all combine in an eminent degree in the same man. Indeed, generally, he who excels in one of these points will be deficient in another, and perhaps a moderate combination of all is best on the whole.—Look not, then, for the highest attainments; for these are not always most useful. But look to the more substantial qualities of the man. See that he be a man of known and tried faithfulness, of sterling integrity, of substantial character, and of pure christian feeling; then if he be a fine orator or a beautiful writer, so much the better; but with moderate acquirements in those respects, he will succeed and build up. Let no minor considerations divide you feelings, but with one heart and mind give him your confidence, and esteem him for the work's sake, but still think more of the cool waters of life than of the pitcher from which you drink.

We acknowledge the receipt of $10 from Mr. Jacob Watson, of Brookfie'd, Mass. He will accept our thanks for his readiness to meet our demand; and we shall be happy to continue his name on our list as a subscriber.

We did not intend, that the account of the late Conference Meeting at Roxbury should be so long as it is. We made a serious attempt to abridge it, but could not. What could we leave out? It is all good. Read it carefully; meditate upon it.

Removals.

Br. J. J. Locke having removed to So. Kingston, N. H. wishes all letters and papers directed to that place.

Br. John Gregory having accepted an invitation to settle with the Universalist Society at Fall River, has removed to that place.

Br. Asher A. Davis, Editor and proprietor of the 'Gospel Messenger,' has removed from East Lexington to Providence, R. I. to take the immediate oversight of the business of the establishment.

Br. W. N. Barber has removed from Guilford to Dummerston, Vt. and desires to be addressed at that place.

Br. W. S. Ballou has removed to Brattleboro', Vt. and desires to be addressed at that place.

Brande's Encyclopedia.

We have received from the Harpers, Nos. 2, 3, 4, 5 and 6 of Brande's Encyclopedia of Science, Literature and Art. This work is being published in semi-monthly numbers of 112 pages each, at 25 cents per number. It comprises the history, description and scientific principles of every branch of human knowledge, with the derivation and definition of all the terms in use. Illustrated by engravings on wood. It is under the charge of W. T. Brande, a gentleman of very high repute, whose offices we shall not undertake to mention. He has been assisted, in the various departments, by gentlemen who stand at the head of their professions, viz. Joseph Gwilt, in architecture, music and the fine arts; J. Lindley, in Botany; J. C. Landon, gardening and agriculture; Hermon Merrivale, law; J. R. M'Cullock and Joseph Garvin, general literature; Thomas Gallaway, mathematics, and the arts and sciences depending on mathematical principles; Lieut. Napier, nautical terms; J. R. M'Cullock, political economy, statistics and commerce; Wm. Savage, printing and paper making; Dr. Lardner, roads, railways, steam, steam engine, and steam navigation; Chas. Merrivale, theology; Richard Owen, zoology, anatomy and phisiology. This is a work equally useful to all classes of readers, and it will be a library of itself upon the subjects on which it treats; it is one of the best and cheapest ever offered to the American public.

For sale by B. B. Mussey, 29 Cornhill.

Harpers' Publications.

HARPERS' FAMILY LIBRARY, No. 3, is received. It is the third volume of Milman's History of the Jews, which, as we have said, is the best history of that wonderful people, that we have ever seen. It is written in a perspicuous and interesting style; the arrangement is clear; and every person having the least taste for history, would read it with great interest. Only 25 cents per volume, of upwards of 350 pages. Wonderously cheap.

'SHAKESPEAR'S DRAMATIC WORKS AND POEMS, with notes and numerous etchings on steel,' No. 3 is just received. It concludes the play, 'All's well that ends well,' and contains in full the plays of 'Taming the Shrew,' 'Winter's Tale,' 'Comedy of Errors,' 'Macbeth,' and the principal part of 'King John.' 25 cents per number, published weekly.

'CONQUEST AND SELF-CONQUEST, or which makes the hero?' Harper and Brothers, 82 Cliff Street, New York. One would judge from the title of this work, that it was designed to impress a useful moral lesson; and such we find on examination is the fact. The whole work is framed to shew, that he that hath no rule over his own spirit is like a city that is broken down and without walls; he that ruleth his spirit is the greatest conqueror of all.

The above works are for sale by B. B. Mussey, 29 Cornhill, Boston.

Notice.

Report of the Universalist Churches and Societies in the County of Essex for 1842—3.

As the subscriber was appointed at the last session of the Massachusetts State Convention to report at its next session, the state of our Churches and Societies in Essex County, he being then a resident in that County, he would respectfully call on each clergyman, or, where there is no clergyman, on the Clerk of the Society, to make out and forward to him a statement of whatever is important to be known of their present religious condition.

N. B. It is desirable that these several statements be sent in by the 15th of next month. Let them be sent, if convenient, to the Trumpet Office.

L. WILLIS.

Cambridgeport, April 17, 1843.

General Intelligence.

Bills of the Eagle Bank, Boston, of the denomination of two dollars altered to $100, are in circulation.

Counterfeit Mexican dollars are in circulation in this city.

Great numbers of counterfeit twenty-five cent pieces are in circulation at the West—of a small sum of specie deposited lately by a merchant of Cincinnati, twenty dollars were found to be counterfeit. A manufacturer recently, in selling some silver to a broker, found he had taken nearly one hundred dollars in base coin.

Dr. Samuel G. Howe, who for several years has been the superintendent of the institution for the blind in the city of Boston, has obtained leave of absence for the purpose of visiting Europe.—He embarks for England in the packet of the 1st of May.

Drowned. The body of a man named Charles Parsons, was found in the dock, south side of Commercial wharf, last week. He was attached to the fishing schr. Clarion, of Gloucester. He was about forty years of age.—*Advertiser.*

Railroad Accident. We learn from the Mechanics' News Room Bulletin, that the Railroad train from Boston to Dedham, that starts at half past 8 o'clock, when at the curve in the road near the Car Houses, Roxbury, ran against a five horse team that was crossing the track, and two of the horses were dreadfully mangled. Fortunately, the engine did not run off, nor was any person materially injured.

Battle of Bunker Hill. The completion of the Bunker Hill Monument will be celebrated on the 17th of June, with considerable parade. Mr. Webster has consented to deliver an address on the occasion, and President Tyler has been invited to attend. It is rumored that Governor Morton will order the attendance of all the militia of the State.—*Salem Gazette.*

Gaudaloupe. It is said that the number of the victims by the late earthquake exceeded 4000 killed, and 16,000 wounded.

At the Washingtonian meeting, in Lynn, last week, Mr. Roberts and Mr. Chipman stated that they numbered as Washingtonians in Salem, 2500, of whom 800 are reformed persons, and only 34 backsiders. For Lynn, Capt. Caroll reported 550 heads of families reformed, of whom some were females. For Newburyport Mr. Pike reported 3000 Washingtonians, of whom 500 are 'reformers.' For Marblehead, Mr. Frost reported 2100 Washingtonians.

Mr. Solomon Perkins, of Bridgewater, whose mysterious disappearance has been noticed in the papers, has informed his friends by letter of his present whereabouts in Rutland, Vt.

Spurious gold coins are circulating in New York, being counterfeits of the American eagles and half eagles.

Concord Railroad. The morning upward train, consisting of two long cars beside the baggage car and engine, yesterday narrowly escaped what must otherwise have proved a serious accident. Immediately after passing an embankment of about 12 feet at Thornton's Ferry, a portion of the road, nearly thirty feet, which had become undermined by the water flowing from a small creek or pond on the western side of the road, *sunk out of sight.* The hind wheels of the rear car, we are told, had scarcely cleared the part which fell!—*Hill's Patriot.*

The Mission to China. We learn, says the Courier, that letters were received in this city yesterday, by the Brittania, from Mr. Everett, our minister at London, from which it is inferred at their date he had not made up his mind whether to accept the office of Minister to China, or not. He received the news of his appointment by the Great Western, which arrived at Liverpool on the 1st inst., and the Britannia sailed on the 4th.

Death from Hydrophobia. The last Sunday Bulletin, gives the particulars of a disstressing case of hydrophobia, which occurred at Nyack, in Rockland Co., N. Y. last week. The victim was a Miss Sanford, daughter of a Mr. Sanford, formerly a grocer in Hudson street in N. Y. The young lady was bitten in October last by a favorite little dog which had been for many years a pet in the family. The dog was killed on the same day in cousequence of fears being entertained that he was in a rabid state. As time passed away, the wound healed, the circumstance was almost forgotten until last Sunday, when Miss S. experienced a peculiar sensation in the thumb which had been bitten, and discovered a red discoloration along the hand and arm to the arm pit. The sensation soon spread along the line of discoloration, and increased till it became painfully intense; and on Sunday evening, when attempting to drink some water from a tumbler, she was attacked with an agitation, which in a few minutes terminated in a spasmodic affection which continued to increase in intensity, accompanied by foamings at the mouth, until her friends found it necessary to tie her. She continued in one interrupted agonizing convulsion until Monday afternoon, when death terminated her sufferings and her life, in the very bud of womanhood, surrounded by every thing calculated to make life desirable, and just two weeks prior to the day on which she was to have been married.

Robbery in a New Style. The Cincinnati Gazette says, Mr. Greene, a broker on Front street lost some three hundred and seventy dollars, last week in the following manner, Two negroes entered his office, and threw down a dollar so violently on the counter, that it rolled off, asking for small change. While he was picking it up, they *spcared* two piles of paper money and fobbed them. The instrument is in the shape of a walking stick, only longer, and has affixed to it a sharp steel by which a thick fold of paper may be pierced and secured.

Warning. A young lady in this village, swallowed the surprisiug number of twenty-five pins and one needle, at one time last Fast day. She unpinned her cloak, and carelessly placed the pins in her mouth, when something excited her risable faculties and caused her to swallow the pins. Physicians were called, and succeeded in extracting a few of them, and supposed but one pin was left, which they could not get hold of. But a few, from time to time were brought up, till the whole number amounted to twenty-two pins and one needle. Three passed and the young lady was relieved from her perilous situation. At one time her life was despaired of, but she is now doing well. This should be a warning to young ladies who are in the habit of making their mouth a pin box. A word to the wise, &c.—*Manchester Memorial.*

Fire. Saturday morning about six o'clock, an un-occupied house in Cambridgeport belonging to the Hon. Martin Brimmer, of this city, was discovered to be on fire. The flames were not subdued until the building was seriously injured. As the house has not been occupied for three years, the fire was undoubtedly the work of an incendiary.

A beautiful little girl, five years old, daughter of Mr. Timothy Havrigan, residing at East Boston, fell into a well, on Wednesday, and was drowned. Coroner Pratt held an inquest, and the verdict of the jury was: 'Accidental drowning by falling into a well—said well being without covering or curve, and near a public highway.'—The well is on land now or lately belonging to the East Boston Company.—*Mail.*

Buried Treasure. An old French lady died a few days since in the parish of St. Landry, of general debility. A few minutes before she ceased to breathe, she disclosed to her children, who hung over her bed, that many years before, she had buried $14,000 on the spot where her corn-crib stood. Sure enough, when the old woman was buried, the money was found as she stated.—*N. O. Picayune.*

Singular Longevity. The six scholars to whom the first Franklin medals were given at the North school, in Boston, in 1793—50 years ago—were all alive last week. One of them, Mr. John W. Snelling, has since died.—*Salem Gaz.*

Heart rending Casuality. We learn from the Woonsocket, R. I. Patriot, that an occurrence of the most painful nature took place at the Scythe Manufactory of James Inman, Esq. in Burrillville on Saturday afternoon week. A little daughter of Mr. Dexter Crossman, aged 6 years, in company with a small lad, went into one of the Scythe shops, in order to gratify their curiosity by looking at the machinery. They proceeded to examine a trip hammer; and as it was not in operation, the lad hoisted the gate to put it in motion. Unfortunately at this juncture, the little girl was standing in contact with the cog wheel which raises the hammer—her dress caught, and she was drawn in and mangled in the most shocking manner. She was soon extricated, and was alive on Sunday; but our informant thought it impossible for her to survive long. Since then we have not heard from the little sufferer.

An American Sea Captain sent to the Galleys. Captain Leighton, of the brig Abigail Richmond, arrived at Wilmington, N. C., on the 15th inst. from St. Thomas, informs the editors of the Chronicle that, before he left there, intelligence was received that Capt. Cozens, of the brig Pilgrim, of Baltimore had been tried at Gaudaloupe on the charge of robbing a house at Point Petre of $40,000 at the time of the earthquake there, convicted, and sentenced to ten years labor in the galleys in France, whither he was to be sent. The sentence would have been much severer, but that he had rendered good services to some of the inhabitants in their distress caused by the earthquake. Captain Cozens belongs to the State of Maine.

Ancient Relique appropriately Bestowed. The venerable and time honored old Ramage Printing Press, says the Bangor Whig of Tuesday, brought to this city by the late patriarchial printer, Peter Edes, Esq, has been mustered up from the cobwebs and dust of an attic chamber and purchased by several members of the Mechanic Association to be presented by them in conjunction with the publishers of the Whig and Courier, to the Museum of the Bangor Mechanic Association, to be kept in perpetual remembrance as a useful instrument with the pioneers of civilization, in the valley of the Penobscot. This Association has already accumulated a valuable collection of minerals and curiosities, and it was thought highly appropriate that this relique of olden time should be deposited where it could at any time be examined by those who reverence the bygone and antique.

Occupations of Celebrated Characters in the State Prison. Capt. Brittain, who killed Mrs. Stevenson, is passing his time very comfortably in the Charlestown State Prison, in assorting the clean clothes of his brother convicts. His office is over the great furnace in the kitchen, and he reaches it by means of a small ladder, which is removed after he ascends, morning and afternoon, to enter upon his responsible duties. Kellog who almost cut his throat from ear to ear, does all the writing and sketching in one of the stone cutting shops. Counsellor Emery, who could not be taught the art and mystery of carving in the cabinet-maker's shop, is principal dish washer in the kitchen, and gives entire satisfaction in that capacity.—*Post.*

The sum of $5,000 has been collected in New York for the relief of the sufferers by the recent earthquake in the Island of Gaudaloupe.

Mansion House burnt. The residence of Judge R. B. Jones, in Lower Marion township, Montgomery county, Pa., was destroyed by fire on the night of the 11th inst. A library worth four or five thousand dollars, and all the furniture, shared the same fate; the whole loss being from $15,000 to $20,000, and no insurance. A female servant has been arrested on suspicion of being the incendiary.

The fossilized bones of a non-descript animal are in New York, which were dug up in Clark county, Alabama, about a year ago, and are very complete. The animal is supposed to have been 70 feet in length—and it is proposed to call it the zygodon. The bones are to be sent immediately to London.

New Law relating to Steamboats. The act passed at the late session of Congress, amending the law concerning the safety of Steamboats, requires the Inspector to cause the boats to be provided with such additional means, or apparatus for steering, to be located in such part of the vessel as may best bring it under the control of the pilot, or helmsman, when driven from the wheel by fire, as he may deem proper; and no boat exclusively propelled by steam, can be registered, unless the owner, master or other proper person shall file with the collector, a certificate of the Inspector, stating that suitable means have been provided to steer the boat in case the pilot, or man at the wheel is driven therefrom by the fire.

A New Principle in Horticulture. Mr. H. N. Bidwell, of this city, has just sent us an elegant cabbage head from his garden, illustrative of a new principle in that important vegetable, accidentally discovered. About the middle of June, having some last year's stumps, which had been set out for salad sprouts, he broke off three, about three or four inches long, and stuck them into the ground. They took root readily and grew as thrifty as any other plant. Two of the three have produced fine solid heads. The one before us measures two feet six inches in circumference, with the open outside leaves all stripped off. It is of the drum-head shape. The other head is more conical, and apparently a different species. Plants may thus be obtained early, without the labor and attention required for raising them in hot-beds. The principle is worthy of notice.—*Conn. Farmers' Gazette.*

Sabbath School Association.

As the time of the Annual session of this body is approaching, the Secretary would call attention to the following article of its Constitution:

'Art. IV. This Association shall be composed of regularly ordained Universalist ministers, and lay delegates, two from each Sabbath School, which shall, at least two weeks previous to the Annual Meeting make report of its condition to the Secretary of this Association.'

From this it will be perceived that *no School will be entitled to a representation in the Association, or to a mention in the Secretary's report, unless a report of its condition be forwarded to the undersigned* BY THE 18th OF MAY. Will those whose duty it is to act in reference to this subject bear this in mind and promptly perform their duty? In former years, great trouble and inconvenience have been caused to the Secretary by the delay of the Schools in sending in their reports. Last year, with very few exceptions, the returns did not come in until within a few days of the meeting, and the Secretary was thus entirely deprived of the opportunity which the Constitution provides for the preparation of his report. To avoid this inconvenience the present year, a strict construction of the Constitution will be enforced, and, the Board approving, *no report from any School will be received after the time specified in the above Article.* This notice is given thus early, that due time and opportunity may be afforded to all to attend to the duty. Shall it be attended to?

Twenty Schools which have been reported, at some time, during the existence of the Association, made no returns last year, and among these were some of our largest and best Schools. Will the friends see to it that such is not the case this year? Let us have a return from every School in Massachusetts, at least, so that the Annual Report may present a complete statement of the present condition of the Sabbath School enterprise among us in this State.

Returns will be received from other States, and the Schools will be fully entitled to representation. Will the friends of our Sabbath Schools remember this?

☞ The reports of the several Schools may be left (free of expense) at the store of Mr. Abel Tompkins, 38 Cornhill, or at the Trumpet Office, directed to the subscriber. E. G. BROOKS, *Secretary.*

BRIGHTON MARKET.—April 24, 1843.

From the Daily Advertiser.

AT MARKET—310 Beef Cattle, (including all unsold last week,) 10 yoke Working Oxen, 300 Sheep, 1200 Swine.

PRICES—Beef Cattle—A few Cattle were probably sold for a trifle more than our highest quotations.—First quality, $4,75 a 5,00; second quality, $4,50 a 4,75; third quality, $4,26 a 4,50.

Working Oxen—We noticed a few sales.

Sheep—Small lots were sold from $1,25 to 2,50, according to quality.

Swine—An advance was effected. Lots to peddle, 4, 4 1-8 and 4 1-4c for Sows, and 5, 5 1-8 and 5 1-4c for Barrows. Large Barrows, 4 5-8 a 4 3-4c. At retail, 5 and 6c for Shoats

Letters containing cash rec'd since our last.

P. M. Royalston, $2—P. M. Stow, $2—P. M. Stamford, $1—P. M. Stoddard, $2—P. M. Methuen, $2—P. M. Bucksport, $2—P. M. Salisbury, $1—P. M. Hampstead, $4—P. M. Wilmington, $1.

RELIGIOUS NOTICES.

The EDITOR will preach in Georgetown, Mass. next Sunday.

Br. H. JEWELL will preach in West-Amesbury, next Sunday.

Br. I. WASHBURN will preach in Quincy, next Sunday.

Br. S. BARDEN will preach in Orleans, Mass. next Sunday.

Br. C. H. WEBSTER will preach at Kingston N. H. next Sunday.

Old Colony Association.

The annual meeting of this body will be holden in Abington, on the first Wednesday and Thursday in May next, (3d and 4th days.) Brethren will please call at the meeting-house, where they will be directed to places of entertainment. J. S. BARRY, Clerk.

Business Item.

☞The Editors of the 'Gospel Banner,' 'Christian Messenger,' Philadelphia 'Nazarene,' and 'Star in the West,' are requested to forward their several papers to the 'BEREAN ASSOCIATION,' *Danvers*, Mass., and charge the amount of one year each to this office. The Editors of the 'Nazarene' are also requested to forward all their proposed New Publications to the same Association, and they will be settled for at this office.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Orlando Hinds, jr. to Miss Jane G. Lawrence. Capt. Reuben Carver to Miss Eliza Stodder. Mr. Charles H. De Forrest to Miss Hannah Morey.

In Gloucester, by Rev. F. F. Thayer, Mr. Fitz W. Sayward to Miss Abigail Day.

In Darien, Geo. Mr. Wm. H. Williamson to Miss Lucy Ann White, of Boston.

DIED:

In this city, Mr. John W. Snelling, 63. Mr. Wm. C. Gorham, 29. Mr. Charles Parsons, 40. Andrew Drake, Esq. 67. Mr. John Whitney, 40.

In South Hampton, N. H. April 10th, Mrs. MARY, wife of the late Mr. Jacob Jewell. By this death a large family circle has been severely afflicted. A few weeks since and they were called to follow a beloved sister, (Mrs. Merrill,) to the silent grave. Our earnest petition is, that the numerous family and relatives may be comforted of the Lord, and cast all their care upon him, for he careth for them. H. J.

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisments, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston, Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The *second book* contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

INSTRUCTION IN MUSIC. Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC—also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

April 19. 3m

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. istf March 22.

BAY STATE DEMOCRAT.

THE WEEKLY 'BAY STATE DEMOCRAT' is published every Friday morning, at the corner of State and Devonshire-Streets, Boston, by the undersigned proprietors, at ONE DOLLAR per annum, forming the cheapest paper published. It contains each week twenty-four columns of reading matter, consisting of stories, original and selected, the current news of the week, both foreign and domestic, early political information, with sound original articles on all the leading political matters of the times. The publishers have put their sheet at this extraordinary low price that it may be within the reach of all. Specimen numbers sent to those who desire it.

TERMS. One dollar a year, payable in advance.—Six copies for five dollars. Address all communications, post paid, to the proprietors,

April 12. 4t WRIGHT & BALLOU.

☞Price reduced to 12 1-2 cents.☜

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Second Book of Conference Hymns.

A SECOND Book of CONFERENCE HYMNS has just been prepared, and on Monday next will be ready for delivery. It contains about seventy Tunes suitable for Conference Meetings, and over ninety Hymns. Notwithstanding the increased number of Tunes and Hymns over the First Book, the price is the same, 12 1-2 cents single—$1,25 per dozen. Not a Tune or a Hymn that appeared in the first book is inserted in the second.

☞In sending orders, be careful to state, whether the *first*, or *second* book is wanted. April 20.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.

Boston, March 9. 3m

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Britannia do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-Street, opposite Water-Street.

istf LOWS, BALL & CO.

STUDENTS FOR THE MINISTRY. The Subscriber proposes to receive another class of Students for the Ministry, on the first Monday of May next, on the following Conditions, viz:

1. That application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented.

2. Board and Tuition (exclusive of washing) at $3,00 per week, during the warm season, payable Quarterly. HOSEA BALLOU, 2d.

Medford, March 1, 1843.

FURNITURE & FEATHER STORE. MACFARLANE & SILVER, would inform their friends and the public in general, that they have removed to No. 98 Blackstone-Street, a few doors north of Hanover-St., where they will keep a full assortment of *FURNITURE, FEATHERS, CARPETING, BEDS, MATTRASSES, &c. &c.* which they will sell at the lowest CASH PRICES.

N. B. Their Furniture being made to order, and the low prices at which they intend to sell, they hope will be an inducement for purchasers to give them a call.

☞Goods packed in the best manner for transportation, and at the shortest notice. Oct 29

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select the Books, and forward them by the safest and earliest conveyance.

HELP WANTED. Wanted a GIRL or middle aged WOMAN, to assist in doing the work in a family—one who is acquainted with plain cooking. To such an one good wages and good treatment will be given. Inquire at this Office.

Poetry.

(ORIGINAL.)

Pray!

Child, with bright and laughing eyes,
Playing 'neath the sunny skies,
While thy glad and joyous shout,
Soft and clear is ringing out,
Check the laugh and cease thy play;—
'Mid the flowers kneel and PRAY!

Maiden, with the glossy hair,
Rosy lips and forehead fair,
Come with deep and earnest thought,
And in words with feeling fraught,
Ask for Truth's celestial ray,—
Kneel, and to thy Maker PRAY!

Ye who stand in manhood's pride,
Striving nobly side by side,
On the battle field of life,
Foremost in the holy strife,
Though thy foes may throng the way,
To the God of battles PRAY!

Ye who with the crown of age,
Stand upon life's latest stage,
Look to Him who rules on high,
And in peace prepare to die;
To Him whose arm is still thy stay,
With a trusting spirit PRAY!

Tyngsboro', Mass. D. H. J.

Miscellany.

(ORIGINAL.)

East Killingly, Conn.

Br. WHITTEMORE,—It has been my intention for some time to write you a letter and give you and the readers of your valuable paper, a short account of the progress of truth in this dark and benighted region. I have, however, indulged in procrastination until the present time. But knowing that it is *sometimes*, at least, 'better late than never,' I will not forbear to do as I have thought.

Be it known, then, in the first place, that East Killingly (or that part of it at least called Chesnut Hill,) has always been as *blue* with *old fashioned Orthodoxy* as were ever the *laws* of the State to which it belongs.—The same is true of it to a considerable extent, even now; as would be expected, seeing the doctrine of God's unlimited grace was *never* preached here until little more than a year ago. I think it was a year ago last winter that some of the more liberal among the people invited Br. Slade, of West Woodstock, to come and lecture in the School-House on a certain evening. Accordingly an appointment was made and he came. The house which is quite large was literally crowded, and some went who were not able to get in. Every body flocked to see and hear a Universalist minister. But had they gone there with good intentions, it would probably have been better for them. But this does not seem to have been the case with all of them; for I am informed that the conduct of some was more befitting a theatre or a general muster than a religious meeting, or any other ordinary meetings. *'Where is he?' 'where is he!' 'What does he look like?' 'I wish I could see him!'* and the like, was heard throughout the congregation. The meeting commenced. *'Why! does he believe the Bible!' 'He reads it!' 'What! does he pray!' 'I didn't know as they prayed!'* Such were the interrogations and exclamations of that meeting. We have it from good authority—from those who were at the meeting—heard and saw and can vouch for its truth. Br. Slade came again, and lectured, a short time afterwards, but the people had *seen* him, and there were not so many present at this time. He lectured once or twice after this; when circumstances prevented him from continuing. But as there were a few believers here who were anxious that the light of divine truth should shine in upon this place, it was thought best to have preaching as often as would be expedient, all things considered.—I would mention that about this time, Br. W. L. Knox, a worthy and respected man and a devoted Christian, was converted to Universalism from the Free-Will Baptists. He was zealously affected with the truth as it is in Jesus, and was desirous that meetings should be established where the doctrine of God's impartial grace would be preached. But still there were so few of them that they hardly knew what to do, or how to commence.

Things remained in this state until through the instrumentality of Br. Spooner, (then of Norwich,) Br. H. P. Stevens was induced to come and preach here two Sabbaths—the Sabbath before and the one after the United States Convention held at Providence last September. There was then a Society formed consisting of but eight members at first, I think. The writer preached here the first time on the second Sabbath in October last, and was then invited to take up his residence here and labor with the people half of the time for six months. The invitation was accepted. When I first came to the place, there was no end or cessasion as it were to the opposition against us. Our names and doctrines misstated, were in the mouths of men, women and children; and all the foul epithets that can be found in billingsgate's vocabulary were heaped upon the Universalists. Nothing it seemed was too bad for our opposers to say about us and the denomination generally. One of M. H. Smith's book was immediately purchased and went the rounds among the Partialist brethren; and I assure you it was embraced and cherished by them as their best friend; and, indeed, I must say that it *was* much more favorable to them than their Bibles; and actually received the preference since it assisted them in making their slanders.

Reader, you may think me too severe; but what I say is to my mind the *very truth;* and still the half has not been told. What would you think were you in a place where children of *professed* Christians would hoot at you as you passed by in the road, and exclaim, *'Hey, you old Universelar!'* Think what you would of the people in such a place *East Killingly*, has them there. But I need not say more on this point for you can get some idea, from what has already been said, of the extent to which ignorance and prejudice have prevailed in this place. The opposition continued to rage until about two months ago, when it was suggested in the Lyceum one evening that the next question for discussion should be, 'Is the doctrine of future endless punishment for the wicked taught in the Scriptures?' This question was objected to by some of our Partialist brethren, but it was finally voted that it be accepted.—A motion was then made to give the ministers of the place an invitation to attend and participate in the discussion of this question.—This was also objected to by the Partialists at first, but was agreed to at last.

When the time came for the discussion the house was crowded full, and many went away not able to get in. The writer was present, as was also the Baptist minister, and we both took part in the debate. But in consequence of something that seemed to be underhanded on the affirmative, the Constitution of the Lyceum gave me liberty to speak twice and the Baptist minister but once. It was on this wise: The Constitution provided that the negative should have the last argument, and if there were more speakers on one side than on the other, those on the side of the minority should have the privilege of speaking twice, &c. The affirmative seemed to be unaware of this proviso, therefore they kept their laymen speaking that I might be obliged to speak before their minister or not at all. I accordingly spoke first, (twenty minutes the time prescribed,) and then the Baptist minister addressed us. After he had taken his seat, I arose to reply. This caused considerable excitement, and not a *little* temper was shown by the affirmative; but it was decided by the President (a gentleman indeed, though not of us,) that I should proceed, which probably caused an adjournment of the same question. The next evening of the discussion the same means were used to have the Baptist minister speak last, or at least after myself, but it resulted as on the evening before; hence, I had the privilege of speaking forty minutes each evening. The discussion was again adjourned and it was voted that the leaders choose any two persons to close it on the next evening, commencing at half past 5 o'clock; speaking alternately half an hour at a time till the evening expired. Accordingly Br. B. H. Davis, of North Attleborough, Mass. and Rev. L. Wakefield, of Killingly, closed the discussion.

This discussion has done much good. The people have stilled their tongues very much, and our cause seems to be advancing slowly. Though there are but about twenty who have joined the Society as yet, still we have a respectable number who attend meetings, and hope for more next summer. M. M. P.

East Killingly, Conn.

Sunday Morning Prayer.

Merciful Father! according to thy direction we are visited with the return of another Sabbath. In six days Thou didst create heaven and earth, and the seventh day was by Thee set aside as a day of rest and holiness. We have been spared another week by Thy hand, and are once again permitted to assemble in Thy temple, and before Thine altar, to worship Thee, the Most High. O God: while we are thus privileged to meet in Thy house, and to hear Thy word, may our thoughts be centered on Thee, and Thee only; may our devotions be sincere, and our hearts warmed by Thy Spirit; may our withdrawal from the world on this occasion serve to strengthen our faith, and help us forward towards the attainment of Thy favor; may we spend this day exclusively in Thy service, and offer unto Thee our heartfelt gratitude for the numerous blessings, and for the instructions that we hope to obtain this day from the teachings of Thy faithful shepherd; may we engage in Thy service with willing hearts, and may the example which we thus show to the world, not only insure our own happiness, but may it serve to bring forward those who have not duly considered the religion of Thy Son Jesus Christ; may we, like his disciples, conjure our brothers and sisters to walk in the paths of righteousness. May we exert our influence upon those who are unreflecting, and cause them plainly to see Thy power and Thy glory; may all such join us in the devotional exercises which are our delight, and which privilege Thou hast granted to all Thy children. Inscribe upon our hearts a desire to do good, to act according to Thy will, and to devote this Thy holy day in worshipping Thee.

Sunday Evening Prayer.

At the close of this Thy holy day, we again draw near to Thee in prayer, and invoke Thy blessing. May the Sabbath which is now closing, and which has by us been spent in religious exercises, be a foretaste of that Sabbath of rest which remains for the people of God. Invisible Father! while we thus thank Thee, while we thus raise our voices of gratitude and love, may we be inspired by Thy Holy Spirit, and awakened to a sense of duty in humbling ourselves in prayer and humiliation. We are sensible of Thine existence, and of Thy matchless power. Without Thy help we should cease to exist. Thou hast seen fit to spare us for another day. Thou hast given us health and happiness. Thou hast consoled us by Thy kindness, and thro' Thy mercy we are permitted to communicate our thoughts to Thee. May we be made wiser and wiser, and as our wisdom grows, may we be enabled to realize more fully Thy glory, Thy power, and Thy dominion. Thou hast given us laws by which we should live; Thou dost not require of us the performance of any duty which we cannot execute. Thy word is simple; may we learn and keep it.—May we not indulge in any other exercises than those which may strengthen our belief in Thee. As Thou art ever willing to hear prayer, wilt Thou listen to our petitions at this time. Fix our hearts steadfastly on Thee, and may our thoughts not wander from Thy holiness during the coming week. Let it be a Sabbath continually in our minds, always acting as if we were in Thy presence; and unto Thee we would ascribe ceaseless praises. Amen.—*Christian World.*

Mutual Respect among Ministers.

Our brethren of the ministry should ever be spoken of with honor and kindness. Let ministers show disrespect for each other, and the whole world will soon show disrespect for the whole ministry. They are heralds of 'the glorious gospel of the blessed God.' Especially, the fathers in the ministry are to be venerated and given all precedence. 'Rise up before the hoary head,' is a command of the Holy Ghost; but when that head is grown gray in righteousness, and been made glorious by many annointings of the Holy Spirit, it ought to abash the flippant tongue and beardless self sufficiency of a stripling, but a few days from the theological nursery. It is most offensive to see such green babblers pushing aside God's veterans in council and action. The new weight of responsibility should make them humble, and common decency loth to obtrude. He that is not willing to take the lowest places, shall never hear the master saying, 'Friend come up higher.' To be conspicuous in littleness, one need only stand on the pedestal of a colossus.—*Watchman.*

How to do Good.

A quaint writer who takes to himself the cognomen of Charles Quill, gives a short and easy method of doing good, which will be found as effectual a one as could be adopted. He says: 'Why do you begin to do good so far off? This is a ruling error. Begin at the centre and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your vissage towards a sister or daughter, pray cease to preach beneficence on a large scale. Begin not at the next door but within your own door—then with your next neighbor, whether relative, servant or superior. Account the man you meet the man you are to bless. Give him such things as you have. 'How can I make him or her happier?' This is the question. If a dollar will do it, give the dollar.—If advice will do it, give advice. If chastisement will do it, give chastisement. If a look, a smile or a warm pressure of the hand, or a tear will do it, give the look, smile, hand or tear. But never forget that the happiness of our world is a mountain of golden sands, and that it is your part to cast some contributory atom every moment.'—*Ledger.*

Spring.

When brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

Earth and her thousand voices give,
Their thousand notes of praise;
And all that by his mercy live,
To God their offering raise.

Forth walks the laborer to his toil,
And seeks the fresh array
Of verdure clothe the flowery soil
Along his careless way.

The streams, all beautiful and bright,
Reflect the morning sky;
And, there, with music in his flight,
The wild bird soars on high.

Thus, like the morning, calm and clear
That saw the Saviour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

No winter there, no shades of night,
Profane those mansions blessed,
Where, in the happy fields of light,
The weary are at rest.

Amusements.

It is recorded of the famous Alfred, that he devoted eight hours of the twenty-four to labor, eight to rest, and eight to recreation.—He was, however, a king, and could be thinking during the eight hours of recreation. It is certain, that there ought to be hours of recreation, and I do not know that eight are too many; but, then observe, those hours ought to be attended to. It ought to be such as is at once innocent in itself and in its tendency, and not injurious to the health. The sports of the field are the best of all, because they are conducive to health, because they are enjoyed by day-light, and because they demand early rising. The nearer that other amusements approach to these, the better they are. A town-life, which many are compelled, by the nature of their calling, to lead, precludes the possibility of pursuing amusements of this description to any considerable extent; and young men in towns, are generally speaking, compelled to choose between books on the one hand, or gaming and the play house on the other. Dancing is at once rational and healthful; it gives animal spirits: it is the natural amusement of young people, and such has it been from the days of Moses: it enjoyed in numerous companies: it makes the parties to be pleased with themselves and with all about them: it has no tendency to excite base and malignant feelings; and none but the most grovelling and hateful tyranny, or the most stupid and despicable fanaticism, ever raised its voice against it. Modern habits have created one inconvenience attending the enjoyment of this healthy and innocent pastime, namely, late hours, which are at once injurious to health and destructive of order and of industry. In other countries people dance by day-light. Here they do not; and, therefore, you must, in this respect submit to the custom, though not without robbing the dancing night of as many hours as you can.

As to gaming, it is always criminal, either in itself or in its tendency. The basis of it is covetousness; a desire to take from others something, for which you have given, and intend to give no equivalent. No gambler was ever yet a happy man, and very few gamblers have escaped being miserable; and, observe, to game for nothing is still gaming, and naturally leads to gaming for something. It is sacrificing time, and that, too, for the worst of purposes. I have kept house for nearly forty years; I have reared a family; I have entertained as many friends as most people; and I have never had cards, dice, a chess-board, nor any implement of gaming under my roof. The hours that young men spend in this way are hours murdered; precious hours, either in reading or writing, or in rest, preparatory to the duties of the dawn.—Though I do not agree with the base and nauseous flatterers, who now declare the army to be the best school for statesmen, it is certainly a school in which to learn experimentally many useful lessons; and in this school I learned, that men, fond of gaming, are very rarely if ever trustworthy. I have known many a clever man rejected in the way of promotion only because he was addicted to gaming. Men, in that state of life, cannot ruin themselves by gaming, for they possess no fortune, nor money; but the taste for gaming is always regarded as an indication of a radically bad disposition; and I can truly say, that I never in my whole life knew a man fond of gaming, who was not in some way or other, a person unworthy of confidence.—This vice creeps on by slow degrees, till, at last, it becomes an ungovernable passion, swallowing up every good and kind feeling of the heart.

An Indian Burial.

The barrow was lifted over the fence and laid down beside the grave. The body had no coffin, but was wrapped from head to foot in a blue cotton shawl with a yellow border, the head was uncovered and the feet stuck out, and had on a pair of leather shoes and white cotton stockings, probably a present from her husband on his return from some visit to Merida, which the poor woman had never worn in her life, and which he thought he was doing her honor by placing in her grave. The Indians passed ropes under the body; the husband himself supported the head, and so it was lowered into the grave. The figure was tall and the face was that of a woman twenty-three or twenty-four years old. The expression was painful, indicating that in the final struggle, the spirit had been reluctant to leave its mortal tenement. There was but one present who shed tears, and that was the old mother of the deceased, who doubtless had expected this daughter to lay her own head in the grave. She held by the hand a bright eyed girl, who looked on with wonder, happily unconscious that her best friend on earth was to be laid under the sod. The shawl was opened, and showed a white cotton dress under it; the arms which were folded across the breast for the convenience of carrying the body, were laid down by the sides, and the shawl was again wrapped around. The husband himself arranged the head, placed under it a cotton cloth for a pillow, and composed it for its final rest as carefully as if a pebble or a stone could hurt it. He brushed a handful of earth over the face; the Indians filled up the grave, and all went away. No romance hangs over such a burial scene, but it was not unnatural to follow in imagination the widowed Indian to his desolate hut.—*Stephens' Travels.*

To Form a Healthy Body.

Somebody gives the following advice:—'If you would see the son of your prayers and hopes blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy—if you wish him to be strong and athletic, and careless of fatigue, be not discomposed at a sight of his sand hills in the road, his snow forts in February, and his mud dams in April; nor when you chance to look out in the midst of an August shower, and see him wading and sailing and sporting along with the water fowl. If you would make him hardy and fearless, let him go abroad as often as he pleases, in his early boyhood, and amuse himself by the hour together, in smoothing and twirling the hoary locks of winter. Instead of keeping him shut up all day with a stove, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north, when the mercury is below cypher; and instead of minding a little shivering and complaining when he returns, cheer up his spirits and send him out again.

Read this, Boys.

'This is the effect of shoe-making,' said a young mechanic to us yesterday, shaking a well filled purse in our face. It was not said boastingly, but with an honest pride. He was the fourth son of an industrious mechanic, who has known the height of affluence and the depths of poverty. His eldest son is reared for the ministry, and is, we believe, a talented and useful member of society. A second was a mechanic, a hard working fellow. The third has acquired an excellent education, after much labor and hard work, through his own means. The youngest son, him to whom we introduce our reader, was brought up in the conviction that labor was derogatory to respectability—that wealth was the highest good that could be enjoyed by mortals. He was early sent to school; then to an academy, preparatory to a course of professional studies. Meanwhile, his old father was toiling on, striving to attain the distinctions which are attendant upon wealth, merely for the sake of his children; but still willing to forego all the pleasures and emoluments of the world, if his sons could be useful and lauded in community. The young man entered upon his studies, convinced that he was the son of a rich man comparatively, and that consequently he was entitled to a 'full swing' in all the frolics and sprees which are prevalent in a high school. Books, and duty itself, were made subservient to the love of fun. So when his six years were completed he came home to his disappointed parents, a wild, reckless, indolent boy, instead of the sedate, fixed, and ambitious young man. He loitered about home some time, but his father's constitution was broken, his business retarded, his sales slow, his returns nothing. Starvation was before the family. Fruitless and many were the applications which the young man made at the trading establishments of the city for occupation. There were more clerks than merchants, and more traders than buyers.

Worn out with fatigue, and with the stings of conscience for his former life and misspent time, with his spirit humbled, and his mind to undergo any privation rather than to return to his father's house, the shop of every mechanic, from the blacksmith's to the jeweler's was beseiged, but it was a time of general depression in business, and every man looked out for his own good. So without blame, conscious that he had done his best to obtain a situation, the young man returned home. The well spread table, the carpeted floor, and the refinement which was visible in the household, but seemed to aggravate the misery of its tenants. Lower and lower the cruise went down till the oil was well nigh exhausted. One day he was in the shop of an old blind shoe-maker, who had amassed by his own industry a reputable fortune, while he had built up a reputation in the community which can never die from the memory of the community in which he lived. 'Why don't you go to work?' asked the old man. 'I can't get anything to do,' was the reply. 'Come and learn my trade,' said he,' It was a bargain.

The pampered son of fortune forgot his pride, bowed his head to the yoke and become the apprentice of honest Father ——. His good habits endeared him sensibly to generous shoemaker, and the progress which he made in his new avocation surprised the every one who had before been acquainted with his idle habits. The old man died; during his illness he carried on the business of the shop, and received for his services some old tools which had been the property of his employer. He commenced business for himself, but soon went to a flourishing village of shoemakers, and entered, the large establishment as journeyman. His love for study and refinement increased. The best society was thrown open to him, the confidence of his master was unbounded in his integrity, his shop mates were pleased with his native talent and address; he became the sun of their little circle, and when he left his employer, in the hope of obtaining a more lucrative situation, his loss was most severely lamented.—We were conversing yesterday with this young gentleman, (for he can justly lay claim to that title) upon the false pride which has ruined so many boys. Said he, 'If I had obtained a clerkship when I sought it, I should have been an outcast in society, and a beggar. This is the effect of shoemaking, of industry, and of enterprize—a good reputation, a clear conscience and a happy life.—*Farmer & Mec.*

Mary of the Mountain.

Mary Young was a native of Germany.—She came to America sometime about the year 1764—5, and settled near Germantown, in the State of Pennsylvania, together with her mother and several sisters, all of whom were young women. They had suffered persecution in their native country and therefore sought an asylum here. Finding that their peculiar and secluded habits drew upon them the gaze of curiosity, they left Germantown, and sought out a sequestered spot among the hills of Oley, in the county of Berks, Pennsylvania, where, by the most incredible labor they cleared a few acres of land on the side of a mountain, and there erected a neat little cottage, in which they passed the remainder of their days. A small enclosure near the cottage, now contains all that is left of the family of love, the last of whom was Mary, who survived her last relation near forty years, during which time she lived alone, passed her leisure in deeds of charity and good will to her neighbor, and in love and adoration of her maker. She visited the sick, and administered to their wants; but never tarried to eat or to converse with them upon the common topics of conversation.—Her language which was always in her native tongue, was elegant; her manner and countenance mild and benevolent; her opinions liberal and rational; and her worship pure. Her cottage was a temple hallowed to the Lord, from which ascended the incense of prayer and praise, pure and undefiled as could arise from the human heart.

Her little territory was the abode of peace and tranquility, on the side of the mountain; a few acres of beautiful upland meadow surrounded it. For many years it was enveloped in an impervious forest; its site could be ascertained only by the smoke which curled above the tops of the trees. Not a cat or a dog or any other domestic companion had she, except a cow, for whose bed she collected the dry leaves of Autumn. Her food was composed of fruits and vegetables, and she quenched her thirst in the limped mountain spring—an apt emblem of that living fountain of which her spirit drank and whose stream leads to everlasting and felicity.

Finding herself weak and languishing, she crept to the edge of the mountain, and there waited with unmurmuring patience, till she was perceived, to crave the charity she had so often bestowed upon others. She was seen and pitied. A kind friend attended on her to smooth her pillow, and to witness her happy exit. She bore the most excrutiating agony without a murmur; continually giving thanks to her Redeemer for the grace which imparted fortitude to resist complaint.

From the weakness of an infant, she was endued with strength at last to raise herself on her knee, and offer up an ardent prayer, after which she returned to her bed, and closing her own eyes, fell asleep in Christ Jesus, on Tuesday the sixteenth of November, 1819, aged 74 years.

She had desired to be laid in the little enclosure which contains the graves of her mother and her sisters, without parade, and in a plain manner, but the affection of her neighbors drew together a large congregation, who felt in her end how sweet it was to *die in the Lord.*

East Boston.

We took a stroll over to East Boston, a few days since, and found improvements going on on in that village, or whatever it may be called, which betoken a much more healthy state of business matter than we enjoyed last season. A number of new buildings are now in process of construction. A new block of brick buildings finished last fall, opposite the hotel, all occupied as dwelling-houses and stores, add much to the appearance of the street. Even the Maverick House is receiving a new coat of paint, which, for a long period, it has stood sadly in need of; we believe it is not now occupied as a hotel. It is certainly a most desirable summer residence, but too large for the advantage of persons renting it. A new church, to the east of the Maverick House, on the back street running to the hill, is going forward quite radidly; the basement is of brick, intended, we presume for stores; the upper stories are of wood.—It is built in a neat style, and of the usual size of country churches. It is intended as a house of worship for the Universalists.

The Eastern Railroad Company has also made many improvements on their grounds, in the construction of new wharf and a new depot. Workmen were busily employed in painting and refitting their summer cars, many of them, as some of our readers well know, of most unusual size. When filled, these long cars sag, or fall down in the centre, from the great weight upon them. To remedy this difficulty, a ladies' saloon has been constructed in the centre of them, fitted up with sofas, &c. &c. The seats, of course, are removed, and a less number of passengers can be accommodated in the car. There is a passage way at the side of the saloon, connecting the different portions of the car.—*Merc. Journal*

Theology.

The literal import of this term is, science of God; and the subject affords an interesting and profitable study for every person, and especially those who profess faith in God: indeed, it becomes the duty of every one to make this a study, as the means of prosecuting it, are placed within the reach of all. The theologian is not confined to the halls and volumes of divinity, but—

'Far as creation's ample range extends,'

subjects and objects are amply furnished, inviting him to study the sublime truth of the grand Architect of Nature. The broad canopy above us, studded with innumerable hosts—the revolving planets tracing forever the same well directed orbit, the times and seasons returning at the appointed time most plainly speak something more than the blind directions of chance. The unbounded expanse of ocean and land teeming with infinite swarms, sporting in life and animation and the beauties, of verdant nature, bespeaks the superintendence of a divine Author; nay, creation in her roughest and most uninviting form, teach us all this, but these soul-absorbing views, teach us the infinite wisdom and goodness as well as the existence of a God.

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AGENTS.

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Moral and Religious.

(ORIGINAL.)

Variety in Preaching.

The first thought that presents itself in the consideration of this subject, is the demand made upon the intellect of the preacher, in comparison with others whose profession calls them to address the public. The difference, I confess, to a student in divinity who is preparing for the field of a parish minister, is almost discouraging. While the lawyer at the bar, the Senator on the floor of Congress, or the lecturer in the hall of science, has all the advantage of new cases, of interest and moment to men's secular concerns; opponents to fire and animate him; novelty of discovery; flashes of wit which the pulpit will not admit of; in short, a worldly audience and a worldly theme, which is the source of so *much greater interest to men* generally, than their more important spiritual concerns; and while these efforts are but occasional; the preacher's task is to come from Sabbath to Sabbath, forenoon and afternoon, from month to month, and from year to year, with subjects which have been proclaimed for centuries, and which every man, woman, and child in the congregation, is more or less familiar with. The pleader at the bar, or in Congress, gets a great fame—perhaps a reputation lifelong, for one effort, which establishes his character, and is ever afterwards pointed back to as an era in his history. And here, too, the *matter* was all at hand, in the case pending; and all he had to do was to compress it, and arrange it; not to tax his ingenuity to *make* it. The preacher, on the other hand, has to *make* his matter, and then come—perhaps to a listless congregation, to deliver it; and there, from time to time, over and over again, run the risk of being pronounced dull, tame, and uninteresting.—Well may he exclaim—'And who is sufficient for these things.'

But this brings me to the point. Having represented the worst side of the subject, Is there any such thing—can there be any such thing as *variety in preaching*? I answer, yes. All the variety that is necessary. In the first place, however, there are themes—great themes of the gospel, which, rightly indulged in, are *never* tiresome. They will constitute the themes of eternity, and we ought not to get sick of them in time.

But leaving these—what a field of *morals* is open to the preacher! of history, sacred and profane! of science which points up to God! of instances everywhere of eternal wisdom and benignity! of passing events and revolutions of time! All over creation may the preacher roam—secured and restricted in his adventurous flight by the Bible as the anchor to his mind—gathering up the matter and the substance of religion. For religion is where God is, and God is everywhere.

Asks Dewey—'What is the proper range of the pulpit? What is the appropriate business of preaching? The answer is plain—to address the public mind on its moral and religious duties and dangers. But what are its duties and dangers, and where are they to be found? Are they not to be found wherever men are acting their part in life? Are human responsibility and exposure limited to any one sphere of action—to the church or to the domestic circle—or to the range of the gross and sensual passions? Are not men daily making shipwreck of their consciences in trade and politics? And wheresoever conscience goes, to work out its perilous problem, shall not the preacher follow it? It is not very material whether a man's integrity forsakes him at the polls in an election, or at the board of merchandise, or at the house of rioting, or at the gates whose way leadeth to destruction. Outwardly it may be different, but inwardly it is the same. In either case, the fall of the victim is the most deplorable of all things on earth; and most fit, therefore, for the consideration of the pulpit.'

There is, then, literally, *no end* to the variety of pulpit ministration. And the preacher who thinks it a hard task put upon him—I should say, a *hopeless* task; for it does require some labor—may conclude with Dr. Woods, that he has mistaken his office, and should seek another calling. To keep up the requisite variety, does, I allow, require immense labor; and hearers would do well to consider this sometimes, when, for some reasons, *they* are not so interested as could be desired. The labor put upon a good minister of the gospel, is overwhelming and wearing. We may truly say, that the people know nothing about this. And hence, if there is any one vice which should be rebuked in a minister, it is what we sometimes emphatically call, *laziness*. I will not say here, what I once heard a good brother say, in his address to the people on the occasion of an installation; that 'a lazy minister is a curse to the Society and a disgrace to God;' but I will say, that a 'lazy minister' should seek any other place but the pulpit.

But I am straying from my subject. There *can be* variety in preaching; and it is this, perhaps, more than anything else, that makes the attraction of the pulpit. I do not now speak of those who are attracted by *anything* but the *matter* of a sermon—by noise and show and prettiness; I speak of true '*hearers of the word*.' And I say, that it is, perhaps, this want of variety which drives so many away from the church, under the impression that *preaching* is a dull and tiresome and *hum-drum* affair.

And I confess, that even in our own denomination, if the object is, forever and everlastingly, to prove that all men will be saved; that endless misery cannot be *true*; that men are not totally depraved; that God is love, and that justice is but one modification of goodness, etc. etc.; then *we* may look, occasionally, for sleepy heads and unprofitable hearts. Oh, how grievously have we curtailed the sphere and powers of the pulpit!

A word, however, on the contrary side. It is not a variety for variety's sake that we want. *Circumstances may make it necessary* to repeat the lesson, again and again, which may have been delivered for the improvement of the hearer. *Moral* subjects have in them a peculiarity which renders repetition necessary. A *moral matter is not like a mathematical demonstration*, which requires but to have it once presented, to establish conviction forever of its truth. The heart of man is wayward. And there is, says Dr. Chalmers, 'just this difference, between such truths as are merely of a speculative nature, and such as are allied to practice and moral feeling. With the former, all repetition may be often superfluous; with the latter, it may just be by just repetition, that their influence comes to be thoroughly established over the mind of an inquirer.'

But this *need* not hinder that variety in pulpit ministration, even from year to year, which is necessary to the interest and prosperity of a congregation. I repeat, it is not variety for variety's sake, that we want; but variety for *truth's sake*. *Truth* is varied.—The pulpit should stand *pre-eminent* in interest. The minister should know this. And sermons, then, would be no more called dull things, but engaging, moving specimens of instruction, life, and power. But my sheet is full, and may the blessing of heaven go with it.

W. M. F.

Stoneham, Mass.

(ORIGINAL.)

Carnal Feelings.

'We shall not have these carnal feelings there. We shall then see that if our friends are damned, their damnation is just and redounds to the glory of God.—We shall be enabled to say amen to the sentence of eternal condemnation which the Great Judge shall pass upon them; yea, we shall ever shout *hallelujah!* in view of their torments.'—*Conversations with a Friend.*

Can it be so? Is it possible? Then we *shall* be changed indeed! What! shall those sacred ties—those holy feelings—the holiest and most sacred that we know here, be extinguished ere we stand on the shores of the heavenly Canaan. Will the cries of agony, the groans and shrieks of those whom we *now* love as we love our own souls, *then* fall upon our ears like sweetest music? Will those delicate bonds of sympathy which now make us feel their pains almost as we feel our own, be all sundered? So say the advocates of a popular theology. Witness the following from a work published in London in 1667, entitled 'Christ's Certain and Sudden Appearance to Judgment':

'When they see some of their neer Relations going to Hel, their Fathers, their Mothers, their Children, their Husbands, their Wives, their Brethren, their Sisters, their intimate Friends and Companions; however they are grieved now to see them take such courses and walk in the way to Hel, and they labor to pull them out of that way, and would fain perswade them to walk with them in Heaven's way; and are troubled to forethink of the torment which they must endure, if they go on, yet *hereafter relative tyes, and those affections* which now they have to relations out of Christ, *will cease;* and they will not have the least trouble to see them sentenced to hel, and thrust into the fiery furnace; but rejoyce in the glory of God which wil be manifested upon them in their destruction; and, O the joy that they wil be filled withal to think that they were not passed by with the rest of their relations; that they are not under the same deserved condemnation with them; that God should chuse but one or two in many families, and they should be in the number of the chosen ones; that when his chosen were so few, and the reprobates so many that they should be elected;—when there was no motive in them to encline God to the choice of them, that he should chuse them freely; if he had not chosen them, if they were now to change places with some of their wicked relations going to Hel; this would be dreadful; *but that they are going from Hel, when their relations are going into it, this wil fil them with joy unspeakable.*'—pp. 149, 150.

So have men talked in days gone by; and so do some talk now. Good God! is it possible that men have *believed* and still do believe thus? It is uncharitable to doubt their honesty, and moreover they always have an argument ready to support this horrid doctrine. The feelings, say they, which now rebel at this are carnal and will cease at death. We shall become *demons* then shall we?—These feelings may be carnal, but they seem almost god-like when compared with those which, according to the doctrine under consideration, we shall possess in heaven. A heaven without feeling and without love for our kindred and friends! Then I would not go there—

'I'd spurn the gift of an angel's wing,
If *love* were not also given!'

Yes let me go with my kindred to the regions of eternal night, if they must go, rather than have those sacred feelings of sympathy and love which now bind me to them destroyed!

But thanks be to God for that faith which enables us to look forward to the time when *all* of every nation and kindred and tongue, redeemed of the Lord, shall return and come to Zion with songs and everlasting joy upon their heads. We rejoice to believe that

——'the heart in all its change,
Adds vigor and depth to love;
And free as a bird that heart will range
Forever and ever and ever above,
To find enough of the thousands there,
To feed with its wasteless store,
Yet ever and ever, as ages wear,
Will gather still more and more.'

Tyngsboro', Mass. D. H. J.

'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.'

In prophetic language, the heavens and the things therein signifies thrones and dignities and those who enjoy them. The figure of the scroll refers to the ancient books, which were of two sorts, some like ours with leaves; and others, rolls of parchment, written generally on one side and from being several feet in length, rolled up into a very small compass.—*Sir I. Newton.*

Explanation of the 4th Chap. of Malachi.

'For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root or branch. But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

My object in this article, is to trace out the exact meaning of the *prophetical passage* which has been quoted—to ascertain the event to which it applies, and to clear it of those incorrect notions which it has been adduced to prove. The day here spoken of, is, by many supposed to refer to a time of general judgment in the world of immortality—the oven and the burning up of the wicked, is supposed to signify the endless misery of the wicked. But yet it is a fact, notwithstanding this common view of the passage, that the commentators, Dr. A. Clarke, Scott, Henry, the editor of the Cottage Bible and others, instead of applying it to scenes in the future world, explain it as referring to events which transpired during the ministry of Christ, and during the forty years which succeeded his resurrection. We hence perceive, that such men, when calmly examining our subject, have been compelled to dissent from their brethren of the same faith; and to state what facts fully prove, viz., that the entire passage refers to *occurrences attendant upon the setting up of the Gospel kingdom nearly eighteen hundred years since*, and does *not* refer to scenes which involve millions in ceaseless anguish, to be inflicted on them at the *end* of that kingdom. These positions will stand out in bold relief as we progress with our explanation.

In order to arrive at a clear knowledge of the instruction communicated by the prophet, we must turn back to the third chapter, which opens thus:—'Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger whom ye delight in; behold, he shall come, saith the Lord of hosts.' v. 1. That the messenger to prepare the way, was *John the Baptist*—that 'the messenger of the covenant' who was to come suddenly to his temple, *was our Saviour* who came in a manner unexpected to the Jews—hardly seems to admit of a doubt. Dr. A. Clarke, in his comment on this verse, states this view as one which admits of no question. But our Saviour, to settle all discussion on the point, when speaking of John the Baptist, said:—'For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.' Matt. xi. 10. Now, as John the Baptist did prepare the way of the Lord, by teaching the people to expect the immediate manifestation of the Messiah, and as Christ did come unexpectedly to the Jews, so it is evident, that instead of looking forward to the end of time for the fulfilment of this passage, we must look back to the period which transpired *between the entering of our Saviour on his ministry, and the destruction of the Jews as a nation.* Can there be any doubt on this point? If we may rely on our Saviour's words, all doubt not only ceases, but we have a key furnished us which unlocks the entire subject.

What was to take place at the time thus spoken of? The last verse in the chapter informs us:—'And they shall be mine, said the Lord of hosts, in that day when I make up my jewels; and I will spare, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.' verses 17, 18. At the period of the sudden coming of the Messiah, there was to be such a separation between the wicked and the good, as that they could readily be distinguished one from the other. This same event is spoken of by our Saviour, in the 25th chapter of Matthew, where he represents himself at his coming, as separating people as a shepherd divides his sheep from the goats—those on the left hand were those who did not serve God; those on the right hand, were those who did serve him. The Revelator refers to the same fact, when he said:—'He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.' Rev. xxii. 11. And to show that the time of this distinction was then nigh at hand, he said;—'And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. . . . . He which testifieth these things, saith, Surely I come quickly.' verses 12, 39. Now these statements are so like that of the prophet, viz., that 'the messenger of the covenant' should come suddenly to his temple, that it is evident the prophet and revelator refer to the same event and the the same period of time. And if we add the language of the Saviour to that already quoted, every shade of doubt must disappear:—'For the Son of Man *shall come* in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.' Matt. xvi. 27, 28. How clear it is, that at the coming of Christ to destroy the Jewish covenant, and people, and cities, there was a separation between the righteous and the wicked—that our Saviour then rewarded every man according to his works, by punishing those who did not serve God, and rewarding those who did serve him.

This separation and punishment and reward, the prophet distinctly illustrates in this 4th chapter. He says:—'For behold, the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root or branch.'—This is truly terrific language—and if people are not careful, they will be apt to assume the position, that it refers to ceaseless woassume it, not from its connection, which points out its true application, but from the terror which the language is calculated to inspire in certain minds. Observe two facts in regard to it. 1. It declares that the fire shall burn up the wicked, so that it shall leave them *neither root or branch.* But according to common notions, this fire, which is supposed to be *endless*, does not burn up the wicked at all, but leaves them 'root and branch' to all eternity, only in agony. Surely this cannot be its interpretation. 2. by studying the books of the prophets, it will distinctly be seen, that '*fire*,' and 'furnace,' and '*oven*,' are used to set forth the *temporal judgments* which fell on tha wicked. The following passage is to the point:—'Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem.* As they gather silver, and brass, and iron, and lead, and tin, into the midst of the *furnace*, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.' Eze. xxii. 19, 20.—This language is as terrific as that used in the text; and yet we perceive that it is expressly said, that *this furnace and melting were to be in Jerusalem.* And as Malachi expressly shows, that the time he spake of, was the coming of the Messiah, in the first century of the Christian kingdom, so it is evident that by the burning of the oven, he sets forth the punishment which was to come on the wicked Jews for not serving God. This view will stand out more clearly as we proceed.

After having shown the punishment of those who did not serve God by the figure of burning in an oven, the propet said:—But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings; and ye shall go forth and grow up as calves for the stall.' verse 2. But in what manner were they to fear the Lord? We find the answer in the 4th verse.—'Remember ye the *law of Moses* my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments.' The Jews were to fear the Lord, by carefully observing the law of Moses—if they did this they would not only be virtuous, but they would see that the Messiah was promised—and when he came, they would be in the right frame of mind to receive him as a *spiritual* Prince, and not fall into the error which was then common, that his reign was to be temporal. At the period our Saviour appeared among the Jews, many of them undoubtedly thus feared the Lord. One such is spoken of by an Evangelist. After the death of Christ, it is said:—'Joseph of Arimathea, an honorable counsellor, which also waited for (or expected,) the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.' Mark xv. 43. He was in the right situation to believe in Christ—because he feared God in the obedience of the law, he was ready to appreciate the evidence which our Saviour presented to prove that he was the promised Messiah, so long foretold by the prophets.

To all such the Sun of Righteousness was to rise with healing in his wings. This '*Sun of Righteousness*' undoubtedly refers to the Saviour. When did he rise as righteousness? When he entered on his ministry, and began to preach the good tidings of the gospel kingdom. Here again the period of the events which the prophet was describing, is accurately designated. That period embraced the time which intervened between the commencement of our Lord's ministry and the destruction of the Jewish people.

There is a beautiful allusion in the sentence, '*the Sun of Righteousness*' *shall 'arise with healing in his wings,*' which we must understand, in order to have the subject thoroughly before us. The following fact will effect that object. The late Mr. Robinson, of Cambridge, (England,) called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sunrise, a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, is always called the Doctor. 'Now,' says Mr. Robinson, 'it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, the Sun of Righteousness shall arise with *healing in his wings.*—The Psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered the wings of the sun, which contain such healing influences, rather than the *beams of the sun*, as the passage has been commonly understood.'—Bush's Scripture Illustrations. The allusion in the figure, is evident. As this salubrious wind, which commenced blowing with the rising of the sun, and is hence called the *wings of the sun*, swept all impurity from the atmosphere, so to those who feared God by obedience to the law of Moses, Christ would arise with healing in his wings, to heal them of all doubt, darkness, and error—to show them the light of immortality and reconciliation—to lead them to the new covenant to be written in the soul, whose dwelling is the mind, and which purifies the entire conduct. When the darkness of idolatry and sin brooded over the Gentile world—when blindness of mind characterised a large portion of the Jews—then the Saviour, the Sun of Christianity arose, and by the healing influences of his doctrine, saved his people from the sickness of sin, of erroneous views and of fear of death. And those who waited for his rising, and were in the right condition to receive him, entered into the Gospel kingdom with great joy and gladness. It was true of these, as Paul said to the Colossians:—'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' i. 13. This was the result of the influence of the healing wings of the Sun of Righteousness.

We come now to the last two verses of the chapter. 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'—Elijah the prophet was to proceed the coming of the 'great and dreadful day of the Lord.' Now, if we can ascertain who Elijah the prophet was, and the time when he came, we shall also ascertain the time of the 'great and dreadful day of the Lord.' Dr. Clarke says, that Elijah the prophet '*is meant alone of John the Baptist.*' Note on Mal. iv. 5. To this agree those commentators whose names were mentioned at the beginning of this article. But we will not rely on commentators—will quote more distinguished authority, from which there is no appeal and about which there can be no doubt—it shall be that of the Saviour himself.

On a certain occasion, 'his disciples asked him, saying, Why then say the scribes that Elias' (or Elijah) 'must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that *Elias is come already*, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.' Matt. xvii. 10, 11, 12. The person whom he designated as Elijah, who, he declared, *had already come*, is pointed out in the next verse:—'Then *the disciples understood that he spake unto them of John the Baptist.*' v. 13. But why was John the Baptist called Elijah the prophet? The angel who was sent to Zacharias, the father of John the Baptist, said of him:—'And he shall go before him in the spirit and power of Elias,' (Elijah,) 'to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.' Luke i. 17. There was such a resemblance between the two prophets, in point of spirit and energy, that John the Baptist is propesied of as Elijah the prophet. And as our Saviour most expressly declares that Malachi, by the sentence, '*Elijah the prophet*,' refers to *John the Baptist*, there can be no mistake as to the individual intended. John the Baptist entered into his ministry, just previous to the time when our Saviour commenced preaching the glad tidings of the kingdom. And by declaring the kingdom of heaven was then at hand, and by exhorting people to repentance, he so turned the hearts of fathers and children together in unity of feeling, that a people was prepared to receive the Lord when he should arise in all the glorious light of divine truth.

Now, as John the Baptist was to precede the coming of the 'great and dreadful day of the Lord,' it is evident that this day signifies the terrible judgments which were to come upon the people, immediately succeeding the ministry of John who preached in the power and spirit of Elijah. Speaking of this same day, Paul said to the Romans:—'The night is far spent, the *day is at hand.*' Rom. xiii. 12. So Peter remarked:—'But the *end of all things is at hand.*' 1 Peter iv. 7. This same apostle, when speaking on the day of Pentecost, quoting from the prophet Joel, and applying his language to his own time, said, 'the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.' Acts ii. 20.—How clear it is, that the day was, in the time of the apostles, *near at hand*—was then approaching. But why, it may be inquired, was it termed the 'great and terrible day of the Lord'? Because our Saviour says of it,—'For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor never shall be.' Matt. xxiv. 21. And to show that this tribulation was then approaching, he says, farther on in the chapter, 'Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.' v. 34.

This 'great and terrible day of the Lord' refers to that period when the Mosaic covenant with all its institutions, were to be swept away—and when the dreadful judgment was to fall on the Jews, by which under the scourge of the Roman armies, they, *as a nation*, were to be destroyed root and branch.—This destruction the prophet Malachi represents as a fiery oven, in which these wicked people were to be burnt up—and he calls it the 'day of the *Lord*,' because it was God who brought this punishment on them for their rejection and crucifixion of his Son.—Hence, Jesus said: 'But when the King heard thereof, he was wroth, and he sent forth his armies and destroyed those murderers, and burned up their city.' Matt. xxii. 7.

When this took place, the prophet affirmed, that there should be a discovery of who were righteous and who were wicked—who served God and who served him not. This was effected, by the punishment of all the wicked and the deliverance of all the righteous from the evils of the times. When our Saviour was speaking of these events, he said:—'But he that shall endure unto the end, the same shall be saved.' Matt. xxiv. 13. And again:—'And except those days should be shortened there should no flesh be saved; but for the elect's sake, those days shall be shortened.' verse 22. There was a special provision for the '*elect*,' the believers, those who served God and received his Son. Enduring cheerfully all tribulations while adhering to the cause of their Lord, when the end of the Jewish age arrived, they were to be saved from the dreadful evils which accompanied it. That they were all saved is obvious from the following passage, quoted out of Eusebius' Ecclesiastical History;—'The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city and dwelt in a certain town beyond the Jordan, called, Pella. Here, those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the Royal city, and the whole land of Judea; the divine justice for their crimes against God and his apostles finally overtook them, totally destroying the whole generation of these evil doers from the earth.' p. 86. Of this overwhelming judgment, our Saviour said to his disciples: 'But when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto. For these be the days of vengeance, that all things which are written, may be fulfilled.' Luke xxi. 20, 21, 22. Now, one of the things written in reference to these events, is the last chapter of Malachi—which was fulfilled in the judgment of which our Saviour spake. Here, too, in the language of the Saviour, the disciples received their warning to flee from among the doomed people, when the coming of the armies showed that destruction was at hand. Accordingly they fled, and were all saved—while the wicked people found that God 'will by no means clear the guilty.' And thus, the wicked and righteous were as certainly separated as a shepherd divideth his sheep from the goats. And thus was fulfilled the language of the prophet:—'Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.' Mal. iii. 18.

With the subject thus clearly before us, can there be a question as to the meaning of the last chapter of Malachi? He speaks of the punishment of the wicked under the figure of burning them up root and branch in a fiery oven—that day, he affirms should be preceded by the coming of Elijah the prophet—and Elijah the prophet, in this case, refers to John the Baptist, as our Saviour expressly declared. That all these facts prove that the great day of the Lord did come to pass at the end of the Jewish covenant and the destruction of the Jewish people, is to me most evident and beyond contradiction clear. Hence, it follows, that this chapter, instead of referring to the *end* of the mediatorial reign of Christ, as many people refer it, belongs expressly to the *beginning* of the Gospel. So it is with many other passages, which people adduce as proof of terrible scenes in another world—if they would examine them more carefully, they could not well avoid the discovery, that their application belong to events which transpired between the time when Christ entered into his ministry and the year seventy, when the great tribulation was experienced by the Jews. This is the great mistake in regard to the day of judgment. People fix their eyes upon a period at the *end* of the reign of Christ when the day of judgment is to *begin.* But instead of looking *forward*, if they will look *back* by the light of the Scriptures, they will find that the day of judgment commenced eighteen hundred years ago, when our Saviour established the reign of Christianity by his resurrection from the dead. Hence he said: —'NOW *is the judgment of this world.*'—John xii. 31. This judgment is going on, rewarding us for our good deeds and punishing us for our bad deeds; and will continue until the reign of the Messiah shall cease—then there will remain no necessity for judgment. And in describing the end of that reign, it is not mingled up with fiery ovens and furnaces and terrible days, which belong to scenes long preceding the conclusion of the kingdom of heaven—but it is described in this way;—'Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, death. For he hath put all things under his feet. But when he saith, 'all things are put under him,' it is manifest that he is accepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.' 1 Cor. xv. 24—28.—*Magazine and Advocate.* G. W. M.

Confession of Christ.

Reader! are you a professed believer in the Christian Revelation, in the doctrines of the Bible, and do you yet hesitate to own Christ before men as your Lord and Master, and to yield yourself up to his commands *in* willing obedience? If so, we have with you a word to say,—a word of earnest remonstrance, and of solemn meaning. We begin with this appeal to the honesty of a man with himself,—we pray you to look into your own heart and say, on your responsibility as an immortal being, have you in sincerity and truth adopted into your practical faith, and made a part of your experience and your life, the religion of Christ, owning it and confessing it every where, striving to fulfil it in your daily walk, and testifying of it at all times, in words and in just deeds; or do you content yourself with merely a lazy assent to it, by your profession, and a constant, cold indifference to it in your action?

If there be any thing at all that is true in religion, it is the truest of all things in the world. It is either the most solemn, the most exigent and peremptory of all the subjects claiming human regard, or the most idle, futile and worthless. How can it be otherwise? It deals with all the interests of man, the nearest and most remote, the highest and lowest, the homely affections of daily life, and the loftiest yearnings of an immortal nature. It is the offer of pardon to a world of sinners—it is the reconciliation of God and man estranged from each other by the offence of the creature against an Infinite Creator—it is the message of love, higher and purer than any human conception, coming from the bright regions of immortal bliss, to bless and redeem the dark valleys of the earth, made wretched through disobedience and sin. It is the 'balm of Gilead,' with healing virtues, coming to cure that deep disease rankling in the human heart, out of which spring almost its only woes. It promises to be your joy in life, your consolation in trial, and your hope in death; to throw a mild radiance over the darker discipline of worldly experience, and give a foreshine of heaven, while we are yet toiling on through our pilgrimage on earth. It is, if adopted, the 'kingdom of heaven' manifested upon earth—it is 'Christ formed within you, the hope of glory'—it is that water, whereof, if a man drink, he shall never thirst. It is all this, ay, all this, or it is nothing. Is it then, a thing which presents any possible aspect to indifference? Is it a matter wherein a man can be careless and supine? If it be only a splendid delusion, a dream, a phantom—if its hopes are but the vain and shadowy fancies of a crazy brain, and its solemn sanctions and threatenings only the spectres of diseased vision, of an ignorant superstition, sent to scare the imagination, then down upon it, and, clearing away these mists of ages of blind wandering, reveal to us, for once, the truth as it is. If not, then, with its mighty issues, its resistless powers, its lofty hopes, embrace and hug it to your bosom, for it is your *life.*—*Christian World.*

Have a care every day that nothing put you into a passion; do nothing with an over eagerness of mind; and be ever upon your guard against sudden accidents. And this can never be obtained but by committing yourself and your affairs into God's hand and care every day; believing that he governs all things wisely, and will ever do that which is best for you.

The Trumpet and Magazine.

BOSTON, SATURDAY, MAY 6, 1843.

Have Universalists Changed?

And suppose they have, what then? If they have changed for the better, it is well. Did the world expect that Universalists would be perfect at first? This was not expected of Christians even in the days of the apostles. They were required to 'grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.' The Christian's course is compared to a *race*, which surely gives us the idea of progress. The path of the just, it is said, is as a shining light, that shineth *more* and *more* until the perfect day. We trust Universalists will never come to think that they know all they can know. If they should, then farewell to all improvement, farewell to all increase of knowledge, farewell to all growth in grace.

Universalists have always labored for the cause of pure religion; but they have been obliged to be engaged much in controversy. If, of late, they have given their attention more to pure spiritual enjoyment, seeking more purity of heart, and more communion with God, it should not be alleged against them; and when our friends of other sects taunt us for this, it leads us to think that they mean to find fault with us, at any rate, let us do what we may.

'The Universalists also, after all their reproach of revivals, night meetings, excitements, and protracted meetings, are going fully into the same measures. They recommend the organization of Churches: they make much display of immersion: they have made a selection of 'Conference Hymns': they recommend the singing of exciting tunes: they advise that the brethren take a part in exhortation and prayer, and even the sisters hold not their peace: in a word, all the measures of evangelical Christians, which the Universalists have scouted so long and reproached so bitterly, they are recommending with all earnestness, and adopting with all haste, and blazoning abroad with all exultation.

'Now 'in all this we rejoice; yea, and we will rejoice;' it is the indication of awakened religious sensibility in the Universalist congregations which the ministers dare not reproach and cannot suppress. They are obliged therefore to do homage to the religious spirit abroad in the land, and tacitly confess all their past denunciations of the Orthodox and their measures were false and unjust: and no severer penance would we inflict than to keep them hot at work at conferences and prayer-meetings; for if 'this kind goeth out' by argument and Scripture, it will flee at the approach of this orthodox machinery, and Universalism will be numbered with the things that were.'

First of all, let us remark, that we have *never* reproached revivals of *pure* religion. We have been always careful to make the distinction between revivals of pure religion, and merely animal excitements produced by false doctrines; and while we have reproached the latter, we have always *prayed for the former*. Never, never have we uttered a syllable against revivals of pure religion. We have always been in favor of any excitement which the plain preaching of the truth will produce; and as to night meetings, Universalists have always been in the habit of evening lectures ever since we knew them. So much on these subjects.

But those who live in glass houses must not throw stones. If our Orthodox brother at Concord, would look a little into the history of his own denomination, he will find that once they were as much opposed to night meetings as any body else; and used to preach vehemently against the operations of the Methodists and Baptists. Let him wash his own hands before he points the finger of scorn at others. There is a strain bordering on ridicule, running through the whole of the above extract, which is altogether out of place in a member of the sect as much in favor of *new measures* as his own. Yes, Mr. editor, your own sect is more famous for *new measures* than any other. Please therefore to justify yourselves, before you undertake to condemn us.

The true principle in regard to these matters is this: Let all men be always open to conviction; that certainly is no *new* doctrine for us to inculcate. If we have at any time done wrong, let us do so no more. If our course is wrong, change it. Is there anything unchristian in this? But Universalists have not found it necessary to change so much as some others have. By the blessing of God, we have generally been quite nearly right. There is an increased interest, it is true, in our denomination, at the present time, in regard to Conference Meetings; but such meetings are not entirely a new thing with us.—They have been known among us, in some places, for nearly half a century. We have long recommended the organization of churches; some of our churches are of fifty years standing. Baptism by immersion has been practised by some of our clergy for years. As to 'Conference Hymns,' we calculate to keep up with the spirit of the times in that matter; and we will not permit other sects to have better Conference Hymns than we do. We do in truth advise the brethren to take part in exhortation and prayer; and we are happy to add that our advice has not been altogether without effect. But the author of the above extract says, 'in a word, all the measures of evangelical Christians, they are recommending with all earnestness.' And why should we not? Are we not in fact *more evangelical* than others? and why should we not recommend evangelical measures? We never scouted or reproached *evangelical* measures; nor do we blazon them abroad with exultation.

In what is now going on among Universalists, the editor from whom we quote says he rejoices; but he gives we think a very wrong explanation of the matter. He seems to think that these movements spring from the workings of the religious principle among Universalists, which their clergy cannot repress; and that they rather fall in with it, than otherwise, not so much because they approve, as because they cannot eradicate it. We are very sorry to bruise our friend's fine wrought theory on this subject; but we must tell him that he is utterly wrong. The clergy of the Universalist denomination rejoice in every indication they see of spiritual progress among their people; and they pray earnestly that their flocks may prosper by the sweet rivers and in the green pastures of God's grace. We do *not* confess that all our past denunciations of the Orthodox and their measures, are false and unjust. No, no, no. We think of Orthodoxy pretty much as we always did. It is much changed from what it used to be; more of truth has been infused into it by the improvements of later times; but we feel now towards the Orthodoxy of twenty years ago, precisely as we use to feel towards it then. The writer to whom we reply, seems to think that conference and prayer meetings are to us a kind of penance. He commits a great error. They are seasons of high satisfaction. We love them. It would be a penance to be deprived of them.—'How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.'

> 'Sweet is the work my God, my King,
> To praise thy name, give thanks, and sing;
> To show thy love by morning light,
> And talk of all thy truth at night.'

There is no penance in this. But we beg of our friend to bear in mind that we have nothing to do with 'Orthodox machinery,'—a term of his own choosing. We abhor it—condemn it utterly. If he flatters himself, that the present course of Universalists is to prove fatal to their doctrine, or, as he says, 'cause Universalism to be number among the things that were,' he is amazingly deceived. We do advise him to try to be correct about something; he is wrong in almost every position he has taken. Universalism will never go down. It is the doctrine of God; it is precious to the benevolent heart; it is God's answer to the prayers of all true Christians. God is love, and Universalism is the doctrine of love; it bears the stamp of the Eternal upon it. Universalism go down! The thing is impossible.—Universalism will prosper; and the Conference Meetings among us may well alarm those who are our enemies; for they are giving a fresh impulse to the cause of truth.

Sentiments of Episcopalians.

A friend has placed in our hands, two numbers of the 'Gospel Messenger,' published at Utica, N. Y. We find therein a charge to the clergy of the diocese of Western New York, delivered August 17, 1842, at the opening of the Convention in St. Paul's Church, Syracuse, on the extent of redemption, by Wm. H. DeLancey, D. D. bishop of the diocese. The object of the Bishop is to show, that the Episcopalian Church, rejects the Calvinistic view of atonement, viz. 'that Christ died only for the sins of the elect,' and also, 'the opposite extreme, which so asserts the universality of the redemption of Christ, as to include the certain salvation of all men.' He states that Episcopalians believe 1st. 'That the redemption of Christ is unlimited, and 2nd. That the wicked rejectors of it will be eternally punished.' He attempts to show that such are the sentiments of '*our church*,' as he calls it, from the XXXIX Articles, the Homilies, the catechism and the written prayers. All these are of course man made authorities. We have no respect for any one of them in determining what is truth. But we regret that the Bishop did not state one very important fact in regard to the XXXIX Articles, which we think has a very close connexion with his subject. It may be he was not aware of the fact; for we cannot imagine why he should have permitted it to pass unnoticed, in a charge of such a nature. What we refer to will be made manifest as we proceed. The Articles were framed in the days of the youthful King, Edward VI, undoubtedly at the instigation of Archbishop Cranmer. The object of the framers was to guard against the errors of the Catholics upon the one hand, and of the new sects which had sprung up with the Reformation, upon the other. Originally there were XLII Articles, the last seven of which were evidently levelled against the prevalent opinions of the minor Protestant sects; and in the 42nd a special condemnation was passed against the doctrine of Universalism, as follows:

ALL MEN NOT TO BE SAVED AT LAST.

'They also deserve to be condemned, who endeavor to restore that pernicious opinion, that all men (though never so ungodly) shall at last be saved; when, for a certain time, appointed by the Divine Justice, they have endured punishment for their sins committed.'

Ten years after, during the reign of Elizabeth, the Articles were improved. In these ten years there had been many changes on the subject of religion; and the leading men in the Church of England came to regard the condemnation of those who held to the salvation of all men, as unnecessary and unjust. It is probable this doctrine, was prevalent in the Church, notwithstanding the condemnation; and accordingly, on the revision of the Articles, the 42nd was entirely omitted, and thus the whole condemnation passed against Universalism was set aside. Now this fact, Bishop DeLancey keeps out of sight. We have said perhaps he was not aware of it; but if he was, we can see no good reason why he should not have stated it in his charge, going as he did at great length into the views of his church, concerning doctrine.

What bearing ought the expulsion of the 42nd Article to have on the subject before us? We certainly believe that no Episcopalian is under any obligation arising from the Articles, to assert the endless misery of any soul. No man offends against the Articles by preaching Universalism. Was not Archbisop Tillotson, one of the greatest lights the Church ever had, a Universalist? Was not Dr. Thomas Burnet a Universalist? Was not Bishop Newton a Universalist? Have there not been Universalists in the Episcopal Church at all times? Why did Bishop DeLancey withhold these facts? Some of the most learned and excellent works in favor of the salvation of all men that have appeared, have emanated from the Episcopal Church; and no condemnation was ever passed on their authors on account of them. 'It is owing to the moderation of the church,' says Dr. Hey, in his Norrisian Lectures, 'that we are not called upon to subscribe to to the eternity of hell torments: nay, we are not required even to condemn those who presume to affirm that all men will be finally saved.' This is good authority; we commend it to the attention of the editors of the 'Christian Witness,' of this city, who frequently show a strong disposition to condemn Universalism.

We shall not enter further into the examination of Bishop DeLancey's charge, except to say, that he fails altogether we think in his effort to prove, that the doctrine of endless misery was received by the apostolical church. It was scarcely known in the first two centuries; the best informed of the Fathers believed in the final salvation of all men; nor was Universalism ever condemned until the Fifth General Council in A. D. 553.

Union Conference at Woburn.

The next Union Conference will be held at Woburn on Tuesday, May 16th. The friends in the adjoining towns are earnestly invited to attend. There will be a meeting on the evening previous, services to commence at half past 7 o'clock; on Tuesday at 10 A. M.

Favorable Consequences of Millerism.

Various consequences of Millerism; some of them favorable; Prof. Bush's views of the end of the world, the coming of Christ and the Apocalypse; Professor Stuart against the double sense of Scripture; his 'Hints on the Prophecy'; his view of the Apocalypse; a note of alarm from the 'New York Evangelist'.

We do not mean that all the consequences of Millerism are favorable; but we assert that there have been certain favorable consequences attending that delusion, which serve in some measure to overbalance the evil it has done. Our object in this article is to speak of one of these favorable consequences, viz. that it has led some of the eminent Orthodox critics to study the Bible, especially the prophetic parts, with deep attention, and brought them to the *same conclusions*, in the main to which Universalists had come before them. This is no sectarian boast on our part; but a fact which examination will fully verify. We propose to refer in this place to the late assertions of Professors Bush and Stuart, both of whom stand high in the estimation of our Orthodox brethren.

To begin with Prof. Bush. We glean the facts, a few of which only will be presented, from a report of one of his lectures in one of the Orthodox papers in Maine. He said,—

'Although Mr. Miller's standing and learning as an expositor of the Scriptures, might seem to some not such as to entitle him to a formal refutation, he had nevertheless acquired a factitious importance and consequent influence over many minds. He did not wish to disparage Mr. Miller as a man, but from personal acquaintance, he must regard him both dogmatical and intolerant, though perfectly sincere.'

Again, Prof. Bush says,—

'Mr. Miller has mistaken the phrase *end of the world*, for the end of the physical creation. It has several other meanings. The *end* signifies scope, or design, or consummation, or completion. *The end of the world* often means the consummation of ages, or end of a dispensation.—It is not necessary to understand it, in all cases, as Mr. M. does.'

We regret that the Orthodox reporter gives us notes so brief on this important point. But let it be observed that Prof. Bush acknowledges, what has seldom been acknowledged by the Orthodox critics of this age, viz. that the phrase 'end of the world' in Scripture, *often* means 'the consummation of ages, or end of a dispensation,' and not the end of the material earth. This is precisely what Universalists have maintained.—We have maintained that when Jesus spake of the 'end of the world' in Matt. xiii. and xxiv., he made no reference whatever to the end of the material earth, the dissolution of our globe; but to the end of the Jewish age or dispensation, at the time of the second coming of Christ and the dissolution of the Jewish state. We are happy to know, that our views on these subjects, are so fully confirmed by the testimony of Prof Bush. But we proceed. On the subject of the second coming of Christ, Prof. Bush speaks on this wise:

'The 'coming of Christ,' so often spoken of in the Scriptures, refers frequently to past events. Josephus testifies that the phrase *Filius venit* (the Son has come) was familiarly used to express the destruction of Jerusalem. It is true, Paul, speaking of the wicked, says—'Whom the Lord shall destroy with the brightness of his coming.' But the *word* of God is called the *sword* of the Spirit. The Son of man is represented in Rev. with a sharp sword, proceeding out of his mouth. The 'coming' here referred to, is his spiritual coming, to enlighten and save the world. And it is by the diffusion of his gospel, that he is to destroy the wicked, by the '*brightness* of his coming.' '

Here again it will be seen, Prof. Bush adopts the interpretations of Universalists. He gives us the testimony of Josephus, that the phrase *Filius venit* (the Son has come) was familiarly used to express the judgments that came when Jerusalem was destroyed. And he thinks too, that the phrase may be used even in a more refined sense, viz. to signify the progress of Christ's truth to enlighten and save the world, in which sense Jesus is to destroy the wicked with the brightness of his coming. Once more:

'Prof Bush proceeded to show, that the imagery employed in the closing chapter of Rev., is utterly incompatible with such a state of things as is expected by his opponent after the great conflagration. He proved the same to be true also of the prophecies of Isaiah, which Mr. Miller considers descriptive of the temporal reign of the Lord, but which *he* considers only a highly wrought picture of Christ's spiritual reign in the hearts of men.'

Here then it seems to be allowed, that the book of Revelations, the last in the Bible, affords no proofs that the judgment wrought by Christ shall be in eternity. We are confident Prof. Bush would apply the judgments of no part of that book to the immortal world, if he did not so apply the judgments mentioned in the last chapter.

Let us now turn to Prof. Stuart, the leader of all the Orthodox critics in New England, at least, if not in the whole country. He has done as much as any other man, to break down the fallacious presentation of a double sense of Scripture, whereby a passage has been made to signify primarily events in this world, and by a secondary application, events in eternity. Thus for instance eminent Orthodox critics, in treating of the 24th and 25th chapters of Matthew, will go on, and explain the discourse of Christ therein recorded, as having reference primarily to the destruction of Jerusalem; but they maintain that Christ had all the time the day of judgment in eternity in his thoughts, and was showing forth that tremendous event under the awful description of Jerusalem's overthrow. Thus Adam Clarke on Matt. xxv. 31: 'This must be understood of Christ coming at the *last day*, to judge mankind: though all the preceding part of the chapter may be applied *also* to the destruction of Jerusalem.' *Also!* As if it may be applied to both events! And Bishop Pearce too, a very learned and in general very safe expounder, goes on very well with the 24th and 25th chapters of Matthew, until he come to verses 41 and 46 of chap. 25th, when he thinks Jesus had the day of general judgment [in eternity] *in his thoughts*—i. e. he thought Christ made an indirect allusion to that event. Prof. Stuart hews down *all* this fabric of a double sense with the broad axe of his criticism. And he does not begin at the top of it, he does not strike at the minarets; he lays his axe at the foundation and brings down the whole in a common ruin. Farewell to the doctrine of a double sense of Scripture, when Prof. Stuart's views become general. We know the Professor is not always consistent: he does not, as yet, fully carry out his own system; and it is hardly to be expected he can do so at once. But he has done a great work, all the results of which are not now felt. A writer in the 'Magazine and Advocate' (Br. G. W. M.) says, of his late work entitled 'Hints on Prophecy':

'The work is a valuable addition to the cause of genuine Biblical Interpretation. With one or two exceptions, its rules for explaining the prophecies, are clear and unanswerable. Its exposition of the fallacious mode of giving two senses to Bible-language; the one obvious, and the other hidden or mystical, is able and worthy of all acceptance. Its plans for defining and applying the periods of time, spoken of in the writings of the prophets, is accurate, and thoroughly destructive of that enthusiastic fanaticism, which, to answer its own ends has fancifully applied those periods of time to various years in almost every century from the days of the apostles as the season of the destruction of the earth. I have derived so much information from Prof. Stuart's book, that I hope every preacher in our order will obtain a copy of it. For most of the 'hints' therein given, if carried out to careful study, will result in a more accurate understanding of the Holy Scripture.'

It is very important for us to notice the ground taken by the Professor in regard to the book of Revelations. He believes it to have been a prophecy of events that were *then* (when the New Testament was written) shortly to come to pass. There are two great prophesies in the New Testament, viz. the prophecy of Christ concerning the destruction of Jerusalem, recorded ed by the evangelists, and the prophecy of John, in the Apocalypse; both referring, in our judgment, generally to the same events. But these events were much nearer when John wrote, than when his Master spake. Jesus said those events should come *in that generation;* but John's language shows them to have been at the very doors. We read in the Apocalypse that the things 'must shortly come to pass;' that 'the time is at hand;' that 'these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must *shortly be done*.' Professor Stuart refers to this phraseology, and says,—'The *coming* of Christ is the *main subject of the book;* so that the declaration here is, that what the book contains will *speedily be accomplished*. p. 106. He says furthermore: 'The great mass of the book respects events in reality to be accomplished speedily, or speedily to commence being completed. On these the writer dwells at length, and spreads them out from chapter vi. 1, to chapter xix. 21.' And a little farther on, he adds, 'It would seem to follow, from the positions thus laid down, that we are at liberty or rather that we are obliged, if possible, to seek for a fulfilment of the predictions in the main body of the Apocalypse, within a time which is not far distant from the period when the book was written. If such a fulfilment can be found as coincides with the periods named in the Apocalypse, then what good reason can be offered why we should reject it? Or rather:—*Why are we not exegetically obliged to admit it?*' p. 108.

Thus Prof. Stuart seems to believe, that the most of the Apocalypse refers to the judgments of God in this world. True, he does not go clean through the book; but Prof. Bush takes it up where he leaves it, and is just as sure that the last chapter refers to the concerns of a former age, as Prof. Stuart is that any other part of the book does. Having fixed in his mind, that all the principal prophecies in this book have been fulfilled, Prof. Stuart maintains that we are not to look to have them fulfilled again. Or to use his own words, 'What John declared would take place shortly, happened according to his prediction; and if so, the dispute, whether it is all to happen over again, after so many centuries, cannot be a dispute of much interest or importance. *One* fulfilment is enough.' p. 136.

Can it be supposed that all these things can be going on in the midst of the Orthodox churches, without exciting much emotion? Nay. A deep impression is made in the church to which Professors Bush and Stuart belong. The liberal minded of their brethren rejoice, for they are happy to see the work go on; the honest inquirers after truth among them ponder, and say, can these things be so? is it possible that the Universalists after all are right in these matters?—But the bigots are alarmed, and, as of old, '*fearfulness* hath surprised the hypocrites.' The New York Evangelist, an Orthodox paper of great bigotry and yet of great circulation says, of the views of Professors Bush and Stuart, 'The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. *The style of interpretation, we assert,* tends *fearfully* to UNIVERSALISM. This tendency we are prepared to prove.' How true it is that the sinners in Zion are afraid. The truth is making great triumphs in our age. The kingdom of Christ is moving on rapidly.—The heart leaps for joy. Amen, Lord Jesus, let 'thy kingdom come, and thy will be done on earth as it is done in heaven.'

Installation at Danvers, New Mills.

The installation of Br. S. C. Bulkeley, as pastor of the Universalist Society at Danvers, New Mills, probably took place on Wednesday last. Sermon by Br. L. S. Everett. We perceive that on the printed 'Order of Exercises,' our own name was inserted; and the Address to the Society was assigned us. A previous engagement on that day absolutely prevented our attendance.—It would have given us much pleasure to have been present; but we could not. Will Br. Black send us an account for our next week's number.

Beverly, Mass.

We are happy to learn, that our friends and brethren in Beverly, have made arrangements for regular preaching the year to come. They have engaged the new Town Hall, which is every way convenient, for their use; and Brs. Webster and Cool, students at Salem, will supply the desk alternately. They have formed a Female Aid Society, and are about to form a Sunday School; and appearances certainly indicate a high state of spiritual prosperity.

Installation at Gloucester, Mass.

The installation of Br. F. F. Thayer as pastor of the First Independent Christian Society in Gloucester, which was postponed on account of the violent storm of the 28th of March, will take place on Thursday next, May 11th. Sermon by Br. O. A. Skinner. Services to commence at 2 o'clock, P. M. In the morning and evening Conference Meetings will be held, and we trust it will be a joyous occasion. An earnest invitation is extended to ministering brethren and friends generally, to be present; and they may be assured a cordial welcome from our friends in Gloucester.

Br. R. S. Sanborn has removed to Claremont, N. H. to take the charge of the Universalist Society in that town. He wishes to be addressed accordingly. May the Good Shepherd be with him in his pastoral labors.

Sin the source of Misery.

There are some who suppose, that a life of sin is at times a life of great enjoyment—a fatal mistake. Sin is always a viper, stinging the soul.—Read the following brief article copied from the 'New York Tribune.'

THE LAST MOMENTS OF A SUICIDE.—COLONEL SHELTON. In noticing the death of Col. Shelton by suicide, the Vicksburg Sentinel says he was a kind and affectionate father, and was humane in all the relations of life. He left some memoranda behind him, in which the horrors of his mind, during the period which immediately preceded his death, are forcibly depicted. No one can read these hasty notes with other feelings than sympathy for the fate of the wretched man.

20th.—I fear my fate is fixed. Graves will do dothing to-day, and Crane is uneasy—so are others who have entrusted me with their funds. If I am deceived, I cannot survive it. My fortune is gone—my credit also. If I am deceived I cannot meet my friends who have relied on me.—How am I to meet my God! Must my destroyer live and I die? Oh God! how awful? Yet it is better to die by my own hands, than to live in agony; or meet my God with my own, than the blood of another on my hands. It must be, if I am deceived—Monday. Tuesday, 10 o'clock.—No better. What is to be done? Night, 11 o'clock. I have received nothing but promises, depending on Government. The truth is, my warrants have been used to fill up examination. As far as gone, the specie is in amount full. If the investigation was over, or excitement at an end, I would receive all in gold, or as much as I need at present to satisfy all who have entrusted me.

22d.—The question now is, will those persons continue to delay longer? I am sure myself that all is safe; if they do not, I die to-day by my own hands. Oh God, forgive me! Oh, God take care of my wife and little ones!

Rev. Mr. Clapp, of New Orleans.

An editor from one of the upper parishes in Louisiana, recently visited New Orleans, and took occasion to listen to a sermon from Rev. Mr. Clapp. On his return home, he found fault with the enlarged and liberal views of that gentleman, whereupon Mr. Wilson, of the 'Planter's Banner' immediately replied in the following spirited paragraph.

'We had the pleasure of hearing Mr. Clapp when in the city, and we have never heard a more eloquent divine or one with whom we were better pleased. We cannot, of course, judge from a *single sermon* of his system, but we believe it to be consistent with scripture. From what we heard of Mr. Clapp's preaching we were led to believe that, eloquent as he is, he does not indulge quite so much in the flights of fancy as the generality of ministers. His sermon was made up in great part of stern realities; instead of carrying the mind into the abyss of the lower regions, and picturing the sufferings of those whom an avenging God had sentenced to eternal burning for their sins in this world, he pictured the misery which sin itself brings upon man in this life, and the happiness which is the result of virtue. His sermon was *practical* to as great an extent as any we have ever heard. He set forth the attributes of the Great Creator in their true light. He spoke but little of Hell and the Devil—which are always disagreeable subjects—and dwelt upon the infinite beatitude of Heaven, and the universal and changeless love and mercy of God the Father—he would win sinners more through the love of virtue and the hope of present and future happiness, than through the fear of a jealous God and the endless pains of a bottomless pit. He would rather inspire the mind with noble, elevated and virtuous feelings, than afflict it with fulsome and corrupt cant and gloomy terror. Mr. Clapp is no visionary—it would be well if we had more such ministers.'

Good old Times.

The following extract from the records of the corporation of Canterbury, will give our readers an idea of the good old times, that we sometimes hear so much praised.

THE GOOD OLD TIMES.—1535.—Paid 14s. 8d. the expense of bringing a heretic from London; and for one and a half load of wood to burn him, 2s; for gunpowder, 1d; a stake and staple, 8d.—*Records of the Corporation of Canterbury.*

Removal.

Br. Benjamin Whittemore, who has for a series of years been the pastor of the Universalist Society at South Boston, has removed to Lancaster, Mass. at which place he desires to be addressed. He will hold himself ready to supply any calls that may be made for his services as a preacher of the gospel of Christ.

Dedication and Ordination.

New York Association at Poughkeepsie; dedication of the Universalist Meeting-House; Ordination of Br. Bartlett, &c.

The New York Association met at Poughkeepsie on the 19th ult. L. Seymour, Esq. Moderator, W. H. Slater, Clerk. The principal events of the occasion are thus described by Br. Sawyer, in an article in the 'Union.'

During the session of the Association, the Meeting-House recently purchased, and wholly refitted by our brethren of Poughkeepsie, was publicly dedicated to the service of the living God, who is the Saviour of all men. The house was formerly owned and occupied by the Baptists, but had grown old and dingy, and little accorded with their taste. They therefore exchanged it for a new and elegant building. The purchaser conveyed it to the Universalists. It is most beautifully located, in the handsomest part of the handsomest street in Poughkeepsie; and our friends have shown their good sense and good taste by moving it back from the street, by raising it up, by rearing a handsome portico in front, and indeed by refitting and beautifying the building altogether, so that its old friends no longer know it. It may be truly said of it, in a physical as well as spiritual sense, that the glory of the latter house is greater than the glory of the former. The size of the building I am not able to give in feet, but it will accommodate between four and five hundred persons. It is plain, but neat and tasteful in every part, and is an ornament to the village and an honor to the Society which now own and occupy it. And what is worthy of particular consideration in these times, its cost has been very moderate—about $4500, while the school rooms in the basement will pay the interest of what they owe upon it.

The dedication services were performed on Wednesday evening. Sermon by Br. Thomas.—The house was crowded to overflowing and many went away without gaining an entrance. On Thursday morning, Br. A. R. Bartlett was set apart to the gospel ministry by public and solemn ordination. Sermon by Br. W.S. Balch, before a full house. In the afternoon of the same day, the Church was publicly recognized. In the evening services were again held, and a large audience listened attentively to the preached word.

Altogether it was an occasion of uncommon interest, and our good zealous brethren there seemed to enjoy it most richly, and well do they deserve the pleasure they share. But as we cast our eyes over that glad and gratified audience, we could hardly repress a tear, as we reflected that two or three of our friends were no longer in our midst, to whom that day and those scenes would have brought little less than perfect joy. Long and faithfully had they labored, and much had they suffered in the good cause, in days of difficulty, and when to be a Universalist was a reproach; but God, whose judgments are unerring, saw it best to remove them before this day of triumph; and they have entered, we trust, that temple not made with hands, eternal in the heavens.

Winchester, N. H.

Prosperity of our cause; prospects of the formation of a Church.

We were much gratified, a few days since, to receive a very affectionate epistle from Br. T. Barron, of Winchester, N. H., and although it was meant as a private letter, we cannot forbear making the following extract.

Our people who are ever alive to every good work and word are taking measures for the formation of a church in connexion with our Society. I have preached twice upon the subject—have visited the friends at their houses, and I find but one heart, but one mind. Yesterday we had a meeting to consider the subject; a goodly number attended. I think it the most interesting meeting I ever attended. The spirit of God was there, and the same mind seemed to be in all which was in Christ Jesus. To me it was affecting beyond measure, to hear the grey haired sire and ardent youth all say, 'We want to honor the Saviour as a Church, that it may lead us all nearer to heaven—to Jesus and the Father.' The question was duly and prayerfully considered as a matter of duty—as a means of bringing us nearer to each other—as a fountain from which streams of moral purity shall flow out in community—and on the ground of expediency. In whatever light we viewed it—on whatever ground we placed it, still the conclusion was, there should be a Church. Objections were stated. Not that any one in reality had any objection, but we would examine both sides of the question—would 'prove all things' that we might understandingly 'hold fast that which is good.' In contemplating the influence of a Church upon the heart, the speakers introduced illustrations drawn from the history of our country and various sources. The mind was carried back to the nativity of the Saviour—the great moral work he commenced when on earth to be continued until 'every knee shall bow of things in earth and under the earth, and every tongue confess in the Lord have I righteous and strength.' We saw the Saviour addressing the multitude that thronged around him—we saw his look of benevolence and forgiveness which seemed to say, 'Come unto me all ye that labor and are heavy laden and I will give you rest'—we saw him gathered with his disciples at the Last Supper—then in the garden—next at the judgment seat of Pilate, and finally on the fatal mount. As each event in the life of the Saviour passed in review before the mind we all felt to exclaim,

> 'My soul with joy and wonder see
> What forms of love Christ bears for thee.'

Such at least were my own feelings. One circumstance which added much to the interest of the meeting, was the very unexpected appearance of Br. J. H. Willis, an old and true friend of this Society, and for whom the people here entertain the purest and strongest friendship. He entered the house about an hour after the meeting was called to order and by his pertinent and feeling remarks gave an impetus to the subject which it would not otherwise have received.

A New Prayer Book.

We published a card from Br. O. A. Skinner sometime since, announcing the preparation of a book of prayers and devotional exercises. Subsequently a fuller representation of the plan has been made through several journals. We feel impelled to say, that we heartily approve of this work, and believe it will be liberally patronised and productive of much good. We give it a full and heartily approval. The following is the prospectus.

The value of a Prayer Book, as an aid in the devotional exercises of a family, has long been acknowledged by christians of all sects. There are but few capable of leading in daily and religious exercises, without falling into a sameness which is tiresome, and calculated to destroy that interest necessary to make such exercises useful.—Many neglect family prayer, on this account.—Others are wanting in the gift of prayer, and are actually incompetent to perform the service in a manner calculated to benefit the heart, or give efficacy to religion. And others are wanting in confidence, and dare not attempt the performance of a duty which they feel binding upon them, and the neglect of which is a cause of painful reflection. A Prayer Book obviates all these difficulties. But not only does it obviate these—it also aids those who feel competent to lead daily in extemporaneous family prayer. It gives a variety of topics, forms and expressions, which will greatly enrich their prayers, and be an effectual guard against sameness.

Prompted by a consideration of these advantages, and feeling deeply anxious that an altar to the Lord should be erected in every family belonging to our Israel, I have been induced to prepare a work, suited to the wants of a christain family. I know there are many excellent books designed for family devotion, but they can not be used by the people of our denomination, in consequence of the erroneous sentiments they contain. Doctrines at variance with our faith, are quite as objectionable in a prayer as in a sermon.

The work will be somewhat different in its character from any that has come under my notice. It will contain fifty-two Sabbath morning services—one for Christmas, one for Thanksgiving, and one for Fast. Each of these will consist of a reference to select portions of the Scriptures, brief reflections suited to the Scripture references, and a prayer. It will also contain a large number of prayers suitable for morning and evening devotion. Besides, it will contain prayers suitable for families in sickness and affliction, and in every situation common in life. No exertion will be spared to render the work worthy the denomination for whose use it is designed.—Prayers are expected from Brs. Ballou, S. Streeter, W. Balfour, H. Ballou, 2d, T. Whittemore, L. S. Everett, S. Cobb, L. Willis, L. R. Paige, T. J. Greenwood, B. Whittemore, L. C. Browne, A. P. Cleverly, T. B. Thayer, A. A. Miner, H. Bacon, M. Ballou, R. Tomlinson, G. W. Gage, T. P. Abell, D. Forbes, C.H. Fay, E. H. Chapin, E. G. Brooks, S. P. Skinner, F. F. Thayer, J. G. Adams, W. M. Fernald, H. R. Nye, H. C. Leonard and several others. The author has conversed with most of the brethren, and they not only cordially approve of his undertaking, but promise to do what they can, to bring the proposed work into general use.

The work will be for sale, at the lowest price, at the 'Trumpet Office,' as soon as published.

The art of speaking and writing, brings out some curious expressions. Witness the following:

A revival preacher, of some note, was discanting on that sublimest of all themes—the power and majesty of God! After giving utterance to a strain of real eloquence, he closed his eulogium of the Great Architect of the Universe, by describing him as that Being who had *planted* the Sun in the Heavens, placed the Moon in its *socket*—and set the Stars in their several *candle sticks*.

The above is from the 'Reading Gazette.'—The following is the conclusion of a poetical piece descriptive of heaven, in a recent number of one of our Universalist journals.

'Where the hand of king Jesus shall wipe off the tears
That have moistened the cheek for a number of years.'

THE LADIES COMPANION, for May. Jordan & Co, 121 Washington Street. This number begins the 19th volume, and is the first under new editors, (Mrs. Sigourney and Embury) and with a new dress from large and beautiful type. Its three engravings are very attractive. Mrs. Stephens, Embury, Osgood, Orne, Browne, of England, Herbert, Arthur, Lieut. Patten, Wallace and other writers contribute original tales and literary articles. Since we can't have a New England magazine, it is a matter of some satisfaction to find the Companion controlled by two New England writers so deservedly famed.

Meeting at Gloucester.

On Thursday next, as will be seen by a notice in this paper, Br. F. F. Thayer is to be installed at Gloucester. It is designed to have a meeting on the evening preceding, and also two meetings on Thursday, besides the installation services.—Our friends there are anxious to see a large number of ministers present on the occasion, that they may have a happy and profitable time. A few stirring conferences at Gloucester would do great good, and encourage our zealous and devoted friends in that place. They have done well—they are doing well; and it is hoped that the ministering brethren of Essex county, and of this vicinity will be present, and lend their aid. Don't fail brethren of being present on this happy occasion.

Harpers' Publications.

HARPERS' FAMILY LIBRARY, No. 4, cheap edition, 25 cents per volume. This number contains the first volume of Lockhart's History of Bonaparte. We agree to the remark of Dr. Johnson, that 'books which you may carry to the fire, and hold readily in your hand, are the most useful after all. A man will often look at them, and be tempted to go on, when he would have been frightened at books of a larger size, and of a more erudite appearance.' These books may well be called *hand-volumes*—very convenient for size; and the cheapness of them, brings them within the reach of all. Call at Mussey's 29 Cornhill, and examine. This volume brings up the life of Bonaparte to his entry into Berlin after the battle of Jena.

'SHAKESPEAR'S DRAMATIC WORKS AND POEMS, with notes and numerous etchings on steel,' No. 4 is just received. This number finishes King John, and contains the whole of King Richard the Second, Henry the Fourth, and Henry the Fifth. This number also closes the *first* volume. Four more number remain, which will complete the second volume, and the whole design. For sale by B. B. Mussey, 29 Cornhill.

Sears' New Monthly Family Magazine for May is received. Saxton, Peirce & Co., 133 1-2 Washington Street, are the Boston publishers.—This work has received the commendation of the best journals in the United States. We cheerfully commend it, as a *useful* as well as an entertaining work. It is worth a thousand of some of the Magazines, filled with stories of unreal life, and producing a state of mind that unfits men and women for the trials and duties of the world.—Here we have something solid and useful. It is illustrated with beautiful wood cuts.

The Primary School Reader, Part Second, by Wm. D. Swan, Principal of the Mayhew Grammar School, Boston, has just been published by Little & Brown. We call the attention of committees and school mistresses to the work. Mr. Swan has had much judgment in these matters.

COMMUNICATIONS.

Ministers and Mesmerism.

'Meditate upon these things; give thyself wholly to them.'—*Paul's advice to Timothy in relation to his ministerial work*; 1 Tim. iv. 15.

This communication is suggested in part by an article in the last 'Trumpet' signed 'J. O. C.', and in part by my own desire to speak in relation to a new calling which some of our clergymen have taken up, viz. that of being public mesmerisers, and of having their minds so engrossed in the science of Mesmerism, that they are induced either to give up preaching the gospel, or else find it exceedingly inconvenient, if not impossible, to act in the capacity of Christian pastors.

I believe that in writing this, I am prompted by no other spirit than that of good will. I wish the cause of gospel truth, above all other causes, God-speed; and for this reason desire that its ministers, if they have acceptable gifts, should 'make full proof of their ministry' in faithfulness to *its* duties. That they are not to lecture on any other than theological topics, of course, I do not pretend. But that they are to make any of the *sciences* (especially one so new and peculiar as Mesmerism,) their chief study and subject of experiment week after week and month after month—traversing the country, juggler-like, with all their experimenting appurtenances and show-bills to boot, because such a calling may be a lucrative one,—and at the same time pretend to be Christian ministers and pastors devoted to the work of the gospel, is what, I freely confess, I do not understand. If any one can enlighten me on this point, I should be obliged. But I see no prospect of any satisfactory explanation just yet. Perhaps further developements in Mesmerism may render the matter more plain.

I thank Br. 'J. O. C.' for thus introducing this subject. I have been expecting to hear something on it before; because I think with him, that it is time to speak out. Not long since I took up a paper from a neighboring State containing a blazing advertisement of a Rev. Mr. ———, who would perform astonishing things in Mesmerism at such a place, on such at evening, *admittance*, so much! and a high puff editorial of the anticipated astonishing feats of this extraordinary man. On seeing his name, I recognized it as the name of one of our preachers who not long since was acting in the pastoral relation in one of our very considerable Societies. I hear nothing of his pastorship now; nor did I ever hear, before I saw this advertisement, of the rare and wondrous powers connected with him, although I had considered him a very respectable man. I thought then as I think now, that if he is thus engaged, he had better leave the ministry.

It may be proper to add that I am a firm believer in Mesmerism, and am lost in its wondrous developements. I say the same of the gospel; and give the latter in all things the pre-eminence. Let scientific men at present give their attention to the former—*not as a means of money-making*—but of eliciting truth. Let the ministers of Christ Jesus, however they may occasionally attend to Mesmerism or any other science, while they are ministers, and especially pastors, keep the great business and hope of their special calling constantly before them. These are my sentiments, freely expressed, and you will please publish them, if agreeable, Br. Whittemore, as you said of Br. 'J. O. C.'—at my request and on my responsibility.

As to the question proposed by your correspondent, 'What is the duty of a pastor?' I should be pleased to see it answered, but have no time now to offer any further remarks of my own upon it. J. G. A.

At a meeting of the Second Universalist Society in Lynn, held Friday evening, April 14, 1843, the following resolutions were unanimously accepted:

Whereas the Rev. Benj. F. Newhall having in a period of great pecuniary depression, rendered this Society much assistance by supplying our pulpit gratuitously for some time to the general acceptance and satisfaction of his hearers, Therefore,

Resolved, That the sincere thanks of this Society be presented to Br. Newhall for his generous aid in our season of need, and that we extend to him our individual desires for his highest welfare and happiness.

Resolved, That he be presented with a copy of this record, signed by the Chairman and Clerk of the meeting.

NATHANIEL HOLDER, *Chairman.*
E. W. MUDGE, *Cler'k.*

Not so—again.

I have attentively read the remarks of Br. H. in the last 'Gospel Messenger;' and while I give to some of them my hearty approval, am not satisfied with his vindication of the expression I alluded to in the 'Trumpet.' He has not, in my opinion, explained that expression in agreement with the New Testament doctrine of piety.

He asks this question: 'Show us, Br. A. that some good will result to the world by A, B and C declaring that they are pious.' Now this is liable to be misunderstood. I would not argue the propriety of men's *trumpeting* their piety as did the Pharisees and hypocrites of old. But I must insist upon it that if men have genuine christian piety, the world ought to know it by its manifestations;—for I do not believe that genuine piety to God can often be hidden from men. If we really reverence and love God, we shall evince this in love and good will to his children; and shall delight according to our abilities to speak of his loving kindness. In this sense will the light of our true piety shine forth, that others seeing its evidences, may glorify the Father in heaven. As to this 'delighting' in the secret worship of God, and being at the same time a wilful 'transgressor of the laws of christian morality,' I must be very slow to honor it with the name of true piety. It is a piety to which in my remarks I made no allusion. If a man is an habitual transgressor of the laws of morality, I cannot regard him as pious, in the christian sense. 'If a man say I love God and hateth his brother, he is a liar; for if he love not his brother whom he hath seen, how can he love God whom he hath not seen?' If we truly love God, and really delight in communion with him, we shall give evidence thereof—evidence which cannot be gainsayed—evidence which the world needs. Then I repeat, it is a matter of some consequence whether men be acquainted with the fact of our piety or not. Such are my opinions in relation to the subject, and I see nothing in Br. H.'s article which leads me to change them.

If Br. H. has no objection, I will just refer him to certain passages in the New Testament in which the *evidences* of true piety are seen—which evidences, as I understand, ought to be manifested to our fellow men, that they may take knowledge of us that we have been with Jesus. Matt. vii. 16—18; Acts ii. 46, 47; James i. 27; 1 Peter iii. 15, 16; 1 John ii. 3—6; iii. 3. 'We might name other passages, but those cited are sufficient for the present.'

I will moreover say, that, in my opinion, such remarks as the one first alluded to by me, have no good tendency; and I am sorry to see them in a paper which I so highly esteem. I have heard so much from our half-made-up-and-then-frozen Universalists, and professedly liberal christians—anti-orthodox, and nothingarians, of this 'no matter if you have a good conscience toward God, whether men know it or not,' that I long since lost all charity for it. I called it 'twattle,' as I could think of no more appropriate term. If I was in the habit of bandying terms, I might get a worse and yet not inapplicable one. But I shall not do it. So amen. J. G. A.

At a meeting of the Second Universalist Society in Lynn, held Saturday evening, April 8, 1843, the following resolutions on the subject of Slavery were adopted:

Resolved, That we, as Christians and as men, highly disapprove of the institution of Slavery in this, or in any other land, and while we wish to do all in our power for the liberation of the slave, we, at the same time, acknowledge the slaveholder with the slave, our brethren, and entitled to our sympathy and good will. And therefore,

Resolved, That we cannot as Christians manifest that spirit towards the slaveholder which would call down fire from heaven to destroy them, but we would persuade them in all the eloquence of love and good will, to liberate those who are bound, and let the oppressed go free.

Resolved, That we believe love to be the principle which will eventually liberate all slaves, moral, mental and physical, and that, therefore, we will endeavor, at all times, to manifest both to slaveholder and to slave that spirit, which alone will constitute us disciples of Christ, and cause the slaveholder to realize that we are all brethren, and that, therefore, Slavery should be abolished.

Voted, That copies of the above resolutions be sent to the editors of the 'Christian Freeman,' and 'Trumpet and Magazine' with a request to publish the same in their respective journals.

NATH'L HOLDER, *Chairman.*
E. W. MUDGE, *Clerk.*

DIED:

In this city, 24th ult. Miss Eliza, daughter of Joseph H. and Mary Ann Center, aged 16 years. Mr. John C. Whitney, 25. Mr. James W. Fairbanks, 25. Mr. Solomon L. Eaton, 32. Mr. Sam'l Rowe, 43.

In Brighton, April 23, William Henry, only child of William and Sarah Morton, aged 3 yrs. and 4 months.

In this city, April 27th, Mr. SOLOMON LOMBARD EATON, aged 32. The death of Br. Eaton has indeed cast a gloom over the countenance of many warm friends to whom he was ardently attached. A fond and affectionate wife and three little children have been thus deprived of their only earthly hope and comfort. A husband and a father, and a numerous family of relatives have been called to weep over the loss of a beloved son and brother, and a large circle of friends to whom he was much endeared, have paid their last tribute of earthly respect to his memory. The Church and Society also, of which he was a worthy member, feel deeply this afflicting dispensation of the providence of God; but although they have been called upon to part with their friend thus early in life, may they receive consolation from the christian spirit and resignation which he manifested throughout his severe illness, and in the trying hour of death. The writer of this had for many years the unalloyed friendship of Br. Eaton; he was of a kind and benevolent disposition, and soft and feeling heart; always willing cheerfully to assist a fellow creature in distress although of feeble means himself; and when sickness came upon him, he gave not up, but performed the duties of life as long as strength lasted, being confined to his room four months. I had continual opportunities of visiting him; hardly a day passed without this privilege; and never have I seen one so calm and so resigned to the will of God. He delighted to converse upon his own situation; and although firmly devoted to the welfare of his little family, and anxious to stay that he might provide for their wants, still he was willing to obey the voice of his Father in heaven. Again and again did he observe, as I left him, 'My brother, I shall not see you again on earth; but we shall meet in heaven.' Towards the close of his sickness, and when all hope of life had fled, he called to me and said, 'Oh how happy am I that I embraced the gospel of Christ; it soothes and supports me in my dying hours, and it enables me to pass thro' the valley of death without a single doubt or fear; and it also gives me an assurance of a better life beyond the grave.' A few hours before his spirit left, he requested a brother to pray with him; and after that requested the hymn 'All's Well' to be sung. During the singing, he seemed to be delighted; and at the close, he again said, he was ready to go and meet his God in heaven. His reason never left him; and his last request to me was that I should tell to the friends, and to all the world, 'That his faith in the doctrine of God's impartial love and salvation remained firm and unshaken, and that he died perfectly happy in the belief that he should again meet them all in the paradise of God.' May this be a season of comfort and consolation to the afflicted mourners, and may his happy death cause others to embrace this gospel in its fulness. E. A. V.

In Andover, Mass., April 15, ELIZA ANN, youngest daughter of Mr. Jonathan Merrill, aged 8 years.—Though in the bloom of life, she was called to suffer much pain and grief. Her complaint was the dropsy in the head. She has left parents and a little sister to mourn the loss of the joy which she might have imparted, had she lived in health and happiness. But she has returned HOME for to rest in the bosom of Jesus; she found this world one of pain, sickness and death; but a better one she now hath found in that world from whence no traveller returns. May the parents and little sister go to the Saviour—the great Physician—and partake freely of the balm which the gospel alone can impart. Let thy faith increase—thy hope grow brighter, and thy love more affectionate, and God will comfort all who mourn. She is no more among us—how soon she hath faded away.

I first saw Eliza in that lovely hour,
When she was like an opening flower,
But now, sweet sister—a bright gem of love,
She has gone to a brighter world above:
There to live and sing—free from pain and care,
And you that mourn—hope soon to meet her there;
Not *there* to bloom, and fade, and die again,
But where in love and joy you'll e'er remain.

N. C. B.

General Intelligence.

The Bowdoin Estate. The property originally belonged to the late James Bowdoin, an eminent merchant of this city, and the well known patron of Bowdoin College, whose old mansion house was here located. At his death he left a will, by which the property became vested in the Trustees of the Bowdoin College, and by which also James Temple, Esq., senior, of England, a distant relative of the Bowdoin family, held a life interest in the estate. Mr. Temple died last winter, and a claim is now instituted by Captain James Temple in that behalf, through his agent in this city. The trustees of Bowdoin College, on the decease of Mr. Temple, senior, and about two or three months since, took peaceable possession of the same as mentioned above, by way of publicly establishing their rights. They do this under advice of the most distinguished counsel, Jeremiah Mason, Charles G. Loring, Simon Greenleaf, and P. W. Chandler Esquires. The other party are strenuous, too, in asserting their claim.

Resignation. The venerable Mr. Manning has resigned the office of Messenger to the Governor and Council, which he has held for many years past. Mr. Manning is well known among the typographical fraternity, as one of the oldest printers in the State.

The Maine Bank at Portland is closing its affairs and the bills are no longer taken at the Suffolk bank. They are redeemed at the counter.

Naval. The Secretary of the Navy contemplates sending the frigate Brandywine, three sloops of war, and two gun brigs to the China seas as soon as they can be got ready. The unsettled state of things in the East Indies renders the presence of this extra naval force necessary to protect our commerce.

The first D. D. Rev. Increase Mather was the first person who received the honorary degree of D. D. in this country, which was conferred by Harvard College in 1692. Since then as is justly remarked by the Exeter News Letter, these degrees have so multiplied and have been bestowed so indiscriminately, that it is almost doubtful, in many cases, whether D. D. might not as appropriately be considered the abbreviation of Dull Dunce as of a Doctor in Divinity.

Appointments by the Governor and Council.—Ezra Wilkinson, of Dedham, district attorney for the Middle District, in place of Pliny Merrick, appointed a justice of the Common Pleas.

Samuel C. Allen, of Northfield, John Webber, of Gloucesser, Samuel Jones, of Stockbridge, to be commissioners, under the resolve of the last session, to locate grants in Maine, in conformity with the late treaty of Great Britain.

The Goddard estate was recently sold at auction for $92,000, to Mr. Carney of Boston, who commenced business as a tailor, and for a long time kept what is called a 'slop shop' in Ann street. He was asked after the sale, if he would like a part of the amount mentioned to remain on mortgage. He answered in the negative, and paid the amount in 92 bank bills of $1000 each.

New Cutters. We learn that the Secretary of the Treasury has made arrangements for the construction of the four Iron Revenue Cutters, proposals for which were some time since solicited. Three of the Hulls are to be built in New York and one in this city. One engine is to be built at New York, one at Philadelphia, one at Buffalo, and the other in this city.

Counterfeit. A great number of counterfeit three dollar notes on the Agricultural Bank of Pittsfield, Mass., are in circulation in New York city.

Melancholy. The body of a lady was found early on Monday morning, floating in the harbor dressed in a velvet spencer and a silken skirt, and bearing the appearance of having been in the water for a considerable period of time. It proved to be the remains of Mrs. Martin, (Doctor Martin's wife) whose sudden disappearance in a paroxism of insanity, has led her friends to anticipate this sad announcement.

Horrible Steamboat Accident—Loss of the Harry of the West—Loss of Life—Full Particulars. The following letter written by a passenger gives a detailed account of the loss of the new steamboat Harry of the West.

Louisville, April 23d, 1843.

'On the 19th inst the steamer Harry of the West, on her way from New Orleans to St. Louis having shipped forty cords of wood at a point forty miles below Memphis, on the Mississippi river, was about leaving the bank, when two flues of the second larboard boiler collapsed.—One of the firemen who stood directly in front of the boiler was blown overboard and doubtless instantly killed. Another was found dead on the forecastle deck. Several of the hands, including the two cooks are missing, besides some of the deck passengers. One cabin passenger is also missing. Another had his jaw broken in two places. Another was badly bruised and injured internally by steam. A deck passenger with twelve hundred dollars in gold, in a belt round his person, jumped overboard and was drowned alongside the boat, leaving his wife and child on board. I saw four other men floating down stream, holding on to driftwood. A skiff from a flat boat put off after them, but whether they were saved or not, I cannot say. Nor was it known, nor do I think it ever will be known, how many, all told, are lost. The mate had his leg broken in two places. Another man, also, had his leg broken. Five or six of the hands attached to the boat were badly scalded, some of them severely.

'I was standing at the extreme forward part of the hurricane deck, when I heard the pilot's bell ring for the engineer to go ahead. I started to go aft, and when abreast of the wheel house heard the explosion. The boiler deck was torn up, and the stancheon under which I had been standing, was knocked down. One of the pilots told me that, had I remained forward, I should inevitably have been thrown overboard. Thank God! I received no personal injury whatever.

'The steamer Grey Eagle was wooding at the time of the accident, about three and a half miles above the Harry of the West. She immediately came down to our assistance, took the Harry of the West in tow, and drew her to Memphis,—an act of great kindness and humanity to the wounded, on the part of captain Smallcross.

To crown our confusion and distress, very soon after the explosion, Capt. Hoban announced in the cabin, that the Harry of the West was on fire. Fortunately it was soon extinguished. There were about thirty cabin passengers, of whom ten perhaps, were women. Had the boat drifted into the middle of the river, where the current was running at the rate of 5 miles an hour, the tragedy would have been still more terific.'

The Harry of the West is a new boat, built at Cincinnati for the St. Louis and New Orleans trade, and is owned in St. Louis. She is believed to be the largest boat ever built at Cincinnati. She is 222 and 1-2 feet in extreme length; her breadth across the guards, abreast of the wheels is 59 1-2 feet; and she has an eight feet hold.—Her burthen is 750 tons. Her cabin is 168 feet long, and she has 42 airy state rooms, each 8 feet square. She has exited much admiration for her size, beauty of model, and splendor of decoration wherever she has appeared.

Kentucky. A destructive fire occured at Maysville on the 18th ult., in the livery stable of Otho H. Davis, which soon communicated to a row of three story brick houses belonging to Messrs. Henry and Peter Lee, and occupied by Messrs. Cutter & Gray, grocers; Messrs. Collins & Brown as a printing office of the Maysville Eagle; Joseph Frank, tinner; and Richard H. Lee, cotton store. The loss is supposed to be $25,000—insurance about $16,000. Ten horses were burnt.

A cheap trip to Paris. A French gentleman has arrived in New York, bringing with him a perfect model of the city of Paris, the result of sixteen years' labor, presenting more than one hundred thousand buildings carved and painted with such fidelity that any person who has visited Paris can point out the very house in which he has lived.

Reward of Merit. Thomas Clark a colored wood sawyer, who Wednesday before last rescued a son of Mr. De la Fizaniere, the Portugese Consul, from drowning, at Philadelphia, was presented by the father of the youth with a hundred dollars, and is to receive a silver medal as a further gratuity for his good services.

A healthy Place. A correspondent of the New York Commercial, writing from Suckasunny Plains, N. J., says: 'I am informed by the physicians of this place that in a practice of more than forty years, there has not been one death by consumption originating here. There have been several instances of persons coming from other sections of the country, apparently in the last stages of the disease, who have been restored to health, some of which are within my own knowledge. This is very surprising, but nevertheless a fact; and it is imputed to some peculiarity in the air, uncongenial to consumption.'

Church Pews. In the practice of politely bowing strangers out of a pew where there is still room to spare, is there not a lack of even worldly courtesy? 'Have you not mistaken the pew, sir?' blandly said one of these Sunday Chesterfields, as, with emphatic gracefulness, he opened the door. 'I peg pardon,' replied the stranger, rising to go out; 'I fear I have. I took it for a Christian's.'—*N. Y. American.*

The Keene N. H. Sentinel states that contracts have been made for completing the Fitchburg Railroad twenty-seven miles by the first of December, at a rate much below the lowest estimates! The question is now settled. The road will be completed in 1844; and if we mistake not, the stock from the cheapness of the road, with all the facilities will soon be above par.

Accounts from New Foundland to the 11th ult. mention that eleven or twelve sealing vessels belonging to different outports, are reported to have been lost on the ice, with several of their crews, caused by the heavy Northeast gales having driven the ice towards the shore. The sealing business promises to be very good this season. About forty vessels had returned with full fares, and proceeded on their second voyage.

Shower of Sulphur. At Baltimore on Sunday last, a considerable quantity of rain fell accompanied by thunder and lightning. It had also rained heavily on the night previous, and in the morning the water in the basin, in the lower part of the Falls, and in the rain water cisterns, barrels, &c., was completely covered with sulphur, or some substance exactly like it in appearance, which had evidently descended with the rain during the night. It was also to be seen in the streets in considerable quantity, where it had been left on deposite by subsiding puddles. The believers in Millerism, noting the coincidence between this sulphur shower and the day of the month—the 23d of April—were alarmed, and fancied the existence of the world was certainly about to terminate; but the afternoon's rain washed away at once the sulphur and their apprehensions.

Copyright Law The English Government are attempting to compel this country to adopt an international copyright law. Parliament have recently passed an act prohibiting the importation into that kingdom of any English works reprinted in the United States.

Death in the Jury Box. Yesterday afternoon, Mr. G. W. Littlefield, a member of the jury in the United States Court, now holding session in this city, died suddenly while in the jury box, in the midst of his associates. He had been complaining, for some time, of a pain in his side, and the first intimation of anything serious being the matter with him was his asking some one sitting beside him to take hold of his head, for he believed he was dying. These were the last words he spoke. He leaned his head over upon the gentleman who sat next to him, and to whom he had spoken, and expired immediately. Physicians suppose it was a disease of the heart he died of.—*St. Louis Republican.*

Trade with Portugal. The Journal of Commerce says that recent private advices from Portugal which may be relied on, state that the Tariff Act of the last Congress is considered a gross violation of our Treaty with that country, and that measures are in progress to declare the Treaty abrogated, unless our Tariff shall be speedily modified.

A Robber Shot Dead. On Wednesday night last, between 2 and 3 o'clock, Mr. Peter McChae, grocer, near the County Court House, Richmond, Va. shot a negro man, who had entered his store to steal, under the following circumstances;—The negro entered by the back window, passed through the bed room, where Mr. McCabe, wife and family were asleep, into the store room, and commenced his depredations without causing alarm. Mrs. McCabe being disturbed by the falling of some article from the thief's hands, awakened her husband who got up and attempted to light a candle, his wife handing him his pistol as he did so. While endeavoring to make the light, the negro rushed in upon him, and seizing him threw him down and placed his knee on his breast. In this extremity Mr. McCabe discharged his pistol into his antagonist's right side; he fell and expired in a few moments. An inquest was held over the body, and a verdict rendered justifying the act.

Loss. Intelligence from Havana states that the loss of property in consequence of the recent insurrection of the slaves in Cuba, near Cardenas is estimated at $300,000. Five estates were laid waste by fire. The insurgent slaves are now in the mountains in a state of hostile siege.

Narrow escape from Drowning. On Saturday last, a child about 9 years of age, named Martha King, fell into the water and would have drowned had it not been for the timely assistance of Capt. Hall of Engine No. 8, who plunged in immediately and brought her out. It will be remembered that Captain H. saved the life of another individual about a year and a half ago at the risk of his own.

Freshet in Maine. All the rivers in Maine are swelling beyond all reasonable bounds, by reason of the late rains. A passenger from Bangor informs the editor of the Portland Advertiser, that the corporation dam, three or four miles above Bangor, has been carried away for some 120 feet and that the Great Works Dam, had sustained serious damage. Considerable numbers of loose logs have come down and been swept out to sea. The Upper Stillwater bridge has been carried away.

Great anxiety is felt by those engaged in lumber operations up the river.

Accounts from Ellsworth state that there is a high freshet on Uuion river, and fears were entertained for the safety of the bridge at that place, as well as for several buildings.

Accident. The Madisonian (Geo.) Miscellany says: 'A very distressing accident occurred in our town on Monday morning last. As the boarders of the American Hotel were about passing out from the breakfast table, one of the guards, who had arrived from Milledgeville, for the purpose of conveying convicts to the penitentiary, took up a pistol in the bar to examine it before going to the jail. While in the act of letting down the hammer upon the cap, the pistol was discharged, and a young gentleman from Greene county, Mr. William K. Daniel, received the entire charge of 21 buckshot in his breast and neck, at the distance of about five paces. We are happy to state that he is now doing well, with every prospect of a speedy recovery.

Doings in High Life. The New York Aurora says, that the robbery of the Western Insurance and Trust Company, at Columbus, Ga., turns out to be quite a high life affair. Several thousand dollars of the money have been found, at the last accounts, at the bottom of the flower pot, in the room of T. C. McKeen, an eminent lawyer of Columbus, who had confessed his guilt, and given up the names of several other 'big bugs' as his accomplices. Amongst those we notice the *District Attorney*, Col. J. L. Lewis, and A. K. Ayer and N. M. C. Robinson, *Esquires!* The city was in a tremenduous state of excitement—the military were called out to guard the prisoners, and the citizens had organized themselves into a voluntary patrol.

Robbery in Canton. We learn from Col. Hatch, that the railroad depot at the Canton station was entered last Saturday night, and robbed of $70 in change, and sevaral articles of clothing. An unsuccessful attempt was made to destroy the building by setting fire to it in several places. An attempt was also made on the doors of the Canton Bank, which proved fruitless.

Mordecai Cooke jr., who killed Melzar Gardner at Norfolk, Va., has had a second examination and been remanded to prison, but bailed in the sum of $10,000.

BRIGHTON MARKET—May 1, 1843.

From the Daily Advertiser.

AT MARKET—320 Beef Cattle, 10 yoke Working Oxen, 250 Sheep, 1400 Swine.

PRICES—Beef Cattle—A few Cattle were probably sold for something more than our highest quotations. First quality, $4,75 a 5,00; second quality, $4,50 a 4,75; third quality, $3,50 a 4,25.

Working Oxen—No sales noticed.

Sheep—A lot (sheared) from $1 to 2,75; lot not sheared from 2,50 to 3,50.

Swine—Prime lot to peddle, 4 1-4c for Sows, and 5 1-4c for Barrows. A few lots, not so good quality, 4 and 5c. At retail, 4 1-2 to 6c.

Letters containing cash rec'd since our last.

P. M. Webster, $2—P. M. Bradford, $4—P. M. Dover, $2—P. M. Monroe, $2—P. M. Claremont, $4—P. M. Canton, $1—D. S. Springfield,' $2—P. M. West Brattleboro', $2—J. S. New York, $11.

RELIGIOUS NOTICES.

Br. D. P. LIVERMORE will preach in North Middleborough, near Mr. J. Wilbur's, next Sunday—and Lecture at the Four Corners, at 5 o'clock.

Br. W. B. WAIT will preach in Saugus next Sunday.

Br. H. JEWELL will preach in Epping N. H. next Sunday. And in Exeter the following Sunday.

Br. A. S. DUDLEY will preach in West-Amesbury, a week from next Sunday.

Br. H. BALLOU will preach in Georgetown, Mass. a week from next Sunday. The EDITOR will supply his desk in Boston.

Massachusetts Convention.

The Massachusetts Convention of Universalists will hold its annual session at PLYMOUTH, on Wednesday, the 7th day of June next. Each Universalist Society in its fellowship has the right to send one delegate.

L. R. PAIGE, Standing Clerk.

Cambridgeport, May 2, 1843.

Charlestown Murray Society.

The ladies of the 'Murray Society' will offer for sale a variety of useful and fancy articles for the benefit of the Universalist Sabbath School, on Wednesday, May 10th, at Warren Hall, Charlestown, commencing at 10 o'clock, A. M. and continuing through the day and evening. Tickets 12 1-2 cents—children half price.

Destitute Societies. A Preacher Wanted.

Through the medium of the Trumpet, I would state, that the towns of Royalston and Orange, the one in Worcester, and the other in Franklin County, 6 miles apart, are at present destitute of a minister of the reconciliation. The friends of the gospel in these towns earnestly desire that some faithful preacher may come unto them, and make his abode with them. Any brother, who is now without a location, and yet desirous of obtaining one, we think may find an extensive field of labor in the towns above mentioned; and an agreeable residence among a people disposed to contribute liberally of their worldly means for the support of that gospel, which bringeth salvation to all men. Will some true minister of God's grace answer to this call?

JOSIAH A. COOLIDGE.

Framingham, May 2, 1843.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Joseph E. Ward, of Hanover, N. H. to Miss Elizabeth C. Dodge. Mr. Peter M'Intire to Miss Mary W. Bennett. Mr. Mr. Aaron Dunham to Miss Clarissa Whitcomb.

By Rev. O. A. Skinner, Mr. Robert T. W. Allen to Miss Frances E. Thompson. Mr. Ebenezer Shaw, of China, Me. to Mrs. Mary H. Whiting, of Charlestown. Mr. Nehemiah McReckuie to Miss Louisa Dean, both of Roxbury.

In Charlestown, by Rev. E. H. Chapin, Jacob Foss, Esq. to Mrs. M. H. Howland.

In Stoughton, by Rev. M. B. Ballou, Mr. Emri Burnham to Miss Mary Ann Reynolds.

In Taunton, by Rev. C. W. Mellen, Mr. Luther Colman, of Springfield, to Mrs. Lucy N. Davis.

In Watertown, by Rev. E. Partridge, Mr. George Robbins, jr. to Miss Sarah E. Derby.

In Reading, by Rev. G. G. Strickland, Mr. Samuel Prentiss to Miss Camelia Ruggles. Mr. E. O. D. Kimball to Miss Elizabeth A. Parker.

In South Reading, by Rev. J. H. Willis, Mr. John A. Tyler to Miss Hannah W. Mullett, of Salem.

In Boxboro', by Rev. Mr. Farnsworth, Mr. Jerome Priest to Miss Louisa Hoar.

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisements, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston, Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The *second book* contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

INSTRUCTION IN MUSIC. Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC—also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

April 19. 3m

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS *just opened* at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice *small patterns, designed for* CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. istf March 22.

HELP WANTED. Wanted a GIRL or middle aged WOMAN, to assist in doing the work in a family—one who is acquainted with plain cooking. To such an one good wages and good treatment will be given. Inquire at this Office.

☞Price reduced to 12 1-2 cents.☜

NOW BEING EXHIBITED

At Lee's Saloon, 252 Washington-Street,

A SPLENDID EXHIBITION OF

WAX STATUARY.

EXECUTED BY MRS. PELBY.

CONSISTING OF

The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.

Also, in Cabinet size, The LAST SUPPER—The TRIAL OF CHRIST—the Miraculous Draught of Fishes, &c. In all, the Collection comprises

ONE HUNDRED FIGURES.

☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediately after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.

☞Admittance 12 1-2 cents.

BOOK OF PROMISES. For sale at the Trumpet Office, 37 Cornhill, 'THE BOOK OF PROMISES: or the Universalist's Daily Pocket Companion, being a collection of Scripture promises, arranged under their proper heads.' By S. BELFINCH EMMONS. This is a very valuable little work. Chap. 1st. treats of salvation and redemption, and gives all the promises on the subjects, under eight heads. Chap. 2d. answers objections by Scripture promises, such as these—'all will not come to God'—'we must repent and be born again,'—'this is a probationary state. There is no change after death'—'the wicked will be exposed to the anger of God, world without end'—'God will not always be merciful as he now is,' &c. &c.

The promises of Universal Salvation are all introduced and classed, also promises to the sick and afflicted. The views of DISTINGUISHED THEOLOGIANS, of various denominations, upon *the fulfilment* of the promises relating to the salvation of the world, are given;—whereby it will be seen that Niles, Baxter, Summerfield, Wesley, A. Clarke, Prof. Stuart, and others, have laid down principles from which Universalism must unavoidably flow.

Price of the work 25 cents. 125 pages.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

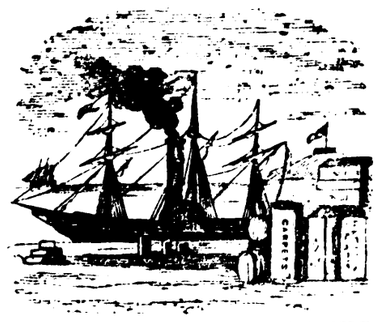
SUNDAY SCHOOL LIBRARY BOOKS. An assortment of *SUNDAY SCHOOL LIBRARY BOOKS*, is kept constantly for sale at the Trumpet Office, 37 Cornhill. All the *CLASS BOOKS* used in our Schools, are also kept for the accommodation of customers. These Books will be sold at the lowest cash prices. Purchasers are invited to call.—Schools in the country, wishing for Books, can send to Mr. Whittemore, the age and number of scholars, and the amount of money to be expended, and he will select he Books, and forward them by the safest and earliest conveyance.

BY STEAM SHIPS!

SPLENDID STOCK OF

SHAWLS

FASHIONABLE DRY GOODS



CARPETING & BROADCLOTHS,

at very low Prices,

FOR SALE AT

HENRY PETTES & CO.'S

EXTENSIVE WAREHOUSE,

No. 224 Washington Street,

Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of

CARPETS, BROADCLOTHS,

RICH SILKS,

Fashionable Shawls,

and the largest and best assortment of

FANCY ARTICLES

AND

STAPLE DRY GOODS,

ever offered in Boston.

In the Large Shawl Saloon may be found

1000 SPLENDID CASHMERE SHAWLS,

and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy

SHAWLS.

A magnificent assortment of

RICH DRESS SILKS,

measuring full yard wide.

JUST RECEIVED FROM AUCTION.

100 Ps. OF SUPERFINE

BROADCLOTHS,

which can be sold at prices which defy competition.

250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels

CARPETS,

of new and splendid patterns.

Painted Carpets, of all sizes.

The entirely new and beautiful stock of Foreign Dry Go

Poetry.

Reasons for the Soul's Immortality.

For who did ever yet, in honor, wealth,
Or pleasure of the sense, contentment find?
Who ever ceased to wish when he had health?
Or having wisdom, was not vexed in mind?

Then as a bee, which among weeds doth fall,
Which seem sweet flowers, with lustre fresh and gay,
She lights on this and that, and tasteth all,
But pleased with none, doth rise and soar away.

So when the SOUL finds here no true content,
And, like Noah's dove, can no sure footing take,
She doth return from whence she first was sent,
And flies to Him that first her wings did make.

Remember your Creator.

While in your paths are scattered joys,
And stars of pleasure light along,
Cast off the world's delusive toys,
And shun the thought of doing wrong.

While cares and sorrows are unknown
Within your quiet peaceful breast,
Let not the seeds of vice be sown,
Lest they deprive your souls of rest.

While fields of green are smiling round,
And water-courses gently flow,
Be in the path of virtue found,
And for each fault contrition show.

While life is fresh with honied dew,
And your associates seem but friends,
Think not that all will prove thus true,
For love in hatred often ends.

Tho' bliss seemed stamped on every flower,
And happiness on every leaf—
Men change like this thro' every hour,
And joy gives place to pain and grief.

Since nought is true but what's above,
Or fair, that will for aye endure,
In early youth the Saviour love,
It will for you sweet peace secure.

Miscellany.

(ORIGINAL.)

Social Gathering in Lynn.

A social gathering in aid of the Sabbath School connected with the First Universalist Society in Lynn, was held on the evening of Friday, April 21, 1843. The Teachers realized the necessity of the Library being replenished, and at the same time were sensible that to raise money under the present pecuniary difficulties which pervade, to a greater or less degree, all classes in society, would be difficult, still their object spoke to them in language to be obeyed—that a fund must be raised, and after deliberation, they came to the conclusion that a gathering, social in its character, must result beneficially to the members of the Society, as well as awaken a livelier interest in the welfare of the Sabbath School. The hearty response that the call of the Teachers met with, has given them reason to rejoice; and they consider themselves complimented, as the aid which has been so bountifully bestowed on them, is evidence that the confidence that has heretofore been placed in them is still unabated.

At an early hour, Sagamore Hall, which is capable of accommodating five hundred persons, was literally filled. The exercises of the occasion were of a high character. At 7 o'clock the Association was called to order; and was addressed by our worthy and devoted Superintendent, Mr. James M. Sargent, on whom devolved the direction of the assembly. He stated the design of the gathering, and tendered to all an invitation to participate, and in reality render the assembly, social. He then read letters from Brs. Willis and Atkinson, who were invited to be present, but circumstances beyond their control deprived them of the privilege of participating of the joys of the occasion. We regreted that the invitations to the several clergymen in the neighboring cities and towns were not responded to, as their presence would have been gratifying to, the numerous assembly. The meeting opened. The services were as follows:

Singing—'The Christian Hope,' by all.

Dialogue, on Slander, by Miss Augusta Burrill and Miss Rebecca Cartin, enforcing a moral, worthy the remembrance of all.

Prayer, by Br. H. G. Smith, pastor of the Society; at the conclusion of which, all partook of a collation which was furnished by the members of the Society, who in their zeal, loaded two long tables, placed in the centre of the Hall. After the feast for the body, addresses were made adapted to the occasion, which were a feast to the soul; first by Br. H. G. Smith, the pastor, who was followed by Br. J. Nichols of the Second Society, and Br. Wait, from the State of Maine. Then came a dialogue, on The Seasons, by Misses Aroline A. Lewis, Rebecca Ellen Rich, Sarah Elizabeth Clark and Clarissa Jane Stone, which was performed admirably, closing with a hymn in which all four took a part; the whole illustrating in a forcible manner, that in the works of the Almighty, the changing of the seasons is for the benefit of his children. Then an eloquent and soul-stirring address by Henry G. Wright, of England; followed by 'The Echo,' spoken with great effect by Miss Augusta Burrill. Next, an address by Br. N. Holder, followed by Br. C. Damon, closed by a sentiment in which there was much spirit and zeal manifested, making an impression on the audience which will not soon be forgotten. Then a piece entitled, 'Faith without Hope,' was spoken in a beautiful style by Miss Rebecca Curtis. At 10 o'clock, the services were brought to a close by singing, and all retired with the best of feelings. Throughout the evening, singing from the Conference Hymns was interspersed with sentiments, a few of which follow:

By H. A. Rhodes. The spirit of Love.—May it dwell in the hearts of the whole human family, and may the time soon come, when all shall experience the renovating power of the true gospel.

By Oliver Porter. A Cheering fact. That the burdens and crosses of the Christian become lighter and pleasanter as the morning light breaks upon the traveller, through the influence of the impartial faith. Hymn,—'The morning light is breaking.'

By Augustus L. Curtin.

'The love of God is spreading
Its influence all around,
And may these lambs we're feeding,
In this pure love be found.'

It is a source of heartfelt gratitude to God that I have been permitted to live to witness such a scene as this. Here we see those who but a short time ago, met in this hall to seek happiness in the gay and fashionable circle. Such joys are fading. But a better state of things has come upon us. Now we will speak in the language of the Psalmist: 'I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.'

By S. T. Damon. May he who has recently taken so decided a stand in favor of the religious cultivation of the youthful mind, have a place in the affections of every moral and religious person, and may he live to see the seed which he is now sowing, spring up and bear treasures which will neither rust nor corrupt, but will grow riper and riper even unto the perfect day.

This called out Mr. G. W. Mudge who responded to the sentiment in a brief speech.

By Mrs. Wm. Ingalls. The Teachers of our Sabbath Schools—Educators of our children.—While the public voice is loud in their praise, may they hear the soft whisperings of well done good and faithful servants.

By O. Porter. Our Sabbath Schools.—The Seminaries of Divinity, and the High Schools of the land.

By a member of the Society. The scholars of the Sabbath School—May they ever be willing and earnest to feed their minds with knowledge and understanding.

By the same. The Teachers of the Sabbath School—May this occasion tend to excite an interest in the scholars, placed under their care, that will never be destroyed.

By Mrs. William Ingalls. The Superintendent of our Sabbath School. Industrious, persevering, zealous. May the old appreciate his worth and the young rise up and call him blessed.

On Saturday, at 2 o'clock, the children accompanied by many of the parents, numbering something like three hundred, met at the Meeting-House, and after forming a procession, marched to the hall, where there was again a bountiful collation spread for *them*, which after being partaken of, the afternoon was spent in singing and speaking by the scholars, &c. &c. The whole resulted, we trust, in good, and effected the object desired, notwithstanding the low price of admission (15 cents for adults and 5 cents for children). The receipts after paying all expences will not fall short of $75, enabling us to replenish the library, and thereby spread among the rising generation in an effectual manner the great and wholesome truths of the gospel.

This account, though imperfect, gives to those who were not present, a faint idea of the meeting; but presuming that it may aid the progress of other Sabbath Schools, and induce them to 'do likewise,' I have forwarded it for the columns of the 'Trumpet.'

Yours, &c. G. W. M.

The following changes in the Unitarian ministry we copy from the April number of the 'Monthly Miscellany':

Clerical Intelligence.

Under this title, we hope to bring together information, some part of which at least shall be new to our readers.

A member of the Board of Trustees of the 'Church of the Messiah' in New York, writing to his friend in this city at a recent date, says, 'I received a letter from Dr. Dewey, a few days ago, highly encouraging. He writes that his health is greatly improved, and gives encouragement of returning to resume his full duties by the first of September next.'—Rev. Mr. Huntington, of Boston, received an invitation to become colleague pastor with Dr. Dewey, but after due consideration declined it, deeming it rather his duty to remain with the Society over which he had been recently ordained. This Society has gained a large increase of members since Mr. Huntington's settlement, and is in a sound and prosperous condition. Rev. Mr. Muzzey, of Cambridgeport, has been compelled, by the loss of health occasioned by the variety and intensity of his occupations, to ask leave of absence from his people for a few months, and is now on his way to Europe, where he expects to spend the summer and autumn.—Rev. Dr. Greenwood, of this city, who has for months been unable even to attend public worship, can still only leave his house to ride, but is less feeble than at the commencement of the winter. The King's Chapel congregation contemplate settling a colleague with Dr. Greenwood. Rev. Dr. Ware, jr., who has been residing at Framingham since his removal from Cambridge, though better than when he resigned his professorship, is still unable to resume any active duties of a professional kind. Rev. Mr. Pierpont, of Boston, the questions in controversy between whom and the Proprietors of the Hollis Street Meeting-House were two years ago submitted to an Ecclesiastical Council, has instituted a suit in law against the said Proprietors for the recovery of salary due to him since the date of their vote to raise no money for this purpose. The suit was entered the last November, and will come on for trial before the Supreme Court in due course of business, either this spring, or at the next October term. Rev. Mr. Shackford, of South Boston, on account of ill health, has requested his people to relieve him by the choice of a successor. Rev. Mr. Simmons, of Waltham, has asked a dismission from his Society, that he may take a year of rest from the duties to which he has confined himself since his settlement. Rev. Mr. Jones, of Brighton, has asked and received a dismission from his people. As also Rev. Mr. Lord, of Southboro'. Mr. Rufus Ellis, of Rochester, N. Y., accepted, some time since, the invitation of the Unitarian Church and Society in Northampton to become their minister, at the close of the engagement which he made with the people at Rochester, to remain with them one year.—Rev. Mr. Gannett, of Cambridge, has accepted a similar invitation from the Congregational Society at South Natick, and commences his ministry among them with the present month. Mr. J. C. Nichols has accepted an invitation to settle at Saco, Me,; Mr. C. R. Pope, a like invitation from Kingston; and J. F. W. Ware, from Fall River. These three gentlemen belonged to the class which graduated from the Theological School at Cambridge last July, seven of which class have now been invited to take charge of congregations. Rev. Mr. Allen, of Bolton, has requested his people to hear candidates with a view to the settlement of a colleague, and they have acceded to his request. Rev. Warren Burton, who has been lecturing the past winter on Education, has fixed his residence at Salem, where he has made arrangements for opening a private school for young ladies; he does not, however, intend to relinquish preaching. Rev. H. F. Edes, late of Nantucket, has made arrangements for a school of a similar character at Plymouth, without meaning however to quit his profession.—Rev. W. H. Channing, formerly of Cincinnati, has commenced the formation of a Free Church in Brooklyn, N. Y., and another in the city of New York. Rev. Mr. Brooks, of Newport, R. I. has been preaching, since the 1st of January, to the Unitarian Society in Mobile, Ala. while his pulpit is supplied by Rev. Mr. Silsbee, who lately resigned the charge of the congregation at Walpole, N.H. Rev. Mr. Motte, of Boston, went to Savannah, Geo. a few weeks since, in compliance with a vote of the Committee of the American Unitarian Association founded on a request from the Unitarian Society at Savannah that they would send them a minister, but upon his arrival he was informed that on account of suspicions which were entertained respecting his connexion with the *subject* of Abolitionism it was deemed best that he should not preach to them, and he was unceremoniously allowed to return home at the expense of the Association, whose officers had, as they supposed, made the best possible provision for the supply of the Savannah pulpit. We have never known a more pregnant example of the jealousy — as injurious to themselves as unjust to others—with which the people of the Southern States guard their 'peculiar institutions.' Mr. Dexter Clapp, who left the Theological School last summer, has since gone to fill the vacancy at Savannah.

It appears that the congregations in South Boston, Waltham, Brighton, Southborough, Rochester, N. Y, Bolton, Nantucket, and Walpole, N. H. are, or will soon be, desirous to hear candidates for settlement. Watertown is also vacant, in consequence of Dr. Francis's removal to Cambridge; Taunton, from Mr. Bigelow's resignation and subsequent installation at Danvers; Nashua, N.H. from Mr. Osgood's removal to Providence, R. I.; Deerfield, where a successor has not yet been obtained to the late Mr. Parkhurst; Jamaica Plain, (Roxbury,) where Dr. Gray in this month closes a half-century since his ordination, and wishes to relinquish the duties which he resumed after the death of Mr. Whitney; Lynn, in consequence of the death of Mr. Swett; Groton, from the more recent death of Mr. Wells, of whom we hope to take the notice which was due to his modest but singular excellence, in our next number; Lexington and East Lexington, where the difficulties created by a ministerial fund, given to the old Society when the whole town constituted but one parish, have prevented and may yet longer delay the establishment of a permanent ministry in either place; and other congregations, which might be mentioned, but which we omit because they are not at present in a state to support the ministry without assistance from abroad. Of this latter description there are many congregations, both in New England, and in other States, particularly at the West.

Sunday Schools in the United States.

Some account of the ancient history of Sunday Schools was given in the 'Christian World' last week. A brief notice of the rise and progress of the institution in this country may not be uninteresting to your readers.

The first Sunday School in America of which we have any definite knowledge, was established in Ephrata, Lancaster Co., Penn. about the middle of the last century. To Ludwig Hacker, the teacher of a public day school, belongs the honor of originating this school, and successfully conducting it for many years. The credit due to him will not be deemed small, when we remember that his efforts preceded those of Robert Raikes by thirty or forty years. And we have no reason to suppose that he had ever heard of any Sunday School when he resolved to make the attempt which proved so satisfactory. Mr. Hacker's labors and purposes were received with so much interest by the parents and children, that they were about to erect a building exclusively for the use of the Sunday School, when they were interrupted and checked by the pastor of the church, Rev. Mr. Beissee, who discouraged the project, either because he feared the consequences of lay influence in religious matters, or thought their zeal was not according to knowledge.—The influence of the clergy in those days was irresistible. The building was not erected, though they had proceeded so far as to collect together the materials for it. But the good schoolmaster was not to be discouraged by such obstacles. He persevered in his duties, and the Sunday School which he established was continued for over thirty years. In the confusion and distress which befel some portions of our country during the American Revolution, the town of Ephrata was a large participator. After the battle of Brandywine, the hall in which the Sunday School had been kept was used for a hospital, and the school was discontinued.

In 1783, Bishop Ashbury established a Sunday School in Hanover, Va. In 1790, a Sunday School Society was organized in Philadelphia, under the auspices of Bishop White. It was incorporated in 1796, by the name of 'The Society for the institution and support of first day, or Sunday Schools.'

In 1797, Samuel Slater, who is familiarly known in this community as 'the father of cotton manufactures in America,' established a Sunday School at his factory village, in Pawtucket, the first one north of Philadelphia, and to him rightfully belongs the additional, and still more honorable appellation of 'the father of Sunday Schools in New England.'

In 1803, Sunday Schools were opened in New York city and Hudson. In 1810, a charity and Sunday School was started in Beverly, Mass., which was attended with so good success, that some ladies of Rev. Dr. Lowell's Society, in Boston, having seen the beneficial effects of it, commenced, in 1812, a similar school, to be connected with the West Church and Society. This was the first Sunday School in Boston. The Cambridgeport Parish Sunday School, connected with Rev. T. B. Gannett's Society, was established in 1814. It was similar in its objects and character to the schools in Beverly, at the West Church, and to those established by Raikes, combining elementary knowledge with religious culture.

The Christ's Church Sunday School, in Salem Street, Boston, was opened in 1815, under the care of Joseph W. Ingraham, who has done much in various ways to promote the interests of Sunday Schools. The next year a school was opened in Mason Street, by 'the Society for the moral and religious education of the poor;' also one by the Baptists, in Rev. Dr. Sharp's Society.

In 1820, Sunday Schools became common in most of our religious Societies, and their influence has from that time been growing wider and deeper. Catholics and Protestants, Episcopalians and Dissenters, Unitarians and Trinitarians, Baptists and Universalists all, all unite in acknowledging their beneficial influence.—*Christian World.*

New Temperance Movement.

We learn that a special town meeting was holden at Exeter on Friday last for the purpose of taking measures to suppress the sale of ardent spirit in that town. After a full discussion of the subject in full town meeting, a committee of three was chosen to purchase all the ardent spirit in town if they could trade for it. After every reasonable effort to stop the dealing in the article in this way, should any one persist in the sale of it, the Committee are authorized and directed to prosecute at the expense of the town all such persons.

One person is to be appointed by the Selectmen to sell for medical and other necessary purposes under their direction, all the spirit that is sold in town. They are to have the whole supervision of the matter—to pay the selling agent a reasonable compensation for his trouble, and the balance of profits, if there be any, is to go into the town treasury. The agent is to keep a record of all the spirit sold and to whom. The whole matter passed with only *one* dissenting vote.

This is the most effectual and reasonable step we have noticed in any town. While the inhabitants have manifested a determination to stop the sale of spirituous liquors, they have shown that they are willing to share in the sacrifice which must be made by the dealers, in the stocks which they have on hand. Should any dealer stand out after this reasonable offer is made to him, he will find but little sympathy should he be prosecuted to the utmost rigor of the law. But it is not likely that any one will resist. Exeter may be considered as free from the blighting curse of rum selling; and that too in a peaceable and quiet manner.

While upon this subject we cannot refrain from the expression of an opinion that Meredith Bridge may be in a like manner free, *before another week.* All that is needed to effect the object is to 'ask nothing but what is clearly right,' and we have reason to *know* that our citizens will have no occasion to submit to any thing wrong.—*Belknap Gaz.*

The first blood of the Martyrs.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching every where for the young Augustines who had escaped from the Antwerp persecution. Esch, Voes and Lambert were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten and several other inquisitors summoned them to their presence. 'Do you retract your opinion,' inquired Hochstaten, 'that the priest has no power to forgive sins, but that the power belongs to God alone?'—and then he went on to enumerate the other gospel truths which he required them to abjure.—'No, we will retract nothing,' exclaimed Esch and Voes, firmly; 'we will not disown God's word, we will rather die for the faith!'

The Inquisitor. 'Confess that you have been deceived by Luther.'

The Young Augustines. 'As the apostles were deceived by Jesus Christ.'

The Inquisitors. 'We declare you to be heretics, worthy of being burnt alive; and we deliver you over to the secular arm.'

Lambert was silent. The prospect of death terrified him; distress and uncertainty agitated his heart. 'I request four days respite,' said he, in stifled emotion. He was taken back to prison. As soon as the respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning governor of the Low Countries. The council delivered them bound to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety and their youth, drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near. 'Once more we ask if you will receive the Christian faith.'

The Martyrs. 'We believe in the Christian church but not in your church.'

Half an hour had elapsed; it was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But alone tranquil of all the crowd that thronged the square, they began to sing psalms,—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

'Be converted—be converted,' cried the inquisitors, 'or you will die in the name of the devil.' 'No.' answered the martyrs, 'we will die like Christians, and for the truth of the gospel.'

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, 'I seem to be on a bed of roses.' The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, 'O Lord Jesus, Son of David, have mercy upon us!' and they began to recite their creed. At last the flames reached them; but the fire consumed the cords that fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped on his knees in the midst of the flames, and then, in worship to his Lord, exclaimed, clasping his hands, 'Lord Jesus, Son of David, have mercy on us.'

Their bodies were quickly wrapped in flame; they shouted '*Te Deum laudamus.*'—Soon their voices were stifled,—and their ashes alone remained.

This execution had lasted four hours. It was on the 1st of July, 1524, that the first martyrs of the Reformation laid down their lives for the gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. 'The executions have begun,' said Erasmus. 'At length,' exclaimed Luther, 'Christ is gathering some fruits of our preaching, and prepared new martyrs.'

But the joy of Luther in the constancy of these young Christians was disturbed by the thoughts of Lambert. Of the three Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience which reproached him with his cowardice, and urged him to confess the gospel. Delivered, ere long, from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the gospel. 'Wherever Aleander lights a pile, remarked Erasmus 'there it seemed as if he had sowed heretics.'

'I am bound with you in bonds,' exclaimed Luther; 'your dungeons and your burnings my soul takes part in. All of us are with you in spirit; and the Lord is above it all!'

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, throughout Germany and the Low Countries, in towns and in villages, were heard accents of the song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.
And from that scattered dust,
Around us and abroad,
Shall bring a plenteous seed
Of witnesses for God.

Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death,
Still—still—though dead, they speak,
And trumpet-tongued proclaim
To many a wakening land,
The one availing Name.

D' Aubigne's History.

The Philosopher and the Ferryman.

A philosopher stepped on board a ferry boat to cross a stream; on the passage he inquired of the ferryman if he understood Arithmetic. The man looked astonished. 'Arithmetic! no, sir, I never heard of it before.' The philosopher replied, 'I am very sorry, for one quarter of your life is gone.' A few minutes after, he asked the ferryman: 'Do you know any thing of Mathematics?' The boatman smiled and replied, 'no.' 'Well, then,' said the philosopher, 'another quarter of your life is gone.' A third question was asked the ferryman: 'Do you understand Astronomy?' 'Oh! no, sir, never heard of such a thing.'—'Well, my friend, then another quarter of your life is gone.' Just at that moment the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher with great earnestness of manner, 'Sir, can you swim?' 'No,' said the philosopher. 'Well, then,' said the ferryman, 'your whole life is lost, for the boat's going to the bottom!'

Power of God.

The sun is as large as three hundred and thirty-seven thousand of our worlds. Jupiter is as large as one thousand two hundred and eighty-one of our worlds. Mercury flies along, in its path, at the rate of twenty miles in a second. Uranus is seventeen times as large as our world, one billion eight hundred millions of miles from the sun, and flies along at the rate of two hundred and forty miles every minute!

Here, then, is the power of God! A world, with all its mountains, and oceans, and kingdoms, is but a pebble in the hands of the Almighty!

Family Honesty.

What sort of honesty is family honesty? I may reply by asking, what other kind of honesty is there? Did you ever know a man to be honest, if his family were not honest with him? The family must be agreed in being honest, or it will be hard matter for the father to be honest. How can he fulfil his engagements, and pay his debts and be satisfied with fair moderate profits, if his wife and children are working hard against him by spending as much as they can? They may say, indeed, we must have such and such things, we cannot be any ways decent without them. Well, the more unreasonable and extravagant people are, the more they will think and talk in this way. How then is a man to pay his debts, and meet his engagements, and live upon moderate profits with such a family? No. No: only must the husband be honest; the wife too must be honest. They must all think not only of what they want, but of what they owe, and of all the engagements they are under, and of all the demands that will come upon them. Then they will work with him in avoiding expenses, and in making the best of all things, that every one may receive his just due from his family. When a man is not honest, his family share in his dishonesty; and when a man is honest, half of the credit of his honesty is due to his wife. This is the fact in many cases at least.

Thus when the principle of being strictly honest is carried out by the parents, in conversation and practice, their children will be very sure to be honest; and then the excellent virtue of honesty will be hereditary in the family as is the 'big hall Bible.' It may be seen then by these remarks, that many more persons are concerned in the virtue of honesty, than mere men of business. All the members of their families are concerned in it; and therefore to secure commercial honesty, we must have family honesty. Not only must the father calculate to keep within his means, and meet his engagements, but his family must calculate on it with him, and then he may succeed. When they all do this, and feel a sacred regard to other's rights, and are not willing to enjoy any luxury or even comfort to the injury of others, they reach a high degree of moral excellence.—*Chris. Mirror.*

The Shoemaker of Hagenau.

The dealers in indulgencies had established themselves at Hagenau in 1517. The wife of a shoemaker profiting by the permission given in the instruction of the commissary-general, had procured against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after, she died; and the widower omiting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. 'Is your wife dead?' asked the judge. 'Yes,' answered the shoemaker.—'What have you done with her?' 'I buried her and commended her soul to God.' 'But have you had a mass said for the salvation of her soul?' 'I have not—it was not necessary—she went to heaven in the moment of her death.' How do you know that?' 'Here is the evidence of it.' The widower drew from his pocket the indulgence, and the judge in presence of the curate, read, in so many words, that in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. 'If the curate pretends that a mass is necessary after that,' said the shoemaker, 'my wife has been cheated by our holy father the Pope; but if she has not been cheated, then the curate is deceiving me.' There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.—*D' Aubigne.*

The following sentiments of Rev. J. Newton, are worthy of attention:

'A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork withinside would be unnoticed and unknown, without something to put it in motion without. Nor would our graces grow, unless they were called into exercise; the trials and difficulties we meet with not only prove but also strengthen the graces of the Spirit. If a person were always to sit still without making use of his legs or arms, he would probably soon lose the power of moving his limbs at all; but by walking and working, he becomes strong and active.'

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

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Moral and Religious.

(ORIGINAL.)

QUERIES

Suggested by reading a Sermon delivered by Rev. SAMUEL BARRETT. *Pastor of the Twelfth Congregational Church in Boston, Sunday, March* 5, 1843. Text, Acts xxviii. 22, '*We desire to hear of thee what thou thinkest.*'

BY REV. HOSEA BALLOU.

The preacher, in the first place, informs his hearers of the fact that a desire, similar to the one expressed in the text, had often been communicated to him in private; and that he thought it might be acceptable to at least a portion of his hearers, especially to such as had recently become members of his congregation, if the views he entertained concerning certain topics of religious doctrine and inquiry, should be stated in detail and in a single discourse from the pulpit. He proceeds to state, what he was sensible his hearers knew, that the opinions entertained by *him*, in common with liberal Christians generally, are unlike those which prevail in many parts of our country; and he thinks the question may very naturally be asked by some persons,—'How shall we, who have not much leisure for personal investigation, be enabled to judge between the conflicting claims of different systems?' To answer this question he proposes two methods, which he calls simple, easy and safe rules. In the first place, he says, 'Compare the prominent features of those systems with the leading principles of the Christian religion as it was originally inculcated from the lips and manifested in the life of its divine author.' And then he says, 'Not much either of time or of labor is required for this; *and as the Son of* God is the acknowledged Master, it must seem obvious to you, that the theory of faith and practice which embraces all that he taught and exemplified cannot be essentially defective, and that any one containing more may, in proportion to the excess, be false and injurious.'

In relation to this first simple, easy and safe rule, the important query arises, How can we account for the fact, that what is so simple, so easy, and requires but a little time or labor, should be a subject about which the most learned, and profoundest students in Christian theology, of different ages and different sects have so widely differed? Here a scene of inexplicable wonder presents itself, and poor human reason and common sense stand amazed! What have the Christian clergy been doing? What have Divinity schools done? People 'who have not much leisure for personal investigation,' in a little time and with a little labor, can so learn and understand 'the leading principles of the Christian religion,' as 'it was originally inculcated from the lips and manifested in the life of its divine Author,' as to be able to detect the errors of those conflicting systems which our profoundly learned theologians have adopted, and which, with untiring patience and hard labor are taught and learned in Divinity schools! If all this be true, and who can doubt it? it ought to cause great searchings of heart.

The second rule which the preacher presents to his hearers, 'who have not much leisure for personal investigation,' by which they may, without such advantage, 'be enabled to judge between the conflicting claims of different systems,' is thus stated: 'Glance at the chief points of the proposed systems, that you may see how they are adapted to man's nature. God, of course, is the author of this; and to this, certainly, a religion in accordance with his will must be suited.—Now if, in examining the different schemes of theology offered to your notice, you perceive one of them to be fitted, in a higher degree than any of the rest, to meet the wants of our nature and to carry it forward to its perfection, then, clearly enough, you have reasonable ground for presuming, that it approaches nearest to the standard of the primitive gospel, and therefore best deserves acceptance.' This the preacher says, is 'a simple, easy, and safe rule.'

In reference to this rule several momentous queries necessarily arise. First, who but the Creator of man knows the nature of man?—Secondly: Who but the Author of our nature knows what system of theology is best adapted 'to meet the wants of our nature and to carry it forward to its perfection'? Thirdly: Without a clear understanding of the revealed purposes of divine wisdom, who among the sons of Adam could ever have discovered what system is best suited to so glorious an end? And fourthly: According to the preacher's 'simple, easy and safe rule,' must we not reject every system of theology which can possibly fail of carrying our nature forward even to perfection? If the preacher really believes that the divine wisdom has embraced in the system of his moral government, efficient means for the final perfection of all the intelligent, moral beings to whom He has given existence, why does he not distinctly declare this sentiment? Is not this doctrine worthy of an avowal? Though it may be impossible for short-sighted mortals to see through and comprehend the various means by which so glorious a result will be finally accomplished, it seems by no means difficult to adopt such a belief after we admit the infinite wisdom, power and goodness of our Creator.

After stating his second 'simple, easy and safe rule,' by which those who have not much leisure for personal investigation, may judge between the conflicting claims of difficult systems, the preacher proceeds further to assist his hearers to a correct judgment, by comparing the general views of liberal Christians with the views of those called Orthodox, taking care to present the former in the most favorable light, and the latter in such a character as to carry with them their own condemnation. Here a question naturally presents itself. Is this doing exactly as he would wish our Orthodox brethren to do, when comparing their sentiments with the opinions of those who call themselves liberal Christians?

As specimens of the above mentioned comparisons, we may notice the following:—'If in contrasting two formularies of doctrine and duty, you find that the one approves itself to men's common sense of truth and right; while the other shocks it,' &c. We pause here to inquire, whether the preacher really believes that the views of the Orthodox shock their common sense of truth and right? He proceeds: 'That the one demands the prostration of an intellect evidently created to be active and free, while the other encourages its efforts in all useful investigations,' &c. Here again we inquire whether the preacher believes that the Orthodox are aware that their system demands the prostration of human intellect? Or does he believe that they are opposed to all useful investigations? If he does not thus believe, but thinks that they, after all their efforts to investigate truth, have erred, how can he feel any confidence in believing that such of his congregation, 'who have but little leisure for personal investigation,' can be able to correct those mistakes and to see clearly great and important truths, which the learned divines of the Orthodox schools have not found out? The comparison proceeds: 'The one, in making man's welfare to depend on vicarious expiation and imputed righteousness, obscures and renders doubtful the spontaneous sentiments of his soul respecting divine justice and human responsibleness, while the other, by its doctrine of recompense according to personal conduct and character, at once illustrates his natural views of God's equitableness and his own accountability, thus affording suitable motives for sincere piety and true virtue; that the one so interprets nature, providence, and man's condition and prospects, as to add new and distressing anxieties to the unavoidable troubles of his lot, while the other connects, in such a manner, unerring wisdom and infinite benignity with the works of creation, with the order of events, and with the discipline and results of human life, that every painful agitation, except that of sin, is soothed to peace; that the one veils God's paternal attributes, and represents him in his character of Sovereign and Judge, as so stern, unrelenting, revengeful, that his creatures' love towards him, if awakened at all, must be a forced sentiment, their gratitude a reluctant offering, and their obedience a service of fear, while the other portrays *him as a Father*, infinitely tender and compassionate as well as all-powerful and just, consulting the highest good of his children, alike when he punishes and when he rewards, and therefore a Being whom it is not less delightful than obligatory to seek after, to worship, and to obey with the whole mind and heart and life; that the one, in its account of man's destiny in the future world, recognizes but two divisions of the race, assigning to each a state of weal or of wo, at once arbitrary, fixed and unchangeable, while the other points to an infinite gradation of allotments precisely accordant with actual differences of capacity, disposition and character, and provides for human progressiveness forever;—then are you not furnished with good reason for the presumption, that the former must be a departure from, and the latter a near approach to, the standard of the pure gospel;—inasmuch as God, being equally the maker of man and inspirer of Christ, could not have revealed a religion through the one, for the use of, and yet unfit for, the nature he had given to the other?'

Whoever will carefully examine the foregoing comparisons, will, unquestionably, discover features in the Orthodox views, which are truly shocking to all our rational sentiments concerning pure justice, and divine goodness. Nor does it appear that these repulsive sentiments are more strongly set forth than we find them in the avowed formularies of the church. It is true, that the preacher has not informed his hearers by what arguments our brethren, who embrace such opinions, endeavor to explain, and commend them to our understanding, nor would the plan of the discourse have admitted such an undertaking.

On the other hand, it is but justice to say, that in presenting the general features of his own doctrine and that of the class of Christians to which he belongs, he has, in a conspicuous manner, and to all candid and reflecting minds, set forth some of the most pure, and holy, and self-approving, as well as heart-cheering sentiments which we find in the divine testimony. What can be more reasonable, more agreeable to the declarations of God's word, or accordant with all human experience than the sentiment that every moral being is accountable for his own actions?

In bringing into connexion unerring wisdom and infinite benignity, the works of creation, the order of events, the discipline and results of human life, for the purpose of administering consolation to sorrowing mortals, so as to soothe 'every painful agitation,' the preacher has made an exception of sin, from those painful agitations, which he allows the unerring wisdom, and infinite benignity, and the divine discipline to soothe. This exception suggests some important queries. First: Is not the painful agitation of sin the most painful experienced by the human heart? Second: If all have 'sinned and come short of the glory of God,' are there any who never have, nor ever will experience this pain? Third: If unerring wisdom and infinite benignity, together with the divine discipline, cannot soothe this painful agitation, what can? Is here a spot which the blood of Christ cannot wash out? Is here a pain divine mercy cannot mitigate, nor divine discipline remove?—If there be one star in the luminous constellation of the virtues of Joseph, which shines with greater brightness than the rest, does it not appear when he said to his troubled and deeply agitated brethren, 'Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life'? If there be one expression, which fell from the lips of the Son of God, which embodies more of our heavenly Father's adorable nature, than the rest of his gracious words, is it not in that prayer—'Futher, forgive them, for they know not what they do'? According to this exception, it seems that the angel of mercy may go any where in our wide world, and drop the tear of pity and compassion on all the painful troubles and sorrows of man, and 'soothe them to peace,' one painful agitation excepted; and that the most painful of all, and that too for which man is, in fact, the most to be pitied.

That the preacher did not realize nor mean all which the exception, above noticed, seems to imply, there is good reason for believing, where he portrays our heavenly Father, as 'infinitely tender and compassionate as well as all-powerful and just, consulting the highest good of his children, alike when he punishes and when he rewards, and therefore a Being whom it is not less delightful than obligatory to seek after, to worship, and to obey with the whole mind and heart and life.'—Surely if God consults the highest good of his children when he punishes them for sin, and administers all such punishment in infinite tenderness and compassion, what more could the guilty desire to soothe the painful agitations of sin? It does not appear possible for a sinner to view our heavenly Father in the character here portrayed, without loving him with all the heart. And is not this the 'highest good' of which the preacher speaks? Here arises a query. If our heavenly Father consults this highest good when he punishes for sin, does the preacher believe he will fail in accomplishing his purpose?—Why does he not tell his hearers what he *thinks* concerning this question? Is this question too unimportant to be considered? Is there any question which now presses on the public mind with greater weight than this? Could this preacher and those of his denomination explicitly answer this question agreeably to the belief of another denomination in our community, then the two would become one. This question constitutes the dividing line. But no one can believe that our clergy, who call themselves liberal Christians, will ever say they believe that the gracious purposes of our heavenly Father will never be accomplished. How long they may delay to answer this question no one knows; but the people generally are impatiently waiting for the answer, and they are fast coming to a right decision in their own minds.

The future state of mankind, as presented by the system of doctrine which the preacher is confident is nearer the true standard of divine revelation than that of the Orthodox views, consists in 'an infinite gradation of allotments precisely accordant with actual differences of capacity, disposition and character,' and is such as is designed for 'progressiveness forever.' This representation of man's future state necessarily urges several inquiries. First: As it supposes, that in the future state, there is, or will be, an infinite variation of *capacity, disposition and character*, it is natural to ask, on what do these dispositions and capacities depend? And where, and under what circumstances are these characters formed? Information on these subjects is wanted. For instance—with regard to capacity; that of an infant is small in comparison with that of a youth, and that of the latter is small in comparison with that of an adult, and that of an adult, when in the fully developed powers of manhood, is large in comparison with that of dotage. Does this variety of capacity, which we see in this life, exist in the future state? or is that variety of capacity which is supposed to exist hereafter, constituted there independent of that which we find here? With regard to disposition—with us here, we find some of a mild, gentle disposition; others, of a contrary character; and yet other marks of distinction might be pointed out. The query is, are these same dispositions and their variations, designed for the future state? or is a different variety to be provided there? And in relation to characters—will the characters formed in this life, under the conflicting influences to which man is subject in this state of flesh and blood, be retained in the immortal state, and there constitute the same variety as here? Or will characters there be acquired according with the conditions and circumstances of that, to us, unknown state? Concerning these queries the preacher has given no information.

Then again, with regard to progression.—In this life we see men progressing a few years, in various acquirements; and often we see them, as age and infirmities come on, decline. Some become so mentally weak and forgetful as not to remember their own children. Is this the sort of progression, which, in the future state, is to go on forever? Or will it be otherwise, and in some way we know not how? It is not difficult to imagine that some, who have the vanity to feel proud of their high attainments, may sit comfortably, even in the house of God, and receive the flattery, with pleasure, which carries them, in the future state, to immense heights above the common people; but it may be doubted, whether this is consistent with the humility and meekness taught by the divine Master.

The most important inquiry suggested by the above statement of 'an infinite gradation of allotments precisely accordant with actual differences of capacity, disposition and character,' is, by what divine authority is this statement made? Few subjects in theology are of more importance than this. And it should hardly be expected that a preacher of that gospel, through which life and immortality are brought to light, would make such a statement, not merely as his own speculative opinion, but as a doctrine which distinctly marks the difference between that system of doctrine in which the denomination of Christians to which he belongs, believes, and an opposing system, without feeling confident that it is fully sustained by the acknowledged word of divine inspiration. But where, in all the Scriptures of truth, do we find any such statement? In that important lesson on the subject of the resurrection, which Jesus delivered to the Sadducees, we are taught that men, in the resurrection, are equal unto the angels, are the children of God, and that they can die no more. But the divine Teacher said nothing about an infinite gradation of allotments in that state according to the different capacities, dispositions and characters of men. On the same subject St. Paul says, 'As in Adam all die, even so in Christ shall be made alive.....It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body;' but he gives no account of this infinite gradation of allotments precisely accordant with the different capacities, dispositions and characters of men. If that arbitrary disposition of mankind, in the future state, which we find in the Orthodox creed, may safely be rejected because not supported by the divine testimony, why should a different disposition of our race, presented in the creed of what are called liberal Christians, be any more entitled to belief, if equally destitute of divine authority? Would it not be far better for the whole Christian Church, if all denominations would profess to believe nothing concerning the future state of man, which cannot be expressed in the words of divine inspiration? Were this the case, those conflicting views concerning our eternal interests, which so much divide professing Christians, and which serve to keep up a continual warfare between different sects, would be removed, and all contentions, of this sort, cease.

[Continued in our next.]

(ORIGINAL.)

What is the duty of a Pastor?

Br. WHITTEMORE,—In the 'Trumpet' of last week there appeared an article with this caption, 'What is the duty of a Pastor?'—This is a question which demands 'candid consideration' at this and at all times. The office of a Pastor is an important one; one involving great and arduous responsibilities. Its results, either for good or evil, are wide and far-reaching. Upon the proper discharge of the duty of the pastoral office is involved the moral and religious interests, and hence too, the rational happiness of a large portion of community. It is desirable, therefore, that this duty should be well understood, defined and appreciated. I have not the vanity to suppose, that I belong to the class named by your correspondent in the close of his communication, still as I am much interested in this question, I will offer a few thoughts upon it. I do not this, thinking that I shall be able to instruct those, who have given this subject any considerable degree of attention. One object, I have in view, is, to induce others to express their opinions and thus to correct whatever may be erroneous in mine.

The idea which I entertain of the general duty of a Pastor is this. He should regard the ministry as the one all-important, all-absorbing object of his life. He should bring all his powers and talents, his whole mind and strength to bear upon this one point, the rendering himself successful in his profession. And by being successful, I mean not continually striving to be greatest in the kingdom.—Usefulness is the true criterion of true success. In my apprehension, he alone discharges well the duty of his profession, who is successful in rendering mankind wiser and better. For this the Pastor should labor, he should strive, with the ability with which he is blessed, to feed his flock with knowledge and understanding, that true wisdom of life, which will lead them to forsake their vices and to hold fast the priceless gem of virtue. It should be the great business of the minister to persuade his fellow-men to renounce error, forsake sin, to exercise repentance towards God and faith in the Lord Jesus Christ. Whatever will aid him in this work should be so improved. Whatever will tend to assist him in bringing home to the intellect and conscience of his people the truths and duties of religion should be untiringly sought. And whatever is calculated to divert his mind from the one great object, to which he has publicly and solemnly consecrated himself, and to diminish his influence and his usefulness should be avoided.

These are my views of the duty of him who has taken upon himself the office of a Pastor. He should not servilely copy any man, but strive to know himself, and in the way his own understanding approves, taking the Scriptures as his guide, labor to promote truth and righteousness among mankind.—The ministry, and the ministry alone, should occupy his mind and employ his hands. I do not say that a Pastor should not engage in any secular employment. Of this one thing, however, I have long been convinced, that the Pastor who discharges his duty to his people, will find but little time to engage in business having no necessary relation to it. Does he need bodily exercise and does he require relaxation from severe, mental toil?—These he can find in attending to his domestic affairs and in visiting his people. A Pastor may without censure, or without sacrificing his dignity, be employed, when necessary, in the garden, wood-shed, stable, or workshop.

It is well known that in secular affairs, an individual cannot well attend to several branches of business at the same time. We are accustomed to regard the office of the ministry as one demanding talent and as one requiring the undivided energies of respectable intellect to sustain it. And this is true.—And, therefore, I would not have a Pastor so engaged in pursuits foreign to his profession, and so conduct himself as to cause people to think, that his pastoral duty required but little thought and a small amount of labor of any kind. This is to degrade the ministry and to lessen its influence.

It may be urged that some Pastors are so situated, that they must attend to secular concerns to gain a livelihood. There may be some instances in which it may be justifiable to pursue this course for a time. But as a general rule it is believed, that it is far better for a Pastor to be free from a participation to any great extent in secular concerns. The evil of inadequate compensation will exist as long as Pastors continue to engage in other pursuits with a view to increase their fortunes.

'The laborer,' yes, the *laborer*, 'is worthy of his hire.' But he who assumes the office of a Pastor and *labors* in some other calling, cannot expect and need not expect to be regarded worthy of his hire as a Pastor, because his labor is bestowed on other objects and devoted to the promotion of other purposes. The Pastor having engaged in the labors of his calling, should not be looking back upon worldly pursuits whose object is gain. Such a course shows that his mind is not properly disposed for the work. It is verily believed that the ministry demands the undivded energies of the most gifted intellect.

That I may not be misunderstood, I remark here that I consider the pursuit of general knowledge and the investigation of science as being within the range of the Pastor's duty. He should endeavor to keep pace with the improvements of the age. At the same time he should bring all his acquirements to bear upon the one great object.—All should be rendered subservient in unfolding the glorious truths of natural and revealed religion and in persuading mankind to receive and obey them. J. B. jr.

Dudley, May 1, 1843.

(ORIGINAL.)

What is it to be a Universalist?

It is to be perfect: To be God-like in every thought, desire and action. To think well of all men—to desire good for all men, and to labor for the happiness of all men. This is the noble spirit that always breathes from this blessed faith. No other doctrine ever demanded so exalted a moral practice, as this same often hated and denounced Universalism. It appeals to man's best feelings in an earnest, an affecting voice, to imitate God in all his adorable perfections. This is the standard of righteousness IT sets up. Now let us see what we have to do, to arrive at this point of moral and religious excellence.

In the first place, it reminds us that our Great Pattern, loves all men. Our duty is plain. We must love the world—the whole world. 'All people will walk every one after the manner (or character) of his god,' and we should walk, and live after the character of *our God*. How magnanimous the spirit it enkindles. How vast the benevolence it calls for. *Universal good will:* a lively regard for all mankind. Who is a match for this? Come brethren, look out upon the world, the good, the evil, the wise, the ignorant, the barbarian and civilized, the bond, the free, and tell me, can you love them all? It is a hard lesson, who can learn it? says one. What an effort for a cold and partial heart to make. Great God! touch and kindle our souls with thy love and truth, that we may be enabled to love in some feeble degree the great brotherhood of man! But how much easier it would be, to be a little partial here. We could love a very few out of a few nations—and such as thought and felt about as we think and feel. Yes, we could love those of our own religion, our color, our equals, our nation. But to feel a kindly sympathy for all nations, all people, every man, is a greater stretch of love than man is wont to feel. How much easier Calvinism, or Partialism of any kind, would be to obey just now, than Universalism? But the love of our God, shed abroad in our hearts, has power to make us feel the noble sentiment.

God has made a special revelation of his glorious grace to us. He has permitted us to see more in his character to love—more in the destiny of man to fill us with joy, than others see. He has *given us to see much of* gospel light and glory hid from others; and he therefore requires of us much more of christian love than others *can* feel. Our love must *far exceed* the *love* of limitarian christians, or we cannot enter into the kingdom of heaven, established on earth by our faith in Christ.

Again; God loves his enemies. So we believe. Can we love ours? Can we summon enough of the Saviour's compassion to pray for those who curse us? and desire good to those that seek our injury? Methinks I hear some one exclaiming, 'tis a hard saying, who can bear it? Too much for frail man to do—'tis an excellence *too high* for the attainment of mortals. We can love our friends that love us, and do us good; but to love an enemy that hates us, and seeks to injure us, is more than we can do. Who is sufficient for these things? A Universalist; and none but he who feels this spirit quickening his soul, can love so broadly and purely.

If ye love them only that love you, what reward have ye? do not even our partialist brethren the same? We must love more than our Methodist, our Baptist, our Orthodox brethren. We must love the man, tho' not the enemy in the man, for that is evil. If we are of that noble band whom truth has made free, heroic, God-like, we shall love our enemies. It is partialism to hate any brother for whom Christ died. Beware of this leaven of the Pharisees. Come away brother, sister, from this dark and wretched spirit. Come up higher, where there is more light, more love, more of heaven's peace.

Ye are chosen my brethren, to be a peculiar people, zealous of good and great works. Come forward to more righteousness—to the righteousness of your own religion. Advance to higher and sweeter rewards. God-given grace! it has the power to drive all hatred from the soul. It gains a victory that is attended with a reward as rich as the struggle is great. Conquer this enemy of man, hatred, and be a Universalist—be great—be happy. Put on this crown of glory, and wear it evermore. J. H. W.

(ORIGINAL.)

'Select Library.'

Br. WHITTEMORE,—I think it no more than proper and just to say a word of encouragement for the above proposed publication. It has been a complaint in our denomination that the books advocating our holy religion were sold at exhorbitant prices, thereby limiting their sale and circulation, and consequently their good influences. This has been owing in part to the comparatively few purchasers, and in part to a desire to make money. But the above named work must come within the means of every man, and if carried out as designed, will do much good.—And not only so, but it will make a uniform edition of Universalist works, which to those who have any taste in the appearance of a library, is a very desirable thing. I hope that not only the Life of Murray, but a proper selection from his writings will be among the books published in the 'Select Library.' Let every one do something to extend the circulation of the work, that it may not fail for want of patronage, and that its projectors may be amply rewarded for their labor. Let the knowledge of Universalism be spread by all proper means. I have not procured any subscribers as yet, but I will become responsible for ten copies, which I wish sent to my direction till otherwise informed. Success to the 'Select Theological Library.'

S. P. LANDERS.

Worcester, Mass.

Begin with Christ.

The Gospel is a system of truth and duty; its parts all harmonious and mutually relevant and dependent. It has a centre, luminous, all-controlling, to which all the parts around refer for the light in which they are revealed, and the harmony of their every bearing.—You can neither illustrate this system till you have shown its central power and light, nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is Christ. All lines meet in him; all light and life come from him; all truth is dark till he has risen upon the scene. Lesser lights are only to rule the night; it is for the sun to rule the day.

Now what is the best mode of exhibiting this wonderful arrangement of grace, so that he who runs may read? Where will you begin? At the outskirts of the system, taking up first its remoter elements, and reasoning on from one relation to another till you get to Christ? To do this clearly you must give it the time of many discourses. In some circumstances, and after a more direct method has been well employed, it may be well. But supposing a people ignorant in a great measure of the first principles of the Gospel, how can you keep them waiting so long in the dark? They have come to see the King; and however important may seem to you their tardy introduction, every thing seems to them impertinent till they have been admitted to his presence. You find your hearer as a benighted traveller, afraid to continue his way, lest there be a precipice at his feet.—You may present him with a chart of his road but how will it help him as he cannot see?—He waits the sunrise. One ray from the sun will serve him better than a thousand maps to be read in the dark. Then, but not till then, will a chart of the country be important.

Astronomers, in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This is the first thing to be understood. Nothing in the science can be explained till this is explained. Let the teacher of the Gospel system imitate the example. So I perceive the apostles began. In their preaching I behold no gradual ceremonial approach from a great distance, like the parallels of a siege, to the one object of their ministry.—There was one person whom it was the immediate busines of the apostleship to introduce to sinners—'Jesus of Nazareth, the only begotten Son of God, full of grace and truth.' There was one capital event in his history, which it was their immediate business to make known to every creature—Jesus crucified as a propitiation for the sin of the whole world. To these their ministry immediately leaped. Here they always broke ground first and set up their tower of attack. Just at the point where their enemies, in malignant triumph, supposed the Gospel had died, with the cross of its entombed founder for its only memorial, his disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which laid the stumbling block to the Jew, and seemed such foolishness to the Greek, they adopted as the head and front of their preaching; advancing boldly upon both Jew and Greek, like David with his single stone against the contemptuous giant of Gath; glorying in nothing, 'save Jesus Christ and him crucified.' Thus saith St. Paul: 'I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures.' As Moses lifted up the serpent in the wilderness, did they at once lift up Christ on the cross as an ensign to the people.

They could not spare time to be rooting out prejudices, and gradually preparing the minds of the unbelieving Jews and Gentiles for the great subject of Christ's atonement.—They knew no way of removing darkness so sure as that of introducing the sun; no way of subduing the enmity of the heart to the Gospel so short as that of making men acquainted with the very essence of the Gospel. —*Bish. M'Ilvaine's Charge to Clergy of Ohio.*

Solomon and Sheba.

A Rabbin once told us of an ingenious invention, which in the Talmud is attributed to Solomon, and this story shows that there are some pleasing tales in that immense compilation.

The power of the monarch had spread his wisdom to the remotest parts of the world.—Queen Sheba, attracted by the splendor of his reputation, visited this poetical king at his own court. To exercise the sagacity of the monarch, Sheba presented herself at the *foot of the throne; in each hand she held a* wreath—the one was composed of natural and the other of artificial flowers. Art in the labor of the mimic wreath, had exquisitely emulated the lively hues of nature; so that at the distance it was held by the queen for the inspection of the king, it was deemed impossible for him to decide, as her question imported, which wreath was the production of *art, and which the production of nature.*—The sagacious Solomon seemed perplexed; yet to be vanquished, though in a trifle, by a trifling woman, irritated his pride. The son of David, he who had written a treatise on the vegetable productions 'from the cedar to the hyssop,' to acknowledge himself outwitted by a woman, with shreds of paper and glazed paintings! The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Jewish court looked solemn and melancholy. At length an expedient presented itself to the king; and it must be confessed worthy of the naturalist.—Observing a cluster of bees hovering about a window, he commanded that it should be opened: it was opened; the bees rushed into the court, and alighted immediately on one of the wreaths, while not a single one fixed on the other. The baffled Sheba had one more reason to be astonished at the wisdom of Solomon.

This would make a pretty poetical tale.—It would yield an elegant description and a pleasing moral; that the *bee* only *rests* on the natural beauties, and never *fixes* on the *painted flowers*, however inimitable the colors may be laid on. Applied to the *ladies*, this would give it a pungency. In the 'Practical Education' of the Edgworths, the reader will find a very ingenious conversation of the children about this story.—*D'Israeli's Curiosities of Literature.*

The Trumpet and Magazine.

BOSTON, SATURDAY, MAY 13, 1843.

Conference at West-Cambridge.

This interesting meeting was holden on the 2d inst. in the new and beautiful Universalist Meeting-House at West Cambridge. The day was clear, and there was but one circumstance to mar the joy of the occasion, viz. the sickness of Br. Waldo, the resident pastor, who was too unwell to leave his house through the day. The services consequently were led by Father Ballou, who a little before 11 o'clock opened the meeting. He referred to the sickness of Br. Waldo, which he said had been painful and apparently dangerous; but he was convalescent, and he entertained the hope, that he might be present in the afternoon; [a hope, however, which was not gratified.] Br. Waldo had requested him (Father Ballou) to welcome the friends to West Cambridge, and to wish them a joyful meeting. He then read the 55th chapter of Isaiah, after which the hymn commencing, 'When sinners quit their wicked ways,' was sung by the congregation.—Br. Fay, of Roxbury, addressed the throne of grace in solemn and devout supplication. Father Ballou called the attention of the brethren to the particular design of this meeting. It was free to all, young and old, rich and poor; all had liberty to speak; it was free to all sects; he wished all to feel at home. The laymen were specially invited to take part in the meeting;—and they must not seek to make great speeches; but to speak out, without ornament and without restraint, words of Christian experience, exhortation and love. After singing,

Br. Whittemore, of Cambridgeport, addressed the meeting, referring to the exhortation of Br. Streeter at the late meeting in Roxbury, that we should all come prepared to speak, that there might be no delay. He proceeded to speak of the history of Universalism in West Cambridge. He remembered the state of the cause there twenty-one years ago, when he used to preach each alternate Sabbath in an obscure hall. After many years of indifference, the brethren here had come forward to the enjoyment of their high privileges, and were now in a truly prosperous state. They have shown what a few men can do, when moved with zeal and love. From these circumstances he proceeded to a series of profitable moral reflections. After him, Br. Cunningham, layman, of Boston, arose, and showed that the influence of the gospel was to wean us from the world,—to convince us that while we remain in this world we are not at home, but are pilgrims and sojourners. Our home is beyond the tomb. There dwells the Father that loves us, and nothing can separate us from his love, neither death, nor life, nor principalities, &c. &c. Although so young, he had seen much sickness, and he knew the value of religion in times of sorrow. He commended it to the young, with deep feeling.

After Br. Cunningham, Br. Adams, of Malden, took the floor. He came to enjoy a lively, profitable, elevating occasion. He wanted heart to meet heart, and soul to meet soul. He made an allusion to the chapter read at the beginning of the service, especially the 10th and 11th verses, in which the prophet compares the word of God to the snow and the rain. He thought the comparison beautiful. What do we learn from the rain? 1st. God's impartiality. 2d. The rain is beyond the reach of human control.—Man sometimes murmurs at the scantiness and sometimes at the profusion. But God's ways are best. Just so with God's doctrine. It is above human control. In Christ's day, God had his own way in the establishment of his truth upon the earth. 3d. God has a definite object in sending the rain—to fertilize the earth. So with his doctrine. He sends it to fertilize the barren mind. The grace of God is rich and full; and when poured out upon the heart, produces the happiest effects.

> The dews and rains in all their store,
> Drenching the pastures o'er and o'er,
> Are not so copious as that grace,
> Which, sanctifying, saves our race.

Have you faith in this doctrine? If so, what shall you do? Will you wait for God to do every thing? No, *you* must do something. Look around, and see the farmers all at work. God gives them the sunshine and rain, but still they must work, or they can reap no good harvest.—So in regard to spiritual things—we must make use of the means of grace, or we can derive no spiritual advantage.

Br. Fay, of Roxbury, had been thinking particularly of the remarks of Br. Adams. He had been thinking too of the first verse of the chapter. The broad invitation, and the freeness with which all might come, and buy wine and milk without money and without price. The farmer does not *purchase* the rains and dews; still without them he could have no harvest; and thus we see that our greatest blessings are free—altogether so,—without money and without price. Just so with the gospel, it is free. If we thought of these things as we ought, we certainly should feel gratitude. How often the farmers forget what great blessings the sun and rain are. Are we not also forgetful of our spiritual blessings? God has given us spiritual powers, free, unasked; these are capacities from which we derive much happiness. It is a great blessing, that our *highest* happiness is consistent with the most faithful discharge of our duty. The speaker's whole object was to show that all our greatest blessings are free. Let us awake and enjoy these blessings. If we would do this, ten thousand sources of joy would be ours, which we now do not know. If the worst man in existence could see God as he is, he would love him.

Br. Allen, a young layman, from Waltham, said he was much interested in this meeting.—He thought there was no need of being afraid of each other. There is such a vast difference between ourselves and our Creator, that all smaller distinctions are lost. This idea was referred to and farther carried out by Brs. Whittemore, of Cambridgeport, and Willis, of South Reading. The latter closed by saying, that God was indeed above us, infinitely so; yet we are not neglected by him. Take the microscope and look at the myriads of beings we cannot discover with the naked eye; none of them are neglected; not the least is forgotten. Take also the spiritual telescope—faith. O look and see what glorious scenes uprise to view. After Br. Willis had closed his interesting address, we sung the hymn, 'Sweet the moments rich in blessing,' and closed the forenoon service.

AFTERNOON.

The services were commenced by singing the hymn,

> 'Happy is he whose early years,
> Receive instruction well,' &c.

Br. J. G. Adams, took the lead in prayer, after which, Br. Partridge, of Watertown, spoke, and gave an account of the rise and excellent effect of the Conference Meetings in Providence, R. I. at the time he was a lay member there;—and endeavored to impress upon the audience the excellent effect of Conference Meetings in general. After singing the verse,

> The sorrows of the mind
> Be banished from this place, &c.

Br. Waite responded to the sentiment. Do Universalists realize the advantages they have over all others in regard to the sorrows of the mind? Is there any thing in pure religion to destroy our peace? The Psalmist said concerning Jehovah, 'My meditation of him shall be sweet;' and he proceeded to show, that with correct views of the divine character, meditation is always pleasant. Br. Cunningham (layman,) said he had a desire to commend religion to the young. It was true as the poet said,

> 'Religion should our thoughts engage,
> Amid our youthful bloom,
> 'Twill fit us for declining age,
> 'Twill fit us for the tomb.
>
> 'She guides the young with innocence,
> In pleasure's path to tread,
> A crown of glory she bestows
> Upon the hoary head.'

He illustrated the truth of his positions, by a reference to his experience as a young man.

Br. Sherman took up the theme of the morning again, and spoke of the gospel as compared to snow and rain. He referred to Paul's admonition, 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.'—This, he said, was our duty. Remember the language of the prophet,—'Then shall ye go forth in peace.' The mountains and the hills shall break forth before you into singing. Is there any doctrine that will give peace like that of the world's salvation? When Br. Adams spoke, he referred to the rains and dews. We read of a little cloud about the bigness of a man's hand. Murray saw it. So it was seen in Elijah's day. It gave great joy to those who saw it. There is a little cloud now in this region, giving signs of abundant rain.

Br. Whittemore, of Cambridgeport, addressed the meeting on the testimony which had been given by old and young this day to the excellence of religion. The youth had spoken, and given us the experience of youth; and the aged, who embraced religion in youth, and who had tried it both in youth and old age, had also spoken. And what did they say? It is good for all, in every season of life; in sorrow and in joy. He here dwelt at some length on the excellence of religion; on its complete adaptation to meet all the spiritual wants of man, to guard him in danger, to fortify him against temptation, and lead him onward in the way of virtue.

Father Ballou, having been referred to by the last speaker, arose and made reference to his early life. He had professedly lived a religious life from his youth; and when he looked back upon it, all he had to regret was his omissions and short comings. He never had been sorry that he had made the religion of Jesus his guide; but he was sorry he had come so far short of living agreeably to its injunctions. In his youth, he was a Baptist, and a member of a Baptist church; and he had one thing then which he had endeavored to cherish ever since. What was it? It was love to God, love to Christ, and love to all men. His love of Christ made him love all men; and his love of all men prepared him to embrace Universalism. Now, as to encouraging youth to embrace religion—it was right; he wished ever to do it. Suppose a large company had agreed to set out on a journey from New England to the far West. To the place whither they are bound, there is an open highway, a delightful road, lovely and pleasant, roses blooming on either hand. Shall we say, we will not go into the road now; we will wander along the craggs and steep places; we will ford the rivers, and wade through the bogs; and seek to penetrate impervious swamps; this course will be the best for the present; but we will be sure to get into this good road by and bye, just before we come to the journey's end? Would this be wise? No. Travel always in that way which is pleasant, and in that path which is peace. Come into the good road now. The spirit saith unto us *today* is the time. A day lost is lost for eternity. That day can never be regained. *Now* is the accepted time, *now* is the day of salvation. Pursue wisdom, give your heart wholly to it, and you shall be happy all the journey through.

At this point, Br. Fay, of Roxbury, arose, and said, our blessed doctrine teaches that at last all shall be reconciled to God and made holy and happy in his presence forever: and when I reflect, said he, on the ways and means Providence has appointed to bring this about, it seems to me Universalism contains the means of producing that result. It contains the spirit of love, and by that spirit all must be touched, before they can be converted. He once had some misgivings in regard to Conference Meetings; but having given more thought to the subject, he now believes them beneficial, inasmuch as they promote Christian union. The great difficulty in the way of Christian union is the difference of opinions among the different sections of the church. Such things have much force. We must endeavor to get down to the great platform of Christian love; not love to a sect, but love to all sects.—Social meetings are the means in the hands of God of bringing Christians together. Let us send out invitations to others; they will come in by and bye. The disciples said to their Master,—'Thou hast the words of eternal life.' There was an affinity between their desires and the doctrine of God. All men have the same moral wants; and different sects may therefore meet and dwell on those great moral truths which are so deeply needed by all.

Br. J. G. Adams followed. He had been deeply moved by what the youthful and the aged have said this day. Let us take their words into our souls. He rose principally to speak of the power of the sentiments we hold. *We* even are not aware of it,—we *do not* see it. What shall we do? Talk well? tell what a good meeting we have had? what raptures? We must do more than this. Every one must see to it that he is right; that his state is what it should be; he must apply the gospel to his heart. Every individual must do this.

Br. Whittemore, of Cambridgeport, carried out more fully this principle of individualty; and after him, Br. Eaton, of Waltham, arose. He could not, he said, sit still any longer, and therefore he was not to be blamed for getting up. He loved the cause of Christ; we do not yet see the whole glory of it. We see now in part. One Br. had said, we only had one eye open. But remember, we see through a glass darkly; and if we look through such a medium with one eye only open, our sight must be dim indeed. But the comparison is made, between our poor perverted vision in this world, and the perfect sight of eternity. If seeing now only in part we behold so much glory, O what will it be, when we see without a cloud, face to face. He had been recently to see Christ preaching to the multitude, and also to see him on the cross; the blood trickling from his hands, and feet, and side. O it was an impressive scene; but it was a mere representation in wax. He silently prayed to his God while viewing that scene, that he might be more like his Master. He wanted to see Christ nearer. But there is something better even than that, viz. to see Jesus in our lives. We should seek to be like Christ; we should seek to serve God. The Christian looks first for the praise of God; but the worldly man looks first for the praise of men. This, he said, was having both eyes closed.

Br. H. Ballou, 2d next took the floor. There had a series of thoughts passed through his mind as others spoke, which he was afraid he should not bring properly together. It had been insisted upon by all, that there was a great moral power in Universalism. It was this, love to God and love to man. We are in the habit of expatiating on this topic; but we know but little of the matter. Did it ever strike us, that the only power in the universe is love? i. e. the only permanent power. God is love, and he is all the power in the universe. Jesus Christ is the power of God, and the wisdom of God. Do we want to see the power of God, look at Jesus, gasping on the cross; there is God's omnipotence. This is not deception, but solid truth. In the eyes of man, when Jesus prayed, 'Father, forgive them, for they know not what they do,' there was but slight exhibition of power; but omnipotence was thenat work. The enemies of Christ thought that hour to be the expiring hour of Christianity; but Christianity did not then die.—The power of God has worked; and Christianity is spread over half the globe.

Bring this down now into the sphere in which we act. How little we think of the power of love! We are apt to think we can do more with fear, in driving men from sin; but this is wrong. Where love has been tried, it has been efficacious. He referred to the Washingtonian reform, as an exhibition of the power of love. It was once believed that the confirmed drunkard could not be saved; he must, it was thought, be given over to destruction. They had tried terror upon him, and produced no effect. As soon as love was applied, it was seen to be the power of God. This is fully proved by the operations of the prison discipline societies. Even the worst of criminals are moved by the power of love. He referred to the experience of Howard; and more especially to that of Mrs. Fry, of London, whose labors in Newgate prison produced surprising effects. She used only gentleness and love; and she performed literally miracles in the way of regeneration. All religion should be based on love.

After Br. Ballou, Br. Usher spoke; but our attention being taken up at the time in the selection of a hymn, we were able to get but few notes of his address. At the conclusion, the tune Ganges was sung with the hymn of Newton,

> 'Lord, thou hast won, at length I yield,'

with great effect. Rarely have we ever heard any thing sung better. The Second Book of Conference Hymns was used. The Orthodox clergyman of the town was present, and gave devout attention to all that was done; but he took no active participation in the services. We ought to observe, that all the services were interspersed, in the customary way, with singing, and were opened and closed with prayer.

EVENING.

The exercises commenced by singing the hymn,

> 'Had I the tongues of Greeks and Jews.'

Prayer was offered by Br. T. Whittemore. Father Ballou repeated what he had said in the morning, and invited all to participate. He spoke of our following Christ. Many were desirous to witness the scenes of the Saviour's ministry—to behold the brook Kedron, to ascend Olivet. It would be pleasant and exciting, as we looked on those scenes, to know, that Jesus walked in them. But there is something far more important; and that is to follow Christ in his holy walk in life. Walk with him in the valley of humility; follow him in the paths of wisdom; remember that these are the paths in which he walked;—and then we shall have Jesus present with us.—Let us endeavor to love like him; for *love* is the essence of all pure religion.

Br. Cunningham, (layman,) spoke on Christ's *going about* doing good; showing that active benevolence was the distinguishing trait in the Saviour's life.

Br. Sweetser, (layman,) of South Reading, spoke. He pointed out the contrast there was, between the spirit that reigned in this meeting, and the spirit which prevails generally in the world. O what scenes of contention, ambition, cruelty and wrong we see. What a grand object is it to meet together to cultivate the good spirit as we do here. He recommended *prayer* as a means of grace and improvement, and spoke of his own experience in this particular.

Br. Waite said there were two ways of determining what is good; one is our reason, and the other our feelings. He gave rather a preference to the latter. He went on to speak of taste as a criterion. The Psalmist says, 'O taste and see that the Lord is good.' The moral appetite is at times depraved,—but when the tone is good, and the appetite right, the gospel is sweet.—Present the true gospel to a person in such a state, and is it not good? Let both preachers and hearers take a hint from this. He spoke also of the benefits of partaking of gospel food.

Br. Partridge referred to the fact, that gospel food could never waste. It was like the meal in the house of the woman of Zarephath, who fed the prophet Elijah,—it could not be consumed. He spoke also in favor of prayer. Prayer, he said, would make us cease sinning, or else sinning would make us cease praying. He gave illustrations of the benefit of prayer. We then sung that truly appropriate hymn,—

> 'What various hindrances we meet,
> In coming to a mercy seat,
> Yet who that knows the worth of pray'r,
> But wishes to be often there.
>
> 'Prayer makes the darkened cloud withdraw,
> Prayer climbs the ladder Jacob saw,
> Gives exercise to faith and love,
> Brings ev'ry blessing from above.

Br. Sherman said he had been thinking that God had a great demand upon us for the many blessings we have enjoyed. We are a happy people; we have many privileges; we enjoy great prosperity; for all this God has a demand upon us. We ought to be grateful that we have this opportunity of Christian improvement. What have we come here for? To do good. In the places where these Conferences have been holden, people have been converted. Let it be so here. Shall we not have a heaven here below?

Br. Stevenson repeated the question asked by the last Br. Now, said he, 'will we serve the Lord?' 'Will we break off our sins?' Let us form good resolutions and live up to them. It will not do to trust too much to mere feeling;—we must be governed by enlightened reason and the word of God.

Br. Willis, of South Reading, spoke further on the subject of prayer; and illustrated the benefit of it by an incident that occurred to certain travellers in the Western country.

Br. Usher, of East Lexington, followed on the same theme. All who believed in God and in Christ must be persuaded of the importance of prayer. He spoke of the Lord's prayer, and the sentiments it contained. Jesus also enjoined it upon us to pray for our enemies. If we pray for them, shall we not love them?

Br. J. G. Adams desired to speak a few words on prayer and a few on love. The object of prayer is, to lead us to live quiet and peaceable lives in all godliness and honesty. There is too much indifference in this matter.

> 'Restraining prayer, we cease to fight;
> Prayer makes the Christian's armor bright;
> And Satan trembles when he sees,
> The weakest saint upon his knees.'

We want praying Christians, and then we shall have no dead, dull meetings. Why should men neglect prayer? Some think they cannot pray, because they have not the gift of speech.

> 'Have you no words? ah! think again,
> Words flow apace, when you complain,
> And fill your fellow creature's ear
> With the sad tale of all your care.
>
> 'Were half the breath thus vainly spent,
> To heav'n in supplication sent,
> Your cheerful song would oft'ner be,
> Hear what the Lord has done for me.'

He spoke also of love. Love is the greatest of all the christian graces, or fruits—sweeter than faith, or hope. Without it, the christian is nothing.

Father Ballou followed on the subject of prayer. His words were words of deep admonition. We must, he said, cultivate a *praying spirit*. We must pray without ceasing. We must not offer a vocal prayer, at a particular time, and then go away and forget all about it; but we must live constantly in a sense of our dependence upon God, feeling grateful for all his mercies, and desirous to do his will.

Br. J. H. Willis related a thrilling incident that he witnessed, and that illustrated the power of the gospel over the youthful mind to give comfort in the hour of death. It being now somewhat passed nine o'clock, it was thought proper to bring the meeting to a close; which was done by a very appropriate prayer from Br. Hosea Ballou, 2d.

This meeting at West Cambridge was a good meeting. It was largely attended, especially in the afternoon and evening. At the last service, the venerable Mr. Damon, pastor of the Unitarian Society, was present, and his son, also a clergyman of the same faith. They made no address; but the elder was pleased to express his approbation after the benediction, and to observe that had he spoken, it would have been only to approve in the main the sentiments that had been advanced. There were three applications for the next meeting, viz. one from Woburn, one from Waltham, and one from South Reading. The preference was given to Woburn, because it was thought the meeting was most needed there;—and in all probability it will subsequently go to Waltham and South Reading. We opine, that the meeting at South Reading will be a *peculiarly* interesting one,—we hope it will be equally so at the two other places. It was at first thought the next meeting would not be holden under a month; but so long a delay was not consented to; and let it be remembered, that the next Conference will be holden at Woburn, on Tuesday next, May 16th, commencing at half past 10 o'clock, A. M.

Review.

We commence to-day, on our first page, a review of a sermon recently preached by Rev. Samuel Barrett, of this city, pastor of the Twelfth Congregational [Unitarian] Church. It is, as will be seen, from the pen of Rev. Hosea Ballou. It is not from any unfriendly feeling, either to the sect to which Rev. Mr. Barrett belongs, or to him as an individual, that this review has proceeded; but from a sincere desire to have the great subjects which are discussed by him well understood. There are some strong points of difference between Unitarians and Universalists, especially concerning the agency of man, and his condition in the immortal state. We have a strong desire that those subjects should be understood; and we have no doubt that the author of the Review is moved by the same feeling, in noticing the sermon. From the length of the article we are obliged to divide it; it will make three or four communications.

When we sat down to write our notice of the late conference meeting at West Cambridge, it was with the determination to write a shorter article than several of our similar articles have been. We wrote it in so short a time, we could not believe the printer when he said it made over three columns. But so it is. We will not, we must not, make another so long.

Ordination.

The ordination of Br. W. R. G. Mellen will take place on the 17th inst., at Milford. Sermon by Br. E. H. Chapin. See notice of Worcester County Conference. The ministering brethren and friends are respectfully invited to attend.

Conference at Woburn.

We hope to see a large gathering of friends at Woburn, next week. Stoneham, Reading, South Reading, Andover, Malden, Medford, Lexington, West Cambridge, should each send a large delegation. We hope to meet many there from Boston, Charlestown, Cambridge, Lowell, Danvers, Lynn, Salem. Turn out brethren and let us have a glorious time. Will Brs. Thayer and Miner attend? The brethren at Woburn want encouragement.

The Miller Tabernacle.

Notwithstanding we are told the world is *very speedily* coming to an end, yet the disciples of William Miller have erected a very large building in this city, which is called the Tabernacle.—There are various reports as to its solidity; but within it is a very respectable looking building, and altogether too costly considering how short a time it will stand, if the world is to end this year. The money might better have been expended, in feeding the hungry and clothing the naked, until the day come, rather than in rearing this edifice. The Millerite clergy who officiated at the dedication, were richly dressed, all in the *fashion* of the day, as sleek as so many dandies; and we observed on the pulpit an *elegantly* bound Bible. These things would all appear consistent enough, in worldly minded people, provided the pretence were not set up that the world is just about to be burned; but taken in connexion with that fact, it leads us to suspect there is much hypocrisy about these days.

Elder Himes, as our readers know, took the precaution a few months ago, to purchase one of Thayer & Edward's Salamander Safes, not for bodily preservation when the world is destroyed, but to protect his cash and accounts in case of a casual conflagration of the building he occupies. Rather worldly minded we think he is, considering the world is so soon to be destroyed. And to cap the climax of the folly of him and his associates, they have applied to one of the insurance offices of this city to insure *their tabernacle for the term of* SEVEN YEARS. We were informed of the fact on the day the application was made, and have since seen it asserted in all the city papers. We say again, there is much hypocrisy about these days.

Elder Knapp's Compensation.

A gentleman of high distinction among the Baptists of this city, has recently taken the pains to acquaint himself with the amount of cash which Elder Knapp has been in the habit of receiving for his labors. He has received advices from Providence, Hartford, New Haven, Lowell, Salem and other places that the Elder has visited; and he finds that in the term of fifteen months, he received for his services upwards of *seven thousand five hundred dollars* IN CASH; besides a large amount in presents of various descriptions. The same gentleman states, that the Elder owns two very valuable farms, and all the et ceteras; and among other good things a *very fine span of horses*, of which animals, being long accustomed to trading in them, he is an excellent judge.—Notwithstanding the Elder's riches, the same gentleman states, that the Baptist churches wherever he goes, are called on to raise him cash, and that a continual drumming is kept up among the poor widows and kitchen girls, as well as others, to raise money for him.

We would name the gentleman through whom, indirectly, we have the above information, but we have no desire to hold him up to *persecution*. Let it suffice our readers to know, that he is a man venerable for years, who has long enjoyed the esteem of his denomination, and held the highest offices which it is in their power to bestow. But so infatuated has that denomination become, that any man, however venerable, who shall dare to lift up his voice against Elder Knapp, will be the object of hatred and strong opposition.

Installation at Danvers, New Mills.

We have received an account of the late installation at Danvers, from the Clerk of the Council, Br. J. P. Atkinson. We give it to our readers in the form in which he has presented it, as it embraces all the particulars:

At a meeting of the Ministers and Delegates of the Abrahamic faith, convened at the house of Br. William Black, at Danvers, New Mills, May 3d, 1843, an Installing Council was organized by the appointing of Br. L. S. Everett, *Moderator*, and Br. J. P. Atkinson, *Clerk*.

The First Universalist Society in Danvers, presented a request for the installation of Br. S. C. Bulkeley, as their pastor. Whereupon it was

Resolved, That the said request be granted, and that we now proceed to the installing services.

ORDER OF EXERCISES.

Voluntary by the Choir. Reading the Scriptures, by Br. H. G. Smith, of Lynn. Introductory Prayer, by the same. Original Hymn.—Sermon by Br. L. S. Everett, Text 1 Tim. i. 5–7. Original Hymn. Installing Prayer, by Br. John Prince. Charge, by Br. John M. Austin. Right Hand of Fellowship, by Br. J. P. Atkinson. Address to the Society, by Br. L. S. Everett. Anthem. Benediction, by the pastor.

The congregation appeared to be much interested in the services of the occasion. A Conference Meeting was holden in the evening, and doubtless the result will be the upbuilding and extension of the kingdom of the holy Redeemer. The Society in Danvers are happily united in our beloved Br. Bulkeley. He is an able and faithful minister; and his lines are truly fallen to him in a pleasant place. May he be abundantly blest of Heaven, and may the work of the Lord prosper in his hands. J. P. ATKINSON, *Clerk*.

Bradford, April 27, 1843.

Br. WHITTEMORE,—*Dear Sir*,—You, I suppose, believe that 'Jesus Christ came into the world to save sinners;' that 'he is the Saviour of all men.' Now you, when I say you, I mean *all* Universalists, do not think that he came to save us from any evil in a future state, if I understand you, but from sin and misery in the present life. Now, admitting the above to be true, I would like to ask through the columns of your invaluable paper, if Christ can properly be said to be the Saviour of those who never hear of him. If so, from what does he save them?

Respectfully yours, ZELOTES.

All we have time now to say in regard to the above is, that Jesus is 'the Saviour of the world' because he will save all men. We do not believe that all men are saved by him in the present life; but we do believe, that he will never deliver up the kingdom to God, even the Father, until he shall have put down all authority and power, for he must reign until all enemies are destroyed, of which *death is the last*, and that is to be destroyed by the resurrection. Then all shall be made alive in Christ; then God shall be all in all.—Such is the plain language of scripture. We may not be able to tell precisely what agency Jesus will have in bringing men into the holy and happy state of the resurrection; but the truths we have asserted are plain Bible truths, and we have no desire to depart from what is written.

It is somewhat singular, that Br. Adams, in the 'Repository;' Br. Landers, in the 'Connecticut Universalist; and ourself in the 'Trumpet,' should all last week, without preconcert, have fallen on the same theme, viz: the consequences of Millerism, and taken up the same points, and expressed similar ideas. We should be tempted to believe we had been looking over each other's manuscript, if we did not *know* to the contrary.

Resurrection to Everlasting Contempt.

A few words are sometimes as good as a long essay. The following brief exposition of Dan. xii. 2, we copy from the 'Gospel Banner.' It is from the pen of Br. Drew:

The resurrection here spoken of consists of 'many of them that sleep in the dust of the earth.' *Many* are not *all*; consequently, this resurrection cannot be the general resurrection treated of by Paul, when '*all* are to be made alive in Christ.' In the above text, *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame, &c. This implies that there are some who will not awake *either* to life or shame. The resurrection, then, is a partial event. But again—'many of *them* that sleep'—many of *whom*? By reading ver. 1, you will see to whom the pronoun 'them' refers, as its antecedent. It is Daniel's people—'thy people'—the Jews. The resurrection, then, relates to *many of the Jews*. These were the only ones concerned in it. Now whatever this prophetic language might mean as applied to the Jews, it is certain that the text cannot relate to the final, universal resurrection of the dead, treated of in the New Testament.

The Jews were often spoken of as a nation dead and in their graves. Such figurative language well applied to their corrupt and degenerate state. Read in Ezk. xxxvii. 'the vision of the valley of dry bones,' and by the 11th verse you will see that these bones, brought up out of their graves, were 'the whole house of Israel.' Also ver. 11—'therefore prophesy and say unto *them*, Thus saith the Lord God, behold O *my people*, I will open your *graves* and cause you to come up *out* of your *graves*, and bring you into the *land of Israel*.' This was a resurrection *in* the earth and *to* the earth. It was the figurative resurrection of the Jews to spiritual life in this world. So in our text from Daniel, '*many* of the *Jews*' were then to be raised from their graves, in 'the dust of the earth'—doubtless they were *sleepy* and *dusty* enough to warrant the employment of such language in relation to them. When the gospel trump was sounded, *many* of 'the holy people' awoke—some to enjoy the everlasting life of Christianity, even in this world, and some to resist the gospel and be sent away in their present 'shame and everlasting contempt.' The rebellious Jews are now in this condemnation, in the earth.

That the resurrection spoken of in Daniel xii. was to take place when Christ should appear to sound the trumpet of the gospel, is evident from the fact stated in verse 7, viz. that the event therein described, should take place when God should 'have accomplished to *scatter the power* of the *holy people*, [viz. the Jews,] then all these things should be finished.' The power of the holy people was scattered 1800 years ago, and then all the things predicted in Dan. xii. were finished. This is as certain as that the statement in the chapter is true.

Installation and Ordination.

The installation of Br. H. G. Smith as pastor of the First Universalist Society in Lynn, will take place on Thursday, 18th inst.

On the same day, Br. Calvin Damon will be ordained to the work of the gospel ministry.—These services will both be performed in the meeting-house of the First Universalist Society.

There will be a Conference Meeting in the evening.

We understand that the last train of cars for Boston leave Lynn Depot at a quarter past 9 in the evening, which will give the friends from Boston and vicinity, an opportunity of being at the Conference.

Union Conference at Woburn.

The next Union Conference will be held at Woburn on Tuesday, May 16th. The friends in the adjoining towns are earnestly invited to attend. There will be a meeting on the evening previous, services to commence at half past 7 o'clock; on Tuesday at 10 A. M.

'The Expositor.'

There seems to be another attempt to galvanize the corpse of 'The Expositor.' We copy the following article from a late number of the 'Gospel Messenger,' by request:

'THE EXPOSITOR.' As the brethren who last conducted the 'Expositor' have failed to continue it for five years, as they proposed, the work, of course, falls back into the hands of the original proprietors of fifty shares; and as one who had two of those shares, and being extremely anxious to see the work revived, I propose that the publication of it be resumed on the following plan:

Let there be fifty shares, as before—every person who takes a share bind himself to one-fiftieth of the pecuniary responsibility of carrying the work through *ten* successive years—if the sale of the work should not meet the expense of publication, let the deficiency be made up by an equal tax on the shares.

As a help to start the work, five dollars should be paid upon each share—*in advance*. Br. H. Ballou, 2d should be engaged as Editor, as heretofore. I will take two shares upon the above plan. I know of many more who would do the same. Let their names be sent to some of our newspaper offices, as soon as convenient, that it may be known who will engage in the enterprise. We hope the 'Expositor' will be revived forthwith. Z. BAKER.

We feel it our duty to say, that the 'Expositor' was an excellent and highly useful publication; an honor to our denomination; highly advantageous to the young clergy; but we are sick of so much writing about it. We make no complaint, however, of others,—they may write what they please; but so far as we are concerned, it is be painful. If the people will not support it, let them go without it; and if they will support it, let them come forward and say so. We will take two shares on the plan proposed by Br. Baker.—Br. Mellen, of Foxboro', sends us the following paragraph:

'I am heartily glad to see measures in progress for the re-establishment of the 'Expositor,' as I do in the last 'Gospel Messenger.' I have long felt—deeply felt the need of such a work, as I presume most of our young clergymen have;—and I hope that it will soon be established on a permanent foundation. Br. Baker says he will take two shares in the work on the plan proposed; I will do the same. Will you mention this in the 'Trumpet', and call on the brethren to come forward and take up the shares, that the Expositor may be revived as soon as possible.'

Removals.

Br. Calvin Damon having removed to Hollis-ton, Mass. requests that all communications may be directed to him at that place.

Br. M. E. Hawes has removed to Sippican, Mass., to which place he desires that all communications for him may be directed.

Read that article on the first page, headed 'Begin with Christ.'

In the notice of the Prayer Book, by Br. O. A. Skinner, which we gave last week, we failed to say that it is to be published by Br. A. Tompkins; and the appearance of our notice favored the idea that *we* are to publish the work. Br. Tompkins is the publisher; but we intended to say that we shall have the work on sale at the publisher's price.

'The White Mountain Torrent.'

'No weapon but Truth—no law but the law of Love.'

We have received the second number of the paper with the above title. It is devoted to the cause of Temperance,—published weekly by Messrs. Webster & French, Concord, N. H. In looking it over we find it a very interesting sheet. The motto at the head we like. Temperance as well as Christianity cannot get along with any other weapons. We like also the idea from the 'Old man of the mountain.' He says, 'Open your sheets to the every-day sort of Washingtonians, they are the men to make speeches, and write. Only get them at it; the women too, get them to writing. There are drunkard's wives, who could tell a tale that would harrow up men's souls and make their hair to stand on end, like quills upon the chafed porcupine.'—The illustration on the last page, '*The way it is done*,' is good, which is a man at the cider barrel. He says, 'No danger.' On the opposite side is the rum cask with a crocodile's head out from the cask, and he says, 'He's mine.' Take it altogether, it is a good paper; and we hope there will be many others spring up in all parts of our land. The cause is one of the best the world ever knew; and we say God speed it.

The Power of Kindness.

Our readers will find, in the account of the Conference Meeting at West Cambridge, that much was said on the power of love. This theme was especially dwelt upon, by Br. H. Ballou, 2d, who made a special allusion to the success that attended the labors of Mrs. Fry, in Newgate Prison, London. In this institution, the power of love was effectually tried upon the most abandoned of sinners, by the zeal and perseverance of Mrs. Fry the Banker's wife; and the result was such as to vindicate fully the philosophical conclusion, that if fear can *restrain* its thousands, love will *reclaim* its tens of thousands.

A more full account of this lady's efforts may be pleasing to our readers. We take this occasion, therefore, to transfer to our columns the following extract from Leigh's Picture of London; in which the persevering exertions of Mrs. Fry and her associates, and the success that attended them are described. Love is the essence of Universalism. Behold the power of Universalism! Behold in Mrs. Fry a *practical* Universalist!

Amongst the *females*, wonderful improvement has been accomplished, by the efforts of the benevolent and persevering Mrs. Fry, the banker's wife. To benefit those unfortunate women, a committee was formed, who undertook to attend in the prison, and find employment for the prisoners. The committee consisted of the wife of a clergyman, and eleven members of the society of friends. They suspended every other engagement and avocation, to devote themselves to Newgate. With no interval of relaxation, and with but few intermissions from the call of other and more imperious duties, they *lived* amongst the prisoners. At first, every day in the week, and every hour in the day, some of them were to be found at their post, joining in the employments, or engaged in the instruction of their pupils; and at this very period, some of the ladies daily visit the prison. The next requisite was a matron, and a respectable elderly woman, in every way competent to the office, was found willing to undertake it, and has discharged its duties with exemplary fidelity.

Mrs. Fry then fully represented to Mr. Cotton, the ordinary, and to the governor, her views, the plans she proposed to adopt, and the difficulties with which she saw herself surrounded. Mr. Cotton told her, that this, like many other useful and benevolent designs for the improvement of Newgate, would inevitably fail. Mr. Newman, who was then governor, told her not to despair; but he has since confessed, that when he came to reflect upon the subject, and especially upon the character of the prisoners, he could not see even the possibility of success. The sheriff, Mr. Bridges, expressed himself willing to assist her, but told her that his concurrence, or that of the city, would avail her but little—the concurrence of the women themselves was indispensable; and that it was in vain to expect such untamed and turbulent spirits would submit to the regulations of a woman, armed with no legal authority, and unable to inflict any punishment. She replied, 'Let the experiment be tried; let the women be assembled in your presence, and if they will not consent to the strict observance of our rules, let the project be dropped.' On the following Sunday, the two sheriffs, with Mr. Cotton and Mr. Newman, met the ladies at Newgate. Upwards of seventy women were collected together. One of the committee explained their views to them; she told them that the only practicable mode of accomplishing an object, so interesting to her and so important to them, was by the establishment of certain rules. Each gave the most positive assurances to obey in all points. Work was next obtained for them; a room was provided, and speedily underwent the necessary alterations; and in a very few days, the ladies' committee assembled in it all the tried female prisoners. One of the ladies began, by telling them the comforts derived from industry and sobriety, and the pleasure and the profit of doing right. She then dwelt upon the motives which had brought the ladies into Newgate; they had left their homes and their families, to mingle amongst those from whom all others fled, and that the ladies did not come with any absolute and authoritative pretensions; that it was not intended that they should command, and the prisoners obey; but that it was to be understood, that all were to act in concert; that not a rule should be made, or a monitor appointed, without their full and unanimous concurrence. Several rules were next read, and they received the approbation of the penitent women. The plan has succeeded beyond the expectation of the most ardent.

About six months after the establishment of a school for the children, and the manufactory for the tried side, the female committee received a most urgent petition from the untried, entreating that the same might be done amongst them, and promising strict obedience. The ladies made the same arrangements, proposed the same rules, and admitted, in the same manner as on the other side, the prisoners to participate in their enaction. The experiment has here answered, but not to the same extent. They have had difficulty in procuring a sufficiency of work, the prisoners are not so disposed to labor, flattering themselves with the prospect of speedy release; besides, they are necessarily engaged, in some degree, in preparations for their trial. The result of the observations of the ladies has been, that where the prisoners, from whatever cause, did no work, they derived little, if any moral advantage; where they did some work, they received some benefit; and where they were fully engaged, they were really and essential improved.

But a few years have elapsed since the operation in Newgate began, and those most competent to judge, Alderman Wood, Alderman Smith, the late governor (Newman), and the present (Brown), various grand juries, the chairman of the police committee, the ordinary, and the officers of the prison, have all declared their satisfaction, and astonishment, at the alteration which has taken place in the conduct of the females.—Many have received the rudiments of education, and have learned, for the first time, the truths of the christian religion. Several have left them, who are now filling stations in life uprightly and respectably; and but one discharged from the prison has been again committed for a transgression of the law.

In order that the reader may form some idea of the excellent results of Mrs. Fry's system, we quote the following from that lady's evidence, given before the Commons' Police Committee in 1818: having stated that she tried the scheme for one month, previously to its being formally mentioned to the court of aldermen, Mrs. Fry added: 'our rules have certainly been occasionally broken, but very seldom; order has been generally observed; I think I may say we have full power amongst them, for one of them said it was more terrible to be brought up before me than before the judge, though we use nothing but kindness; I have never punished a woman during the whole time, or even proposed a punishment to them; and yet I think it is impossible, in a well-regulated house, to have rules more strictly attended to than they are, as far as I order them, or our friends in general. With regard to our work, they have made nearly twenty thousand articles of wearing apparel, the generality of which being supplied by the slop shops, pays very little. Excepting three out of this number of articles that were missing, which we really do not think owing to the women, we have never lost a single thing. They knit from about 60 to 100 pair of stockings and socks, every month, and spin a little. The earnings of their work, we think, average about eighteen pence per week for each person. This is generally spent in assisting them to live, and helping to clothe them. For this purpose they subscribe, out of their small earnings of work, about £4 a month, and we subscribe about eight, which keeps them covered and decent. Another very important point is, the excellent effect we have found to result from religious education; we constantly read the Scriptures to them twice a day; many of them are taught, and some of them have been enabled to read a little themselves; it has had an astonishing effect; I never saw the Scriptures received in the same way, and to many of them they have been entirely new, both the great system of religion and of morality contained in them; and it has been very satisfacty to observe the effect upon their minds; when I have sometimes gone and said it was my intention to read, they would flock up stairs after me, as if it was a great pleasure I had to afford them.'

West Haverhill, Mass.

A young friend in that vicinity, writes us as follows:

The Society in the West Parish of Haverhill, as you are well aware, have secured the services of Br. Gilman, for half the time the present year. An increased interest is felt in the subject of religion, strengthened by conference meetings.—The brethren begin to feel, that they have been nominal christians long enough, and now they are determined to be in practice, what they long have been in faith, the friends of virtue, and the enemies of sin.

We say, Amen, with all the heart.

The Lowell 'Star' is about to commence a new volume, under the title of 'Star of Bethlehem' May its light shine on many a benighted mind, and lead them, as the star in the east did the Magi, to the Saviour of the world. Brs. Thayer and Miner are ardent co-workers in the cause.

Several articles (part of which are in type) prepared for this week's paper, are crowded out till next week, among which, are a notice of Rev. Mr. Miles' Sermon, and Br. Thayer's Address, at the late union dedication at Chelmsford—'Alison's History of Europe'—an article from the Society in Duxbury, &c.

Grand Temperance Jubilee.

We learn that the re-opening of Faneuil Hall by the *Friends of Temperance*, on Thursday evening next, 18th inst. will be for the benefit of Mr. Charles Wade, Secretary of the Boston Temperance Society, for his long and arduous labors in the cause of Temperance, and that the entertainment will be of an interesting character. The particulars of which may be found in the daily papers.

New Publications.

HARPERS' FAMILY LIBRARY. The fifth number of the cheap edition of this work, is just received. The first edition sold at 50 cents per volume; the cheap edition, now being issued, is 25 cents per volume. Let no one complain now, that he cannot afford to be wise. For sale by B. B. Mussey, 29 Cornhill.

'SEAWARD'S SHIPWRECK,' by Miss Porter. The Harpers have just published Sir Edward Seaward's narrative of his shipwreck, and consequent discovery of certain islands in the Carribean Sea: with details of his residence there, and of various extraordinary and highly interesting events in his life. Edited by Miss Jane Porter. Abridged and revised. This work has passed through various editions in England and was some years ago reprinted in this country. It has enjoyed a high popularity. Sir Edward Seaward's shipwreck and subsequent residence on the previously uninhabited island, remind the reader at once of Robinson Crusoe. It is a deeply interesting work; and shows how happy man may be, even when isolated from the world, his heart subdued by religion, and his health and happiness promoted by moderate labor. Throughout the narrative is chaste and beautiful; and may safely be commended to the young. For sale by B. B. Mussey, 29 Cornhill.

'SHAKESPEAR'S DRAMATIC WORKS AND POEMS.' The fifth number of Harpers' edition of Shakespear's Dramatic Works and Poems, with notes and numerous etchings on steel, has come to hand. This is the only perfect edition, and will be completed in eight numbers at 25 cents each. This number contains the whole of King Henry VI, the whole of Richard III, and a part of an Act of Trolius and Cressida. The steel plates in this number are unusually fine. For sale by B. B. Mussey, 29 Cornhill.

We have received the 'INSTRUMENTAL MUSICIAN,' No. 2, containing a large numbe: of Marches, Quicksteps, Waltzes, Hornpipes, Contra Dances, Cotillons, &c. arranged in three parts, for the flute, violin, clarionet, bass-viol, &c. This is the second of a series, to be issued once in two months, and to be complete in six numbers. The first we have not seen. The number before us is a good specimen of musical typography, and contains a collection of good pieces, some of which are not very common. Published by Elias Howe, jr. 7 Cornhill.

Worcester County Conference.

The Worcester County Quarterly Conference will hold its next session at MILFORD, on Wednesday next, May 17th. There will be a Conference Meeting on the Tuesday evening previous. The ordination of Br. W. R. G. Mellen will take place on Wednesday. Sermon by Br. E. H. Chapin. The ministers of this Conference will please bear in mind the resolutions we have so often made, when our quarterly meetings have been thinly attended by the clergy—a resolution to rectify the evil. S. P. LANDERS.

Massachusetts Convention.

The Massachusetts Convention of Universalists will hold its annual session at PLYMOUTH, on Wednesday, the 7th day of June next. Each Universalist Society in its fellowship has the right to send one delegate.

L. R. PAIGE, Standing Clerk.

Cambridgeport, May 2, 1843.

General Intelligence.

Arrival of the Steamer Hibernia. This new and splendid steamer, belonging to the Royal Mail Line, under the command of C. H. E. Judkins, Esq. made her first appearance in our harbor on Thursday morning, about 5 o'clock, having made her passage from Liverpool in fourteen days and ten hours! During the early part of the passage she experienced very rough weather, which proved her to be an excellent sea boat.—The distance run during the nautical day ending on the 29th ult., was 258 miles. When properly trimmed, and the machinery a little worn, she will, it is thought, under favorable circumstances make 300 miles with ease. She passed the steamer Brittania, hence, on the 2d inst. As the Hibernia came up the harbor she fired a salute, which was answered from East Boston, the Revenue Cutter, and the Navy Yard. She had 107 passengers to Halifax—and brought to this city over 90 passengers, and upwards of a million and a half dollars in gold.

Mr. Everett has decided to decline the mission to China, on the ground of separation from his family which would necessarily follow.

Loss of the Solway Mail Steamer. Another vessel belonging to the unfortunate Royal Mail Steampacket Company has been lost—the Solway, which sailed from Southampton on the 1st inst., bound for the West Indies. She was wrecked on a reef, off the island of Sisarga, about twenty miles to the west of Corunna, having called at the latter place to receive and deliver mails. The melancholy accident occurred at midnight on the 7th, after she had been a week at sea. This is the third steamer that has been lost by the company within a few months. The Medina, it will be remembered, was wrecked off Turk's head, and, more recently, the Iris, off Bermuda.

After having left Corunna about a couple of hours, all the passengers and most of the crew (with the exception of those on duty) being in their berths asleep and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldayo, within a mile and a half from the coast; and notwithstanding the utmost exertions were used by Capt. Duncan, the officers and crew, the unfortunate vessel sunk within twenty minutes, in thirteen fathoms. By the order of Captain Duncan, (who was lost) the pinnace was first got into the water, and as many as it could conveniently hold were lowered into it, but the frail bark was not destined to reach the shore. From some cause unexplained, it was capsized and every soul on board perished. The first paddle boat was then lowered, and into that also as many crowded as possibly could, and notwithstanding there was no oar to assist them, it managed to reach the shore in safety by paddling, &c. It is supposed that many went down with the vessel, there being no time to launch the other boat that is kept on the paddle wheel, to save those unfortunate beings left on board.

Those who were thus mercifully saved, escaped, of course, with no clothes whatever but those they stood in, and some were almost in a state of nudity. Immediately on the vessel striking, she pitched considerably head foremost, and as soon as the cold water reached the boilers, they collapsed and blew up. It is supposed that many of our fellow creatures perished by this mishap, and that it also furthered the more speedy destruction of the vessel.

It is a singular fact that Mr. Edward Dicker, the surgeon, was also wrecked in the Medina, and afterwards in the Isis, and now the poor fellow, in the prime of life, is, without warning, and in an awful manner, called to his account by being wrecked in this ill fated vessel. It is also a singular circumstance that Captain Duncan, immediately after he heard of Mr. Dicker's appointment to the Solway, remarked, half jesting, that if harm came to him or his ship, he should attribute it to Mr. Dicker's presence, that gentleman having met with such unfortunate results in his previous voyages. The Solway was a Scotch built boat, and this was her fourth voyage. She was a remarkably fast sailing fine vessel, and had just undergone considerable repairs.

Serious Accident on the Fresh Pond Railroad. On Friday morning as the passenger train on the Fresh Pond Railroad was passing a little bridge in front of the State Prison, the engine with a passenger car were thrown off the bridge into the river, a distance of about twenty feet.

Of fifteen passengers who were in the cars, only four escaped uninjured. Mr. Samuel Brown of Ipswich was instantly killed; Miss Rebecca Hill of West Cambridge had her collar broken and her ancle fractured; Mr. Taylor, engineer of Worcester, was slightly injured; J. M. Glidden, Eben Barker and J. M. Haris, were slightly injured; D. Chambers, conductor, was badly injured. Several others were more or less injured, and it is almost a wonder that all were not killed. Had the baggage car followed the others, the result must have been much more disastrous. The body of Mr. Brown was taken to the State Prison. Every exertion was made to relieve the wounded by those who were near and saw the catastrophe. We learn, says the Mail, that the defective rail which caused this calamity had been loose for several days; but we do not wish to impute carelessness to the proprietors of the road by saying that they knowingly permitted it to remain so. Among those who were carried to the State Prison was Mr. Hosmer of Acton, Mass and Mr. Chamberlain. They were afterward conveyed to the Bunker Hill tavern, and Drs. Walker, Hurd, Thompson, and other physicians were called to their assistance. Mr. Hosmer was dreadfully bruised, the flesh was torn from his right leg, and he was badly injured internally so that he is not expected to survive. The front part of the engine in falling over stuck in the mud, and in the collision the tender made a revolution with such violence as to break one side of the passenger car completely in slivers, the wreck of which was carried over upon the engine. One of the men who saved himself, by jumping off, had the presence of mind, while offering assistance to the passengers in the water, to loosen the safety valve, and by so doing prevented much destruction that would otherwise have taken place.

The Mercantile Journal of Saturday evening, states that Mr. Hosmer was so badly injured that he died a few hours after the accident. Mr. Chambers, the conductor, it is feared cannot recover. The other persons who were hurt are convalescent. This branch railroad has been in operation for five years—and for nearly two years the cars have run regularly to Fresh Pond, several times a day, freight trains and passenger trains but this is the only accident which has occurred. Mr. Barker, the superintendent, has always bore the reputation of an efficient, attentive and careful officer.

Short Passage. The shortest passage on record, from Troy to New York city, was made on Wednesday last, by the steamer Troy. The passage was made in 8 hours and 24 minutes. Distance about 160 miles.

A young man, with characteristic impatience to be the first on shore with his baggage from the steamer Portland, this morning, fell overboard; but by the prompt exertions of those on board he was speedily rescued from his unexpected cold bath, and subsequently his trunk and cap were recovered.—*Post.*

A Veteran. Mr. Thomas Barrett, sexton of the First Church in Beverly, who is now 84 years old, has buried 2259 persons.

John C. Kemble, formerly editor of the Troy Budget, and a member of the N. Y. State Senate died at the Insane Asylum at Worcester, Mass., on the 14th ult aged about 50.

Re-Opening of Fanueil Hall. We understand that this ancient hall, which has lately undergone a most thorough repair, having been painted and highly imbellished, will be re-opened on the evening of the 18th, by the Boston Temperance Society, for the purpose of holding a *Grand Temperance Jubilee.*

Fire wood at Philadelphia. It is estimated that there is not less than twenty five thousand cords now lying upon the different wharves on the Delaware. Hickory is selling at from $4,50 to $5,00 per cord: good oak at $3,25 to $4,50; and pine at $3,25 to $4,50.

Great Fire at Wilmington, N. C. On Sunday last, between 11 and 12 o'clock, A. M., a fire broke out in Wilmington, in an old warehouse, known as McKay's, which spread with such rapidity that within two hours it had extended three eights of a mile from where it commenced. Upwards of sixty buildings were destroyed, including the Custom House, but the papers and books in the latter were saved. The loss is estimated at $300,000; insurance $100,000.

The Mammoth Cave. Mr. Mitchell, whose supposed restoration from a pulmonary complaint by a residence in the Mammoth Cave, was described in many of the papers, died a short time after leaving the Cave. Of thirteen invalids who resorted to the Cave last winter, seven have already died—five at the Cave, one on the journey home, and one a short time after reaching home. —*Newark Daily Adv.*

A Juvenile Divine. It is stated in the Baltimore papers, that 'the Rev. T. Eva, sixteen years of age, was to preach in one of the churches in that city.

Steampacket between Norfolk and New York. The Norfolk Herald of the 1st inst. announces that the steamer Boston is to be run as a regular packet between that place and New York. This will supply an important link in the chains of communication from North to South.

A Rogue caught. We learn from the Lowell Advertiser, that a fellow by the name of George W. Spiller, a resident of Rowley, went to Georgetown on Friday last, agreeably to previous notice, to deliver a religious lecture. On stopping at the public house, he expressed his surprise at not meeting his colleague, who had engaged to be there, and he thereupon hired the landlord's most valuable horse and chaise, ostensibly to go to Andover after him. As he did not return suspicions were excited, and the landlord came to Boston and issued handbills describing the thief and equipage. On Saturday morning, a man with a horse and chaise answering the description, was seen in Lowell. He was pursued to Nashua, where he was arrested and brought back to Lowell, and committed to await his trial.

Singular Coincidence. The ship Caroline, Fabens, from Canton, and the ship Alert, Phelps from San Diego, California, both arrived at this port on Thursday evening—one from the far East the other from the far West. They both sailed on the same day, Dec. 30th, and spoke each other 21 days before entering this port, and on enquiring the longitude of each other, the one gave 61 15, the other 61 16; an instance of an agreement in dead reckoning, after so long a voyage, seldom known among nautical men. The respective passages were performed in 125 days.

Another Fire caused by sparks from a Locomotive on the L. I. Railroad. A destructive fire broke out on Monday morning last in the town of Islet, on Nichol Patent, which destroyed wood to the amount of from $40,000 to $50,000, burning over a space full seven miles square.

There was from 1500 to 2000 cords of wood ready for market burnt, belonging to the inhabitants, which falls heavily on them at this time, it being the main dependence to meet the payments on their farms, the inhabitants in that section depending entirely for subsistence on the fisheries of the coast.

Fire in Florence. The Florence (Ala.) Gazette gives an account of a destructive fire in that town on the night of the 17th. The store houses of Charles Gockin, and Scruggs, Savage & Co. were destroyed.

Boston Schools. The salaries paid to the teachers of the public schools in Boston annually amount to the aggregate of $77,500.

Shop Lifter arrested. A man by the name of Wm. Haggett, who has been in the State Prison and House of Correction for several offences, was arrested early yesterday morning by Constable Clapp, while in the store of Messrs Blanchard, Converse & Co., where he had gone for the purpose of stealing small articles, while the young man who opened the store was engaged in sweeping. It seems that a clerk of the above firm having some business to attend to, repaired to the store earlier than was his usual custom, and saw Haggett prowling about in such a manner as to excite suspicion. He therefore watched him closely, and soon saw him pocket some goods.—He despatched the boy for an officer, when Mr. Clapp soon made his appearance, and took the rogue on the spot. He had been in the habit of practising the same arts in many places in this city for some time past.—*Atlas.*

Miller Monomania. The Cleveland Herald relates the following singular case:—'We noticed a few days since that a stranger who was raving in the streets on the subject of Millerism had been confined in the jail for safety. He was then completely insane, and said that on the final destruction, April 23d, he should seek safety in the waters of the lake. We are gratified to learn that quiet, kind treatment, and the safe transit of the 23d have entirely restored his reason, and that he is now 'clothed in his right mind.' The transition from mental chaos to order was almost instantaneous, and the first dawning of returning reason was an inquiry by him of the day of the month. When April 26th was named he exclaimed—'tis past!—Miller's doctrine is false'—and the relieved man has since appeared perfectly sane on all subjects. The account he gives of himself presents a most singular abberation of mind.

He appears to be an intelligent farmer, gives his name as John B. Ridgeley, of Adams township, Franklin county, Pa., and states that he has a wife and three children, and owns a good farm. Last September he went to Philadelphia with a drove of cattle, and while absent attended Miller meetings three times. When he left for home, his mind was considerably agitated on the subject of the second advent, and when arrived, he conversed with his family and friends on the subject. They advised him not to trouble himself about it, but what he had heard of Miller's doctrines continued to prey on his mind, and the last he recollects was attending a prayer meeting the latter part of October, except some slight impressions of wandering through the snow on the mountains. Yesterday he said he felt well with the exception of considerable soreness of the head, and expressed much anxiety to get back to his family. He presumes his family and friends now think him dead.'

Business Items.

Br. Stickney—Send the 'Union' to William Grant, New Orleans, Lou. He is good, and will pay at this office.

Brs. Grosh & Walker—Credit John Councill, of Portsmouth, Va. $7,50 for the Magazine and Advocate, and charge this office.

RELIGIOUS NOTICES.

Br. H. BALLOU will preach in Georgetown, Mass. next Sunday. The EDITOR will supply his desk in Boston.

Br. A. S. DUDLEY will preach in West-Amesbury, next Sunday.

Br. H. JEWELL will preach in Exeter, N. H. next Sunday.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Loring F. Jordan to Miss Morena Oakes. Mr. Samuel Fisher to Miss Martha S. Babcock. Mr. William J. Campbell to Miss Susan P. Bodwell.

By Rev. O. A. Skinner, Mr. Francis A. Sawyer to Miss Martha Sawyer. Mr. William Bent to Miss Hannah Scammon, of Saco.

In East-Cambridge, by Rev. E. G. Brooks, Mr. William F. Caldwell to Miss Almira Fillebrown.

In Cambridgeport, by Rev. L. Willis, Mr. George W. Smith, of Waltham, to Miss Mary Ann Gay. Mr. Amos P. Rollins to Mrs. Thankful H. Walker.

In West-Cambridge, by Rev. J. C. Waldo, Mr. John Jarvis to Mrs. Hepsibah Locke.

In Stoneham, by Rev. W. M. Fernald, Mr. Joseph W. Vinton to Miss Nancy Johnson.

In East-Stoughton, Mr. Edward W. Lathrop to Miss Delcinah F. Lathrop.

In Exeter, N. H. by Rev. H. Jewell, Mr. John L. Tappan, of East-Kingston, to Miss Amanda M. Rowe, of Kensington.

BRIGHTON MARKET—May 8, 1843.

From the Daily Advertiser.

AT MARKET—200 Beef Cattle, 20 yoke Working Oxen, 16 Cows and Calves, 210 Sheep, 1375 Swine.

PRICES—Beef Cattle—In consequence of the limited number of Beef Cattle at market, prices advanced considerable. We quote a very few at a trifle more than our highest quotations. First quality, $5,50;—second quality, $5,00 a 5,25; third quality, $4 a 4,75.

Working Oxen—$45, 48, 60 and 75.

Cows and Calves—From $14 to 35.

Sheep—Lots were sold from $175, to 3,00.

Swine—Lots to peddle, 4 1-4 a 4 1-2c for Sows, and 5 1-4 a 5 1-2c for Barrows; large Barrows, 5 1-4. At retail, 5 to 6c.

Letters containing cash rec'd since our last.

P. M. New Franklin, $2—W. H. O. Derry, $4—D. T. Collinsville, $2—P. M. Royalston, $2—P. M. Lonsdale, $2—H. H. Barre, $4—P. M. Feltonville, $2—D. & L. S. Hill, $2—P. M. Guilford, $2—P. M. Amherst, $5—P. M. North Salem, $2—P. M. Bowdoinham, $2—J. C. Portsmouth, Va.—H. P. S. Centre Belpre—J. H. H. New Orleans—J. A. G. Cincinnati—P. M. Saco, $2.

DIED:

In this city, Mr. Wm. S. Sawyer, 42. Mr. David W. Jones, 39. Mr. Robert Bryden, 40.

In South-Reading, Mr. Eliakim Stowell, 61.

In South-Hampton, N. H. Mrs. Hannah Barnard, wife of the late Hon. Benja. Barnard.

In this city, May 6th, Mr. WM. WHITTEMORE, aged 46. Mr. W. was much esteemed by a large circle of acquaintances and friends, for his good moral character. He lived the life, and died the death of the righteous; strong in the faith of the great salvation.—He has left a wife and five children to mourn his loss.

In Cambridgeport, 24th ult., Mrs. NANCY B. wife of Mr. Samuel James, aged 25 years. Few go to the grave more loved and more sincerely lamented than this excellent lady. Seldom does the sick chamber present an instance of greater resignation to the Divine will than that where this young wife and mother wasted away and died. She had every thing to attach her to the world—husband, child and friends; every prospect was fair: and being endowed with those qualities that insure the esteem of every one who knew her, she enjoyed much of life, and diffused happiness throughout the circle in which she moved. But her sickness was sanctified to her. Though there were precious friends and precious things in the world, yet she was willing to give them up, being persuaded that not far distant is that period when her loved friends would rejoin her in a better world. She has gone; and those who lament her departure may now say:

'Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death,
No more may fear to die.
Lone are the paths, and sad the bowers
Whence thy meek smile is gone;
But oh! a brighter home than ours,
In heaven is now thine own.' L. W.

In Stoneham, April 18, of consumption, Mrs. DOLLY D., wife of Mr. D. H. Burnham, jr. and youngest daughter of Hon. Aaron Whittemore, of Pembroke, aged 24. She left Pembroke a little more than a year and a half ago, young, full of hope, always looking upon the sunny side—she was virtuous, kind, amiable and affectionate in her disposition, affable and engaging in her manners, she drew around her a large circle of friends who loved and esteemed her for her many virtues, and deeply regretted her death. She died full of hope and assurance in the merits of her Redeemer, and we trust her spirit has now gone to a higher and a holier existence—that she is now basking in the radiance and sunshine of Omnipotence. COM.

Editors in New Hampshire will please copy.

In Florida, near Braman's Corners, N. Y., April 12th, Mrs. SARAH ANN LYON, aged 27 years. In the death of Sister Lyon, a husband has been deprived of an affectionate companion, three small children of a kind mother, and a wide circle of friends of one greatly endeared to them by her many virtues. Firm in the faith of the ultimate salvation of a world from sin and death, and the re-union of friends in the spirit-land, she was prepared to die and bidding her weeping friends be of good cheer she fell asleep sweetly in Jesus. 'Blessed are the dead who die in the Lord.'

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, May 30th. Tuition, in English, $4—Languages $4,50, per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this object a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c. is at the service of the students. We deem it sufficient recommendation of the present Principal, O. W. Albee, to state that he has been employed more than ten years by the same Board of Trustees, and each year with increasing patronage.

S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS, } Com. of Trust's

May 1843.

TWO TAILORS and Others. Just received at the ONE PRICE STORE, No. 28 Washington-street, the Entire Stock of a Merchant Tailor, which will be sold in any quantity at extremely low prices. These Goods are all of excellent quality, consisting of the usual assortment of CLOTHS, CASSIMERES, and VESTINGS, among which are superior Black Cloths, the colors of which are warranted permanent. An experienced Tailor will be in constant attendance, to Cut or Make to order, in the best manner, garments of all kinds, at the lowest prices. The above stock was bought very low, and will be sold at a small advance, thus affording the customers of this Establishment an excellent opportunity to provide themselves with Clothing of the best quality, in the most economical manner. May 10.

THE PNEUMATIC SHOWER BATH. Price $1,50—invented, manufactured, and for sale by N. WATERMAN, at his Furnishing Rooms, No. 85 Cornhill, 6 Brattle-street and 73 Court-street.

The above in connection with his BATHING PAN, is just the thing for all who desire the luxury of a daily Bath, (warm or cold,) for the following cogent reasons, viz. It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of FAMILY WARES, furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this Establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steam-Boats, and Packet-Ships, furnished with every thing appertaining to the Kitchen department. 4m May 4, 1843.

FURNITURE, Carpetings, Mattresses, Feathers. W. J. SILVER, (of the firm of Macfarlane & Silver,) would inform his friends and the public in general, that he may be found at the Old Stand, 98 Blackstone-street, near Haymarket-Square, where he intends to keep a full assortment of *FURNITURE, FEATHERS, CARPETING*, Curled Hair and Palm Leaf *MATTRESSES, LOOKING-GLASSES, CLOCKS*, &c. which he will sell as cheap, if not cheaper, than can be purchased at any other Store in the city.

As he is constantly receiving Goods from the best Manufactories in the State, purchasers will find it for their advantage to give him a call before purchasing elsewhere.

N. B. Manufacturers of Carriages, and all others who make use of Curled Hair, will find it for their interest to give him a call, as he has a constant supply of the various kinds always on hand, at the lowest rates. tf May 10

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisments, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞ Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

COMMUNION SERVICE. The subscriber keeps constantly on hand, an assortment of *COMMUNION WARES* of every variety, comprising Plated FLAGGONS of three sizes; CUPS of different patterns; Baptismal FONTS, PLATES, &c. Also, Brittania do. of similar styles, at a less price, which they offer for sale on the most reasonable terms, at 128 Washington-S reet, opposite Water-Street.

istf LOWS, BALL & CO.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston, Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The second book contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞ Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞ Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

BAY STATE DEMOCRAT.

THE WEEKLY 'BAY STATE DEMOCRAT' is published every Friday morning, at the corner of State and Devonshire-Streets, Boston, by the undersigned proprietors, at ONE DOLLAR per annum, forming the cheapest paper published. It contains each week twenty-four columns of reading matter, consisting of stories, original and selected, the current news of the week, both foreign and domestic, early political information, with sound original articles on all the leading political matters of the times. The publishers have put their sheet at this extraordinary low price that it may be within the reach of all. Specimen numbers sent to those who desire it.

TERMS. One dollar a year, payable in advance.—Six copies for five dollars. Address all communications, post paid, to the proprietors,

April 12. 4t WRIGHT & BALLOU.

Second Book of Conference Hymns.

A SECOND Book of CONFERENCE HYMNS has just been prepared, and on Monday next will be ready for delivery. It contains about seventy Tunes suitable for Conference Meetings, and over ninety Hymns. Notwithstanding the increased number of Tunes and Hymns over the First Book, the price is the same, 12 1-2 cents single—$1,25 per dozen. Not a Tune or a Hymn that appeared in the first book is inserted in the second.

☞ In sending orders, be careful to state, whether the *first*, or *second* book is wanted. April 20.

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞ For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.

Boston, March 9. 3m

INSTRUCTION IN MUSIC. Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC—also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

April 19. 3m

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞ The whole stock consisting of upwards of 20,000 Yards. ☞ And will be sold at Auction prices. istf March 22.

☞ Price reduced to 12 1-2 cents. ☜

NOW BEING EXHIBITED

At Lee's Saloon, 252 Washington-Street,

A SPLENDID EXHIBITION OF

WAX STATUARY.

EXECUTED BY MRS. PELBY.

CONSISTING OF

The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.

Also, in Cabinet size, The LAST SUPPER—The TRIAL OF CHRIST—the Miraculous Draught of Fishes, &c. In all, the Collection comprises

ONE HUNDRED FIGURES.

☞ Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediatly after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.

☞ Admittance 12 1-2 cents.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞ Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

BALFOUR'S INQUIRIES. Just published, and for sale at the Trumpet Office, 37 Cornhill, Boston, 'THREE INQUIRIES—1st. Into the Scri

Poetry.

The Wife's Lament.

Br. WHITTEMORE—I do not know when I have heard or seen any thing which struck my attention more forcibly than the following scrap of Poetry. It was recited by an orthodox minister, in one of his *revival* sermons, in this place; and it breathed a spirit so totally different from the awful sentiments on which he usually dwelt, with great zeal and fury, that I probably valued it as highly as it deserved. It was like inhaling an odoriferous breeze after having suffered amid exhalations of sulphur. It was the soft whisper of gentleness and pity amid occasional peals of clattering storm and thunder. Having solicited a copy of the recitation by the Rev. gentleman, I was presented with the following. R. S.

Woodstock, Vt. ——

'Time was when once he loved me!
When we walked at the close of day,
To inhale the vernal breeze.
Oh! well do I remember how then,
With careful hand he drew my mantle round me,
Careful, lest the evening dew should mar
My fragile health. Yes, then his eye beamed
Kindly on me, when my heart was sad.
How tenderly he wiped my tears away,
While from his lips the words of gentlest
Accents fell. How blest my evenings, too,
While wintry blasts rode howling round
Our peaceful, happy dwelling.
O, it was sweet to sit by him I loved, and view
With glistening eye, and all a parent's fondness,
The budding graces of our little ones.
Ah! think, ye *had* a father, my little babes, now,
More than helpless orphans! thy mother more
Than widow's grief has known! Yes, sharper pangs
Than those who mourn the dead, seized on
My breaking heart, when first I knew my lover,
Husband, oh! my *earthly all*, was dead to virtue!
Yes, when I found him whom my soul
Too fondly loved, transformed to brute!
Then I tasted gall and wormwood. Then the world
Looked dreary. Fearful clouds quick gathered
Round me. Dark forebodings came.
The grave before was terror: now it smiled.
I longed to lay me down in peaceful slumber,
There to forget my sorrows. Long I have lived,
And oh! my God, what years of woe
Have followed. I feel my heart is broken,
And he who vowed to cherish me,—before
God's altar vowed, has done the deed!
And shall I then upbraid him,—the husband
Of my youthful days,—the man for whom I gave
My virgin heart away? Patient I'll bear it still.
Peace, peace, my heart. 'Tis almost o'er.
A few more floods of tears, a few more
Lonely hours,—a few more stormy blasts, and
Then this sickly frame of mine will fall
And sweetly slumber, where the weary rest,—
The wicked cease from troubling.'

Miscellany.

Sacred Music.

Address by Rev. N. ADAMS, delivered at Essex-street Church, Boston, at a Concert of Sacred Music by the Choir of said Church, under the direction of Mr. M. Colburn.

In passing immediately from one tune or piece of music, to another in a different key, the organist resorts to modulation, or the preparation of Harmony, to prevent the violent effect upon the ear of an abrupt transition. If a Choir were singing a verse of a hymn in the tune of Hamburg, a tune of three flats, and should, without notice, sing the next verse in Old Hundred, a tune of three sharps, the effect would be unpleasant to every susceptible ear, unless the violent transition were justified by a corresponding abruptness in the change of sentiment in the hymn. But by the '*preparation of Harmony*,' by touching some appointed note, or notes, and falling from three flats to two, from two to one, from one to natural, and then rising to one, two, and three sharps successively, the ear is made ready for the change of tune; and no violence is done to the feelings. This science of modulation is extremely curious and interesting.

In passing from the music of this Concert to the Address, I feel that the audience needs something corresponding to this *Modulation*; —but I had nothing to offer you that would correspond to it, except to speak a little, as I have done about Modulation itself.

The more I reflect upon the *octave of Music*, the five tones and the two semi-tones upon which melody and harmony are founded, I am filled with wonder at the simplicity and sublimity of musical sounds. The human ear, technically speaking, or, more reverently, the human mind, is so constructed, that five tones and two semitones, following in the unalterable succession of two tones, one semitone, three tones, one semitone, constitute a scale within which all musical sounds are comprised. Begin with any note, high or low, on a keyed instrument, and attempt to rise, until you come to the eighth note, and if you have any sensibility to musical sounds, your ear will be pained, unless you sound two successive whole notes, and another half note; and upon touching that last half note, you will perceive a singular desire upon the ear to have the octave complete, by touching the eighth note; and then the satisfaction of the ear will be disturbed if you attempt to add another tone or semitone. So that all music is, in fact comprehended within seven notes, the eighth being merely a repetition of the first. 'There are, it may be so many kinds of voices in the world, and none of them is without signification.' But all those voices are compassed in a scale of seven notes.—'Even things without life giving sound,' obey the sceptre of that number *seven*. The hum of the insect, the crowing of the cock, the lowing of oxen, the bleating of sheep, the fishmonger and his brethren of the street, the ring of the anvil, the whistle of the locomotive, the night wind and the thunder, all are governed by the seven '*steps*' of the gamut.—Occasional flats and sharps divide the whole notes into semitones. A succession of sounds moving by semitones, and called *chromatic*, is as common in nature as in art. The boy at school, under the rod, cries in chromatic passages; the door ajar, on its rusty hinges, complains in flats and sharps; and the little child importuning his mother for a favor, puts in the semitones with more effect than Mozart or Beethoven.

I shall never forget the effect which the knowledge of this law of musical sounds had on my own feelings. It is as interesting to any one, in its proportion, as Newton's falling apple. We have in it a fact in nature which illustrates, in a most interesting manner, the simplicity and sublimity of the Divine skill.

But as our pieces to-night regard variety, as an essential element of an interesting Concert, I must pass to another strain in my address. I wish to speak a word in praise of that beautiful element in Harmony, the second Treble. You all feel the effect of it when a duet is sung. It is the under part in a duet, though called the Alto, from being usually written above the Air. It has not the attraction and brilliant power of the Air, (which is known as the tune,) and therefore some singers are too apt to think that the Second Treble is an inferior allotment. No one with an ear for music agrees with them, if the part be well performed. Its effect to please the listener, makes me think of that beautiful promise, 'the *meek* shall inherit the earth.'—It charms the ear to follow its modest symphony, giving power to its sister Air, illustrating the tune by its harmonious discrepancy, its subdued and hushed attendance upon the wilder strain. It is like the second rainbow underneath and within the original bow, as really observed and admired as the more brilliant object of which it is the reflection and accompaniment. I love and praise the Second Treble. At the beautiful close of a strain, the last note of a Second Treble is like the young moon at twilight, modestly stealing out with impressive effect amongst the sinking harmonies of the cadence. At the Chapel in Liverpool where the celebrated Rev. Thomas Spencer began his ministry, I was interested, some time since, in observing how many of the congregation sung the second treble. It gave me a high opinion of the taste and musical knowledge amongst the people.

Perhaps you will think that I change to a flat key in my next remarks; and yet what tunes are more useful than some in the key of F? I wish to make a remark, for the benefit of members of Choirs. When they rise to sing on Sabbath morning, as well as at other times during divine service, they enter upon their privilege and duty of leading the praises of God, with a variety of feelings at different times. Sometimes they feel animated and cheerful, and begin to sing with spirit. At other times they are inanimate and dull.—It is apt to be so with us who preach. But neither of us should indulge ourselves in a depressed state of feeling. A great Poet says:

'*Affect* a virtue though you have it not;'

and those who know the old English sense of the word, *affect*, know that the exhortation is not to what we call affectation, nor hypocrisy. It ought not to be at the mercy of our frame of feeling at the time, whether we will sing or not. Suppose that one of the pipes in the organ should not sound, when the Organist requires. Each voice in a well arranged Choir, has its important office; and should be ready, at the moment, to bear its part. This requires self control and effort. It should be made a matter of conscience, at least; but better still, the solemn service to be rendered, should inspire and elevate the feelings. We should take our seats in the Choir with that sentiment of one of our hymns:

'O may my heart in tune be found.'

I wish to say a word in regard to the organ. It has the power, in a great degree, to make or mar the impression of the Hymn. Last year, on an occasion like this, I said something about Interludes. Wherever I attend worship, I am struck with the important effect, for good or ill, of Interludes on the organ. Some Organists seem to feel that their duty consists in playing a tune or verse, *and something at the end of it*. Thus the Interlude becomes a mere matter of form, tedious and inappropriate. I have heard the hymn, 'Thus saith the high and lofty One,' sung in public worship, with an interlude after each verse. Although the first four verses are connected in the form of an Address, the Organist would pause after each verse, make some fancy strain, as long or short as he pleased, and then, having kept the minds of the worshipers in suspense for some time, would resume the thread of the hymn. The preacher might with as much propriety, introduce some fugue poetry between the heads of the discourse. When a comma or semicolon, only, separates the verses, the interlude is a monstrous intrusion. I have heard these verses sung:

'But if your ears refuse
The language of his grace,
And hearts grow hard like stubborn Jews,
That unbelieving race;—

then, if you will believe it, an interlude of chords, with a cadence before the threatening,—

'The Lord in vengeance dressed,'&c.

is uttered, for which the mind has been put in solemn expectation. In hearing such things, I have been almost tempted to congratulate those who have no sense of propriety in music;—if, indeed it be not something more than musical propriety, which is thus violated. It has a powerful effect for the Organist, sometimes, to make what in oratory is called a rhetorical pause, at the end of a verse; and, again, it is pleasant to hear him glide from one verse to another, by a few grace notes, thus preserving the connection of thought between two verses, and yet gratifying the ear by a skilful relief from the effect of a concluded strain, before entering abruptly upon a repetition of the tune. It is evidently indispensable that Organists should examine the Hymns which are to be sung, with reference to the interludes. An intelligent and graceful use of interludes gives great impression to the Hymn; an inappropriate introduction of them seems like formality or thoughtlessness, and deadens the feelings of every intelligent worshipper. The Organist has the power by the arrangement and character of his interludes, or by the occasional omision of them, to call the attention of the worshipper to the Hymn;—to deepen the impression of the words just sung;—to summon attention to the words about to follow.

When the Doxology has been announced, and the congregation were standing, I have known an Organist to play Old Hundred throughout, before the singing. What use was there in this? A few chords and a close would have prepared the Choir and Congregation to sing.

Have I put too many sharps into this part of my Address? They cannot exceed the flattening effect which the faults, complained of, have had upon the devotional feelings of many worshippers.

The true New England spirit of getting ahead is still seen in most of our congregations, in the practice of returning the Hymnbooks to the book-racks, at the beginning of the last line of every hymn. The worshipper, (as I suppose we must call him) 'gets the sense' of the line, or sees 'what it is coming to,' and has no more to do with the singing, but gets ready for the next part of the service. I have said, (in my haste,) that if I were a Chorister or Organist, I should sometimes be tempted to stop the music during the clatter, as the ministers in some meeting houses wait for the boys in the galleries to be silent before they pronounce the benediction; and then, when all is quiet finish the Hymn.

The mention of the Doxology reminds me that some of the congregation, for example, at the Monthly Concert of prayer, turn towards the Choir in singing, while others turn their faces in the same direction as in prayer. Uniformity in this particular, is desirable. It is certainly more reverend in appearance, and more favorable to the right performance of that part of worship, to engage in that service as though it were a part of worship, rather than a mere performance by the Choir.

Suppose that we should all attend, as scholars, at the singing schools of our respective congregations! What a just importance should we thereby give to the duty and privilege of cultivating sacred music! What excellent singing should we have in our more private meetings! What valuable reinforcements would be furnished to the Choir!—What a source of domestic enjoyment we should have in social singing and family worship, in the discipline of the young, in the cultivation of their tastes! If private meetings for social worship are important in maintaining the interests of religion in a Church, something corresponding to them is necessary to maintain the worship of God in suitable acts of praise.

But my Address is only an interlude. My own principles admonish me to be short; and it is time that my voluntary in prose should yield to that promised in the Order of Exercises, upon the Organ.

Active Benevolence.

The following was written by a correspondent of the Christian Advocate and Journal. It is a delightful story.

'I must here tell a little story which I hope may be interesting to the younger members of respective families. A short time since, I happened at the house of a friend; and while seated in the parlor engaged in conversation, a gentleman called in to settle an account. During the process of exchanging the money, a five cent piece fell upon the floor, which at the moment was not to be found.—The gentleman after arranging the business, told the little son of my friend, that if he could find the piece he might have it to spend in cakes. The little fellow went to work, and in a short time found the money, and, running to the gentleman, presented it to him, saying it was his. 'No, my son,' said the gentleman, refusing the money, 'it is yours. I gave it to you to buy cakes.' The child's countenance sparkled with delight at the idea of having found the piece, but he seemed to insist that the owner should receive it. Noticing his hesitancy, I said to him, 'Come here my little fellow and let me tell you a story.' As he stood by my knee, I told him that I knew a poor widow who had five children, one little boy about his size; and that when I saw them they were all crying for bread. The little boy said;—'O mother, do give me some bread, I have so much pain and am so hungry.' The mother said, 'Johnny, do not cry so, and I will get you some bread presently,' but Johnny knew there was no bread to be had, for he had been told the same often before; and looking beseechingly into his mother's face, he burst into tears and turned away in despair. I told him that I had but a five cent piece in my pocket, which I gave the child, with directions to go and buy some cakes.—'O, no, not cakes,' said his mother, 'get some bread;' and away he ran and bought the worth of it in bread, and the children all fell into it and devoured it directly. Little Alonzo, (for that was his name,) placing the money in my hand, said,—'Will you give this to some poor little boy, whose mother has no bread?' 'and here,' said his father, 'are twenty five cents more to add to it.' A younger brother of Alonzo, named Thomas, who was looking on and who had heard the story, ran to his mother, who was sewing in the back-room, and cried, 'O mother, I want five cents 'for the poor boy who has no bread.' Obtaining his request, he ran to me, and, with his countenance beaming with pleasure, he said, 'Here is more money for the boy.' The gentleman who came to settle the account, looked on with astonishment and delight at the childish generosity so innocently exhibited before him. 'Well,' said he, 'I only wish it were in my power to add as much to the gifts of these dear children, as my heart would dictate. Here is one dollar—it will be of some service.'

'After leaving the house I went on my way musing on the interesting scene, until I fell in with a poor afflicted widow with a sick daughter, who had neither bread nor wood, nor anything to supply their immediate and pressing necessities. I looked at the dollar and thirty-five cents I had received through Alonzo, and thought of their request 'to give it to the little boy who had no bread;' but I concluded that their generous little hearts would not object to my dividing a portion of it between these afflicted sufferers. I gave them nearly half the amount, and then went to procure them some wood. When the cart was loaded, I told the circumstance to the wood merchant, and he refused the pay, saying that was his part of the donation. He filled the cart full as it would hold; then the carter spoke, and said he would put in his part, and that would be the hauling.

'I mention these circumstances that took place in connection with the offerings of the children, to show the train of incidents that may occur in connection with a single visit. Nor is the case a solitary one. With almost every act of charity bestowed, a similar circle of events takes place.'

'All things are eloquent of God.'

The humblest flower that blooms upon the plain,
The wild bird warbling in the shady grove,
The cheerful sunshine and the grateful rain
Are eloquent of God's unbounded love.

The lofty mountain towering to the skies,
The roaring cataract, the murmuring rill,
The rushing storm-wind sweeping as it flies,
The whispering zephyr of the wood-crowned hill,

Are eloquent. They tell us of the power
That made, that governs and directs them all,—
Whose boundless goodness rules each passing hour,
Heeding a planet's course or sparrow's fall.

Life Beyond the Grave.

Among all the fine and beautiful figures and modes of reasoning that the universe in which we dwell has afforded, for the illustration of the bright hope that is within us beyond the tomb, there is not none more beautiful or exquisite that I know of, than that which is derived from the change of the seasons—from the second life that bursts forth in spring in objects apparently dead; and from the shadowing forth, in the renovation of every thing around us, of that destiny which divine revelation calls upon our faith to believe shall yet be ours. The trees that have faded and remained dark and gray through the long dreary lapse of winter, clothe themselves again with green in the spring sunshine, and every hue speaks of life. The birds that were mute sing again as tunefully as ever; the flowers that were trampled down and faded, burst forth once more in freshness and in beauty; the streams break from the icy chains that held them, and the glorious sun himself comes wandering from his far journey, giving summer and warmth, and fertility and magnificence to every thing around.—All that we see breathes of the same hope, and every thing we see re-kindles into life.

Privilege of Clergy.

Henry II., king of England, came near losing his throne and his life, for insisting that the clergy should be amenable to the civil tribunals in all criminal cases, but now the Pope himself has taken the ground contended for by Henry II., and subsequently established in England. The facts are taken from a letter published in the Journal of Commerce:

'There has been a sort of revolution in Rome, in consequence of a papal decree that the clergy and nobles should be taxed the same as the people, and be subject to trial by the civil tribunals for offences of a criminal character. A monk, under this decree, as we are informed here, has been executed, on a crime of that character being proved against him. The clergy and nobles were outrageous at this, and endeavored to excite a revolt among the people; and the Pope was obliged to take refuge for a time in the castle of St. Angelo; but as the people were pleased with the decree, he was set at liberty.'

How to do Good.

The duties of life are not all of the great and exciting sort. There are many duties in every day; but there are few days in which one is called to mighty efforts or heroic sacrifices. I am persuaded, that most of us are better prepared for great emergencies, than for the exigencies of the passing hour. Paradox as this is, it is tenable, and may be illustrated by palpable instances. There are many men who would, without hesitation of an instant, plunge into the sea to rescue a drowning child, but who, would break an engagement, or sneer at an awkward servant, or frown unjustly on an amiable wife.

Life is made up of these little things. According to the character of the household words, looks, and trivial actions, is the true temper of our virtue. Hence there are many men reputed good, and, as the world goes, really so, who belie in their domestic life the promise of their holyday and Sunday demeanor. Great in the large assembly, they are little at the fireside. Leaders, perhaps of public benevolence, they plead for universal love, as the saving principle of the social compact; yet, when they are among their dependents, they are peevish, morose, severe, or in some other way constantly sinning against the law of kindness.

Why do you begin to do good so *far off*?—This is a ruling error. Begin at the centre and work ourwards. If you do not love your wife, do not pretend for such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or daughter, pray cease to preach benificence on the large scale.

What do you mean by 'doing good?' Is it not increasing human happiness? Very well! But whose happiness? Not the happiness of A, B, or C, in the planet Saturn, but that of fellow terrestials; not of the millions you never see, so much as that of the hundreds of scores whom you see every day. Begin to make people happy. It is a good work—it is the best work. Begin, not next door, but within your own door; with your next neighbor—whether relative, servant or superior.—Account the man you meet the man you are to bless. Give him such things as you have. 'How can I make him or her happier?' This is the question. If a dollar will do it, give the dollar. If advice will do it, give advice. If chastisement will do it, give chastisement. If a look, a smile, or a warm pressure of the hand, or a tear will do it, give the look smile, hand, or tear. But never forget that the happiness of our world is a mountain of golden sands, and that it is your part to cast some contributory atom almost every moment. —*Rochester Democrat.*

The Conference Meeting.

Mr. EDITOR,—Being in Cambridgeport last evening, at the house of a friend, I received an invitation to attend a social conference meeting, held by the Universalists of that place, at Br. Abbott's.

It was indeed a social meeting, for they all seemed to be of one heart and one mind. It was just what I think such meetings should be, not that any one should make a set speech, but that they should be free to tell what God, in his infinite goodness, has done for them, as the spirit giveth utterance.

The meeting was conducted solely by laymen, as there were no clergymen present, they being necessarily absent. How I wished that some of those who so freely charge us with a want of attention to the subject of religion, had been present and listened to the fervency of the prayers and exhortations by the different brethren, and the satisfaction so plainly evinced in the countenances of the listening audience; as I am very sure that if they are as honest and conscientious as I believe many of them to be, they never would repeat the charge.

I would go a little farther in my desire, even that those laymen of our denomination, yea, that some of our clergymen, whom I have in my mind's eye, who have not only refused to encourage meetings of this kind, but have seen very huge lions in the way, had been there, that they might have been somewhat convinced of the error into which they have fallen. —*Christian Freeman.*

A Preacher must be Blameless.

He must be blameless as to his temper and spirit. To be blameless is to be undeserving of reproach. It is so to move and demean one's self as not to incur just censure. There are temptations to pride and vanity—and impatience and a worldly spirit to which a minister is exposed. Against these he should guard. To no one is it of greater importance than that he should rule his own spirit. He should be gentle even to the froward and perverse—'in meekness,' as the apostle says, 'he should instruct those that oppose themselves.' Hence in describing in what this blamlessness consists, he says, a preacher must not be self willed—he must be governed by reason—by discretion. Not soon angry—but patient.—Neither should he be lifted up with pride, lest he fall into the snare of the devil. 'Not greedy of filthy lucre.' Nothing renders a preacher more contemptible, and so effectually undermines his influence, as when he is known to be greedy of filthy lucre. When he cares more for the fleece than the flock, and seeks to increase the flock, that there may be more fleece. He not only prostitutes his office, and becomes eventually useless, but he subjects himself to the world's scorn, and will die neglected and forgotten. How happy did the apostle feel when he could appeal to those who sought to find some accusation against him—2d Cor., xii. 14, 15—'I seek not yours but you.'

He must be blameless in his conduct. The propriety of this is so universally felt, that no teacher of religion would be tolerated in any denomination, were it generally known that he was immoral. A few personal friends have been known to attempt to sustain a man in office who has been impure, or truthless; but we rejoice in the fact, that no powers of eloquence, no plea of having been eminently useful, no seeming zeal, no apparent devotedness to his Master's cause, can uphold a man who has morally fallen. The moral sentiment, even without the pale of the church, is strong enough to exclude from the pulpit an acknowledgedly immoral man. Happy is it for the world that this is the case; were an immoral minister to be tolerated, it would destroy all confidence in morals. The worst form of corruption that the earth has ever seen would be the consequence. Men would be right in sentiment and wrong in practice; they would applaud goodness and be base in conduct.

The apostle lays much stress upon a blameless life. When he alludes to the ministry, or to the qualificatious which he deemed necessary to the sacred office, he insists upon an irreproachable character. A preacher must be blameless, the husband of one wife —vigilant, sober, of good behaviour, given to hospitality not given to wine, no striker nor greedy of filthy lucre, not a brawler, not covetous, just, holy temperate. And what he required in others, he and his fellow apostles practised. 'Ye are our witnesses,' says he, 'and God also, how holy and justly and unblameably we behaved ourselves among you that believe.'

Travelling through the Air.

The announcement of an invention for navigating the air with the aid of steam, and on a principle entirely distinct from ballooning, made some time ago, by the London Atlas, is not, it seems, 'a hoax,' after all. Mr. Miles, a scientific gentleman, who in common with nine-tenths of those who heard it, was utterly incredulous, has been favored with a view of the working model, and he announces the result in a letter to the editor of the Atlas, from which the following is an extract.

'It is perfectly true that such an invention is in existence, entirely distinct from ballooning, that a working model has been shown me, which by its action appears to establish the perfect practicability of travelling through the air, being so complete and simple in its construction, and the combination of its parts so extraordinary, that little doubt remains but that the important results of the invention will be fully achieved. I am given to understand that the first carriage will be ready for operation early in the present year; it therefore behooves individuals to wait the development of this wonderful invention, when it may become an important subject for consideration, as to the changes that will result to society, whether under the control of the government or in the hands of a public company.'

Anecdote.

A certain pious deacon, after returning from a conference meeting one evening, said to his son, Thomas, can you explain to me the doctrine of disinterested benevolence? Yes, father, I suppose it means to keep what you have got, and get what you can. Why, yes, said the father, in one sense you are perfectly right in your explanation. But I wish to know in what you think disinterested benevolence consists, in relation to the all-important subject of religion? Why, father, next to getting all the good things in this world, such as houses, and lands, and money, I suppose it means to get an interest in Christ, to get religion, and secure a comfortable seat in heaven. In fine, I suppose it means to do every thing to escape hell and get to heaven.

Faggs, said the father, this is the best explanation I have ever heard given of the holy doctrine of disinterested benevolence.

Asparagus.

He who has a good bed of asparagus has his peas ready sown, and may pluck an earlier mess than he who sows in spring.

This plant is the best substitute for green peas, which it much resembles in taste, and great quantities are easily raised at small expense. As soon as the frost is out, some of your richest manure should be hoed in upon the beds, chopping all the ground over two or three inches deep. Then the soil may be stirred every day or two to keep the weeds down until the plant comes up; for you cannot well hoe it afterwards; if your manure was laid on the beds last fall, your asparagus will be the earlier this spring. When you crop the tops, cut down even with the surface of the soil, or lower; for you want nothing but a tender stalk to boil.

Value of Plaster and Ashes.

Mr. Enoch Hoit, a farmer upon Horse Hill in this town informs us, that in the summer of 1841, four acres of pasture land were ploughed for potatoes; two acres by himself and two by one of his neighbors. Both parts were planted with manure. At the time of planting his own, a very small quantity of ground plaster was thrown upon the hill as the potatoes came out of the ground. His neighbor made use of neither plaster nor ashes. In all other respects the two parts were treated alike. In the course of the season the difference in the potato tops were very plain upon opposite high ground more than a half a mile distant. Two rows of each part, side by side were dug at the same time; when the hills in which plaster and ashes were used, produced two bushels for one of the ground where neither was used.—*Hill's N. H. Visitor.*

Wash for Trees.

The best wash for the bodies of young trees is lye made of ashes or potash; one pound of potash will be enough for one gallon of water. This should be applied with a brush or a swab to the body of the tree in the month of July; for this is the season in which insects lay their eggs on the body and at the roots of the tree.

This wash will entirely destroy all the moss on the body, and all the lice and eggs and young worms that come in contact with it.—The wash is much preferred to lime wash, as it is a vegetable substance; and it will not close the pores of the wood as lime will. It has been long tried by the best orchadists, and has never been known to injure the apple tree when made as above directed.—*Maine Cultivator.*

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to *support* those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

PAIGE'S SELECTIONS, takes up all these subjects from the New Testament, and explains them in the language *of the Orthodox Commentators themselves.*—That work consists of 'selections' from the most learned of the Orthodox Commentators, which show that they in their wisdom and honesty, in former times, explained the most of these subjects, almost precisely as Universalists now do.

In this view, the 'Plain Guide' and 'Paige's Selections, are companions to each other; they furnish a large amount of valuable criticism on the subjects above named.

THAYER'S BIBLE CLASS ASSISTANT. THIRD EDITION. For sale at the Trumpet Office, 37 Cornhill, 'THE BIBLE CLASS ASSISTANT, OR SCRIPTURAL GUIDE FOR SUNDAY SCHOOLS, being sketches of the Antiquities, Customs and Manners of the Jews, in illustration of Scripture, designed for the use of Teachers, Bible Classes and the Higher Classes in Sunday Schools.' By Rev. THOMAS B. THAYER, pastor of the First Universalist Society in Lowell, Mass. This book is on a new plan, suggested to its author by his experience in conducting Sunday Schools and Bible Classes. It is not a book of questions merely; but each chapter consists of two parts,—1st. The history to which the questions refer is succinctly given, which is to be faithfully studied, and 2d. The Questions. We have examined this work and commend it; but any formal commendation is rendered quite unnecessary by the well known reputation of its author.

Price 25 cents single, $2,50 per dozen.

PAIGE'S SELECTIONS. 'Selections from so Eminent Commentators who have believed in punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By Rev. LUCIUS R. PAIGE. *Second Edition*, with revisions and additions. 358 pages.—Price $1.

This is a highly valuable work to all Universalists.—It proves by the most respectable *orthodox* authority, that the interpretations which Universalists have given of the passages of Scripture which relate to punishment, are correct. It is a refutation of endless misery by the testimony of the most learned writers who have believed that doctrine. The threatenings of punishment, occuring in the New Testament, which have been supposed to refer to endless misery, are explained in this work, in the very language of the Partialist Commentators. It is fatal to the doctrine of endless misery.

For sale at the Trumpet Office, 37 Cornhill, by Thos. Whittemore.

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AGENTS.

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Moral and Religious.

QUERIES

Suggested by reading a Sermon delivered by Rev. SAMUEL BARRETT, *Pastor of the Twelfth Congregational Church in Boston, Sunday, March 5, 1843. Text, Acts xxviii. 22, 'We desire to hear of thee what thou thinkest.'*

BY REV. HOSEA BALLOU.

[Continued from our last.]

Having thus far noticed the preacher's suggestions, designed to assist his hearers to judge between the doctrine of the Orthodox creed and that of liberal Christians, and presented some queries in regard to a few of his statements; some notice may now be taken concerning what he thinks on the particulars embraced in the questions which he allows to be put to himself. The first question is,

'What thinkest thou of human nature?'

In answering this question, the preacher professes to follow the instructions of Jesus, and to avoid the extremes of enthusiasts, and says, Jesus 'saw in our race the nature not of gods nor of devils, not of angels nor of brutes, but of men and women.' We pause here to make several inquiries. First: Does the preacher believe that there are such beings as he calls gods and devils? Second: In what part of the instruction of Jesus do we find that the divine teacher alluded to the different natures of gods and devils, and to the difference between their natures and the nature of men and women? It is true that the question, 'What thinkest thou of human nature?' did not require a description of any other nature; but is it not equally true that Jesus never spoke of the difference between the natures of gods and devils, and that of men and women?

In further describing human nature, the preacher gives the following description: 'Intelligent, free and responsible; endowed with capacities, powers and affections, designed and adapted, under appropriate culture, to produce virtue and happiness, yet liable, through neglect or perversion, to work out the opposites.' Here again some queries arise. First: What is meant by *'free and responsible'*? It seems very difficult to understand this. Is it not a fact that so far as one is free there is no restraint of responsibleness? And is it not also true, that so far as responsibility exists, freedom is excluded? While a minor is responsible to a parent or guardian, is he free? When lawful age is attained and freedom with it, that responsibility is discontinued. Has not the preacher left this subject in the dark?

It may be well, in this place, to say something on the subject of what is called free agency, as it is one on which liberal Christians seem to depend as marking a wide distinction between these systems of doctrine, and that of the Calvinists. It is confidently believed that a few careful queries, on this subject, will show that this supposed difference has no foundation. Suppose then that what is called free agency does really exist. Then the question is, Who is the author of it? The answer is, God, the Creator of man and the Author of his nature. We then ask if the Creator did not design this free agency for a definite purpose? This question must be answered in the affirmative. Then comes the question: Will that purpose be fully accomplished? Here again the answer is in the affirmative Then where is the difference, after all the contention about foreordination and free agency? There appears to be no difference at all.

Our Unitarian brethren, though they seldom speak or write as if they believed that the Creator is possessed of foreknowledge,do, undoubtedly, believe he is. And if so, He must have known, when he created man, that he gave him no powers by which his own purposes would be defeated. Then what ground is there for this difference about which theologians have so long contended? May they not all be told, that the moral wants of our nature require some better food than is given by those contending about what their deep learning and profound studies fail to explain, and which common sense can easily see through?

There appears something dubious in that part of the description of human nature, as above stated, where the preacher says this nature is 'endowed with capacities, powers and affections, designed and adapted, under appropriate culture, to produce virtue and happiness, yet liable, through neglect or perversion, to work out the opposites.' Who does he think designed and adapted man's capacities, powers and affections, under appropriate culture, to produce virtue and happiness? Surely he must believe that this was done by the Creator. Then we ask, will not the Creator work out as much virtue and happiness by these means as He designed?—Why does he leave such an important subject so much in the dark? He supposes that by neglect or perversion these capacities, powers and affections, which were designed and adapted, under appropriate culture, to produce virtue and happiness, may work out the opposites. Here again is something quite dark. He surely does not mean that the Creator will neglect the culture which He knows is necessary to produce what He designed.—Nor does he suppose the Creator will so pervert man's powers and affections as to work out something contrary to his design. No, he must, undoubtedly, mean that man may do this work. Why then does he not say, in so many words, that it is in man's power to produce something contrary to the Creator's design? But what are the benefits of the Creator's purposes and designs, if man may frustrate them? And is it not absurd in the extreme, to pretend that the Creator has, knowingly, given his creatures ability to do this?

The description of man's nature thus goes on: 'Innocent and pure at birth, fit subjects for the kingdom of heaven during infancy and childhood, but, as years advance and the process goes on whereby the faculties develope themselves and the character takes its shape and hue, subject to error and vice according as they are unfaithful to their nature and their God; actual sinners, to a greater or less degree, in mature life, and therefore needing, in proportion as they are so, conversion, regeneration, renewal, to qualify them for the true and lasting welfare which they were created to be partakers of, and which the Saviour came into the world to help them to attain.'

What the preacher here says of infancy and youth is both true and cheering, and has for its support the gracious words of Jesus with which he comforted parents who craved a blessing on their tender offspring. And as we admire the sweet and soothing words of the Son of God, so we may rejoice that fathers and mothers, in our times, are allowed to partake of such comforts. If this were the only rich and important truth which the sermon contains, it would be valuable on account of such a treasure. But this is not the case. There are not a few excellencies which recommend the discourse we are noticing.—But, concerning the condition of infants who leave this mortal state in childhood, as they enter the spiritual world fit subjects for the kingdom of heaven, being innocent and pure, according to the doctrine of this sermon, they have an allotment assigned them suited to their capacities, disposition, and character, which may be supposed to be as quiet as these little precious creatures enjoy while living here; but how will it be with them when their faculties shall become developed, and their characters take their form and hue? In this world, according to the doctrine under consideration, if children live to mature age they become sinners, actual sinners; will it be so in the spiritual world? Will they not be free, responsible agents there as well as here? If so, what proof does this doctrine furnish that, in place of improving in virtue, they will not take to the ways of vice, and grow more and more vicious forever?

What is the reason that our learned clergy of the Unitarian school, who certainly evince much talent and great research, do not see such palpable defects in their studied statements?

It is doubtful whether the preacher had a clear view of the necessary inferences which his statement, concerning the condition of human nature 'in mature life,' affords. He says, 'Actual sinners to a greater or less degree in mature life.' According to these statements of what he thinks of human nature, it is equally as consistent with this nature that it should be sinful, to a greater or less degree, in mature life as that it should be innocent in infancy and childhood; and yet he thinks that this sinfulness is owing to unfaithfulness to nature. He would no sooner expect to find pure *holiness in mature life, than sin and* guilt in infancy. As here represented, man, as man, is innocent in infancy, and sinful in in mature life. What now becomes of that free agency which is allowed to human nature? Has it never, in a single instance, preserved man in innocency in mature life?

On account of this condition of sin, to which all are more or less subjected in mature life, the preacher thinks, as above stated, men 'need conversion, regeneration, renewal, to qualify them for the true and lasting welfare which they were created to be partakers of, and which the Saviour came into the world to help them to attain.' Now as conversion, regeneration and renewal qualify man for that true and lasting welfare which they were created to be partakers of, is it not evident, if they were capable of doing this work of conversion, regeneration and renewal, their would have been no need of the Saviour's help? And if men are not able to do these things, what great advantage do they enjoy on account of their free agency? Be these things as they may, the help has come; and now the question is, what part of the work will the Saviour do? and what part will he leave man to do? These things ought to be clearly defined, so that we may know what part of the work we have to do, and go to work and do it. No doubt the Saviour either has done, or will do all for which he came. It really seems that the preacher would have very much improved his subject, if he had furnished his hearers with an instance, recorded in Scripture, in which this work of conversion, regeneration and renewal was performed by the sinner with the help of the Saviour. Saul's conversion is as circumstantially set down as any we find. Now if we could be informed how much Saul did in this work, and how much the Saviour did, we might then know how much sinners now have to do in the same work; and we might likewise ascertain why it is more proper to call Jesus the Saviour, than to call the sinner so; as this would depend on the fact that Jesus does the greatest part.

'What thinkest thou of man's power relatively to the duties his Maker requires of him?'

In his answer to this question the preacher sets forth his belief that the Creator requires no more of man than he has given him powers to perform. But it surely appears, by what he acknowledges, that man needs the help of the Saviour in this work. Yet he does not bring this fact into view here, when he speaks of man's power. It probably never occurred to his mind, that what God requires of man he has promised he will enable him to do, in that he has promised to write his law in men's hearts, and to print it in their inward parts. In the true and proper sense, our Creator is the Author of all human virtue, because he is the Author of human nature, and of all its faculties, and it is he who, by means of instruction, worketh in us both to will and to do; and on this ground rests the propriety of our gratitude to God for our existence, our capacities and our virtues. Surely God needs not to be praised for what he does not do, nor could such an offering be acceptable. If there be any proper sense in which our Creator is not the Author of our virtues, surely in that same sense he is not entitled to our gratitude for it. Every true, humble disciple of Jesus will say, 'By the grace of God I am what I am.'

On this subject of human power, the preacher says: 'If man is, by any original defect or propensity of his constitution,—call it natural, or call it moral,—impotent for virtue, then of course it is unjust, not to say cruel, to require what is virtuous at his hands.'—However plausible this statement may seem to a superficial thinker, a little investigation will discover its defect. The statement amounts to this: There is no defect nor propensity in man's constitution, neither natural nor moral, which is, in any degree, inclined to the opposite of virtue. Whoever will take the pains to examine this subject will see this amount; for if there be any natural propensity in man's constitution adverse to virtue, exactly to the amount of the strength of that propensity, corresponds man's impotency for virtue. This every discerning mind will see on reflection. But the truth on this subject is farther apparent by asking the question,—If their were no such propensity in man, by what means could he go contrary to virtue? But we must not disregard the fact that virtue, and not its opposite, is required of man, by his Maker, and this, the preacher says, is 'unjust, not to say cruel.' To this there is a two-fold reply, which brings us to the true light. First: If all the propensities found in man's constitution were wholly inclined to virtue, there would be no need of any command to be had upon him to be virtuous; he would be so as well without, as with the command. And second: The truth of the case is, whatever of moral virtue may be found in the human character, it is the fruit of moral culture. Children, who are brought up in good society, and have none but good examples set before them, will, nine out of ten, be, what we call, virtuous; while such as are brought up in a degraded community, and have the examples of the base vices always before them, nine out of ten will be vicious. Independent of circumstances men, form no characters, and whatever characters they do form must correspond with the influence of the circumstances on which they depend.—To talk of human power beyond these limits is to talk of what we can never find. Hence appears the immense value of those numerous means which the Creator has provided for man's moral improvement.

In an enlightened, moral, Christian assembly, in the city of Boston, an assembly composed of men and women of high attainments and refinements, no one would be likely to detect any impropriety in a declaration of their justly respected preacher, when giving his views of man's moral powers, should he say,—'He can choose the right, and he can pursue it; and this he feels, in every moment of calm, healthful thought. You cannot efface from his mind, by any fair method, the impression, that he has the power, so long as God sustains his life and faculties, to prefer good to evil, and to act accordingly.' But if we turn our attention to what man is in a different state of moral improvement, such, for instance, in which we see the enemies of Jesus, who verily and religiously thought they did God service by taking his life, and shedding the blood of his disciples, where shall we find this power to choose the right and to pursue it? Had these enemies of Jesus been asked, whether they were not conscious that they possessed the power to choose the right and pursue it, they would, no doubt, have answered in the affirmative. Yet such right as they had the power to choose and pursue, no Christian in our community would call the righteousness of God. What they did they did with wicked hands. Man is constitutionally liable to two deceptions which are sure to lead him in a way which is morally wrong. He may be so deceived as to think that to be right which is not; and he may be so deceived as to think it best for him to do that which his moral sense condemns as wrong. No man ever did, no man can choose the right and pursue it, when so deceived; nor will he ever choose to do what he knows to be wrong unless thus beguiled.

'What thinkest thou of sin and its consequences?'

In giving his views on this subject the preacher expresses sentiments which are fully sustained, not only by the Scriptures, but by human experience. And these sentiments are worthy of universal regard. It is not seen how it is possible for a rational, moral being, under a full conviction of the truth of such sentiments, to commit sin, in violation of the understanding. But when he carries sin and its consequences into the future world, he goes beyond the teachings of either Scripture, or any experience of man with which we have any acquaintance. He says,—'Sin on the other side of the grave, as well as on this, cannot fail to produce misery; and as every one's condition there will correspond at any given period, with the character he possesses at that period, so whoever departs from earth a slave to vicious habits of thought, feeling and conduct, must, on entering the spiritual world, find himself subject to suffering proportioned to his ill deserts.'—Few subjects in theology can justly be considered of greater moment than this. And if the preacher believes, that the Scriptures authorize the belief that sin will exist in the spiritual world,that vicious habits of thought, feeling and conduct, will be exercised there, why should he neglect to give his hearers ample quotations from the word of God to support his opinion? However valuable the simple views of a learned and highly respected clergyman may be esteemed, surely it is no disparagement to such an one, to attach more weight to the word of God, than to his. Some have spent long lives, mostly devoted to the study of the Scriptures, who do not believe that they teach what this preacher here states. St. Paul has given us a catalogue of the works of the flesh, which are these: 'Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.' Have we Scripture proof that such works as these will be carried on in the spiritual world, where flesh will not exist? If men continue to carry on these abominations in the spiritual world, must they not there be possessed of appetites and passions, and be furnished with all the temptations which lead to them?

Speaking of sin, the preacher calls it, 'the voluntary throwing away of an innocence, which, once lost, can never be recovered.'—It is rather difficult to understand what he means by this. When stating what he thinks of human nature, as has before been noticed, he says, 'Innocent and pure at birth, fit subjects of the kingdom of heaven during infancy and childhood, but as years advance and the process goes on whereby the faculties develope themselves and the character takes its shape and hue, subject to error and vice according as they are unfaithful to their nature and their God; actual sinners, to a greater or less degree, in mature life.' According to this statement, man, in mature life, is sinful, to a greater or less degree; therefore every man, in mature life, has lost his innocence. And according to the statement now under consideration, no man, who has ever arrived to mature life, can ever regain the innocence which constituted him, in infancy and childhood, a fit subject of the kingdom of heaven. If all this be true, what greater calamity can happen to a human being than to outlive infancy and childhood, and arrive at mature life? Or, what parent could wish a child to live to mature manhood? There seems something dark here.

[Concluded in our next.]

(ORIGINAL.)

Millerism—M. H. Smith's Book.

Br. WHITTEMORE,—After a long, and severe, and closed-up winter—such as few among us have before witnessed—Spring has just broken in upon us, and the earth begins to feel its regenerating and invigorating influences. Indeed, we may now say, 'Lo the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.'

We have one especial cause for thankfulness that thus it is. You need not be told, that there have been many among us, who under the influence of a strong and prevalent delusion, have looked forward to the return of this season of the year, with feelings of inconceivable alarm and dread. The visions of a false prophet have rested, with a most appalling power, in their highly excited minds; and they have been fearfully apprehensive, that, even before this day, the final consummation of things would take place, and the heavens and the earth, that now are, would be no more. But the day appointed for the great event to transpire, has closed in upon us, and the visions are yet unaccomplished, and men, deluded by the horrid phantom, are beginning to shake off their chains, renounce their dismaying theory, and enter into rest. The delusion, in fact, like the winter itself, is past, and returning reason is again taking possession of the mind. In this cause, we may rejoice that Spring has come, and dissipated not only the chilling frosts of winter, but the more gloomy rigors of a fearful false doctrine. We may now 'give thanks to God, and take courage.'

But though Millerism, with the return of Spring, has measurably passed away, yet the end of religious errors and false and pernicious systems of faith, has not come, and will not come, we fear, for many long and weary years. We would not believe it,—yet we knew not how to avoid it,—that 'men love darkness rather than light;'—but whether it is 'because their deeds are evil,' or for some other reason, we say not. Light has certainly gone forth into the world, floods of it, as it would seem, and yet, men do not see it, or at least, do not enter into it, and walk in its glory. Why is it so? We can assign no satisfactory reason for it, and we will not venture to conjecture.

But the fact,—*that* is too clear, too palpable, to be denied. Yes, men *do* love darkness rather than light.' Why is it, that they will resort to such base and unprincipled means, to prop up and sustain, yet a little while longer, the tottering fabrick of endless damnation, as they most plainly do? Driven, as they have been, beyond all reasonable disputation, from the sacred Scriptures, for evidence in its favor, they now seem determined to sustain it, if they possibly can, by a system of efforts as despicable, as they are impolitic and unchristian. Among the measures they have recently adopted, and which they seem to think will be pre-eminently successful, not the least popular one is, the substitution of M. H. Smith's book for the Bible! Pardon me, Br. Whittemore, for mentioning the name of this singular anomaly of the human species; for this is the first time, I believe, that I have written his name, in all the protracted and needless controversy about him, and about his book. I would not have mentioned it now, had I not recently attended a Methodist meeting, and heard a sermon preached from his book, rather than from the Bible. It was a *moving* sermon; for the people began to move away from the hearing of it, with all possible dispatch,—and among the first, the most intelligent of the preacher's own denomination! And thus it is,—M. H. Smith's book, after all, is a blighting curse to the *denominations* who use it, against Universalism. There is not an intelligent man among them, who will not say, 'If there is no proof against Universalism, save what can be drawn from this book, or if its statements are more relied upon than the testimony of God's holy word, then I will examine the subject further, and see what will be the result.' But though this is the actual tendency of the use made of the book, yet those who use it, must not take any praise to themselves for the consequences they are producing! They mean it for evil—God means it for good. And so, we say—if so they choose, with the light that is every where shining round about them, in relation to that book, and its author—let them go on, until the measure of their iniquity is full, and heaven sees fit to interpose its power against them. 'Ephraim is joined to his idols; let him alone.'

It is here, in this section of the country, as in other places, remote from Boston,—where the book and its author are well known,—great efforts are made, by not a few, to extend the circulation of the work, and give its author notoriety, and a pure and holy character, if they can!

We have had—even *we*—the honor of receiving, through the medium of the post-office, from the publishers of the book, doubtless, a circular, or something like it, setting forth the inestimable value of the work, as proved by scores of orthodox clergymen, and orthodox editors! To the publishers, it may be a valuable book,—but to the *community*—oh! no matter about the *community*, if the publishers fatten upon the spoils of misrepresentation and slander! But I am disgusted with the whole concern. My soul sickens at the thought of so much wickedness, and so much recklessness of moral character, and so much heedlessness of the best interests of the cause of the Redeemer upon the earth, as has been manifested in this whole matter, and seems still to be persevered in, by many avowed Christian professors. And we should dispair, did we not know, that 'the wrath of man shall praise God, and the remainder of it he will restrain.'

Let me close this letter by saying, that notwithstanding the measures adopted, and the means put in requisition, by the enemies of the faith we have embraced, to stay its progress, its march is still onward, and still upward. And thus it will continue to be, so long as we continue to *live* as we ought, and as the 'grace of God, which bringeth salvation unto all,' teacheth us—'denying ungodliness, and worldly lusts, living soberly, and righteously, and godly, in this present world.'—We can establish our Faith in the world, *by our good conduct*, if we cannot do it, *by our preaching*. Yours, &c. C. G.

Watervills, Me. May 1843.

(ORIGINAL.)

Affairs in Exeter, N. H.

MY DEAR BROTHER,—I embrace this moment just to say a few things concerning our cause in this town and vicinity. Let me assure you, then, in the beginning, that while we feel our loss in the removal of Brs. Ballou from Portsmouth and Bulkeley from Newmarket, still from the extensive knowledge which I possess in regard to the present state of our cause in this region of country, I may safely say that we have pressing reasons for thankfulness and courage. Three preachers of Universalism have within a few weeks been called to reside and preach in this County; and one or more is expected soon, besides Portsmouth and Newmarket, which places will doubtless secure the labors of clergymen very soon. I feel that there is a good work going on in the name and strength of Israel's God, throughout all this part of the moral vineyard. I am encouraged to persevere every day, and my most sincere prayer is that we may stand in our lot and place,and *all* ministers and people be true-hearted and faithful. The Lord grant us wisdom and strength.

Contrary to my expectations and the wishes of my old friends in Essex County, Mass., I have engaged to continue in this town and preach to the Society here. Our brethren and friends here have 'come out bright and early' this Spring. They have made a fine alteration in their house of worship; have erected a new and beautiful pulpit at the opposite end of the gallery—(it was formerly on the same end with it,)—and changed the position of the pews—painted and in other respects improved its appearance within and without. The ladies have not been idle; they have placed a rich curtain in the rear of the desk. And what is better than all, it is to be re-opened on the second Sabbath in this month, and after that, constant worship will be maintained, Our brethren, in this movement, though not numerous, have set an example worthy of imitation. They have taken hold of the thing in good earnest—just as though they intended to do something. Now let them adhere strictly to the duties of our holy religion, and all have a mind to work, minister and people, and heaven will crown our labors with cheering success. Though as warmly attached to our dearly beloved brethren in Essex County as any poor mortal can be, especially, to our *good* brethren, Everett, Austin and Bulkeley, with whom I have spent many sweet hours—(and I pray God that I may be permitted to enjoy many more such with them)—still I feel that absolute duty calls me to tarry and labor here for the present. And now what wait we for? The sanction of 'Him who tempers the wind to the shorn lamb.' We have it. We will go on. As ever, thine, H. JEWELL.

Exeter, N. H. May 5th, 1843.

'Our Father who art in Heaven.—Matt.vi.9.

These words constitute the commencement of that inimitable form of prayer, which the Saviour of sinners gave his immediate disciples, as a guide in their devotional exercises—which was placed on record for the observance and imitation of all Christians to the end of time. And the interesting reflection, that God is 'our Father,' is the grandest, the most sublime, and the most perfect source of consolation under affliction, and joy in the midst of misfortune and sorrow, attainable by mortal man. We are all measurably conscious of the endearments and attractive sentiments inseparably connected with the appellation of *father*, in its common and literal sense. We need not be told, that the relationship existing between father and child, is one around which clusters all the most refined, and pure, and elevated, and noble virtues of the human heart. What will not the dutiful and affectionate child do and suffer for the safety and comfort of an honored and worthy father! What will not a provident and kind father do and suffer for his own cherished offspring!

The relationship of father sanctifies and sublimates every sentiment of esteem and respect which is cherished in the human breast. We may highly esteem our Chief Magistrate—we may entertain an exalted opinion of his intellectual and moral qualities—we may enter feelingly and warmly into a defence of his character and his official doings, and make use of every means in our power to promote his popularity, honor and praise—but after all, how much deeper would be our affections—how much more permanent and untiring our efforts, were he known to be our *father!* We may feel and evince great respect for our civil judge, who graces the judicial bench, who hears, and tries, and decides cases of law and equity between man and man. We may esteem his candor, admire his unwavering integrity and applaud his impartiality. But let the relationship of *father and child* exist between us and him, and a new and more elevated, and more pure class of sentiments and emotions in relation to him, would at once move the heart.

Now we may contemplate Jehovah in his character of *Creator* with awe and wonder. We may justly ascribe to him the authorship of Nature's Great Volume; and when this volume is attentively studied, we may entertain exalted, and ennobling, and sublime ideas of the Almighty power, and boundless wisdom, and universal beneficence of that unseen Author. But these ideas will be greatly improved and refined by the additional knowledge, that that Creator is also 'our Father'. We may further contemplate him as the unrivalled Sovereign of all worlds and beings, and shrink back before him into our own native nothingness under this view of his character. But let him be contemplated as a *Father* as well as a Sovereign, and our terror and dismay will change into joy and delight. We may recognize him as our Almighty Judge, before whom all our thoughts and emotions are naked and open, and shudder under the consciousness of his just decisions, and cherish the uprising desire to escape his notice, or hide from his searching presence. In fact, we may conceive any general view of his character and dignity, and be astonished, humbled and subdued under the imposing greatness and sublimity of his nature, and perfections, and doings; for there is enough in such general view of the Divine Majesty to convince us of our origin, duty and destiny. We can endure all the afflictions he may see fit to lay upon us, remembering that 'He doth not afflict willingly, nor grieve the children of men'—and that 'our light afflictions which are but for a moment,' are designed in the divine economy, to 'work out for us a far more, exceeding weight of glory.' We can endure the punishments which his justice inflicts, realizing, that, 'whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth,' and that 'Though he cause grief, yet will he have compassion,' and 'will not cast off forever.' We can contemplate death and our final state in immortality with serenity and composure, keeping in mind the revealed truth, that 'Neither death nor life, principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God,' commended to a sinful world by the life, death and resurrection of Jesus his beloved Son! We should, therefore, trust implicitly in God, 'Our Father who *is* in heaven,' be guided by his instructions, render cheerful obedience to his reasonable commands, and fulfil all the duties and obligations of affectionate, well instructed and dependent children of divine love and grace.—*Bet. Covenant,*

A preacher ought to speak to his audience as a father would talk to his children, with affectionate tenderness. In the most awful denunciations, an air of unaffected meekness should be preserved, that,while, with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated by inspiring disgust to rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips—and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. 'Of whom I have told you before,' said St. Paul, 'and now tell you weeping, that they are enemies of the cross of Christ.' What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of the address from the pulpit, must have perceived how much of their impression depends upon this quality, which gives the sentiments, comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it.—*Hall.*

Luther.

Luther never was ashamed of the time when, pressed by hunger, he sadly begged his bread. So far from it, that he thought with gratitude of the poverty of his youth.—He regarded it as the means which God employed to make him what he afterwards became, and he felt thankful for it. The condition of poor children, who were forced to pursue the same life, touched his heart.—'Do not despise,' said he, 'the boys who, in singing before the houses, ask their bread for the love of God; for I have done the same thing. It is true that afterwards my father generously and faithfully supported me at the university of Erfurt, and aided me by the sweat of his brow. But I have been a poor beggar. And now by means of my pen, I have come so far that I would not change fortunes with the Grand Turk himself. Moreover, if a man were to hoard up all that the world can bestow, I would not take it in exchange for what I have. And yet I would not have arrived at this point if I had not been sent to school, and if I had not learned to write.' Thus the illustrious man found the origin of his glory in his first humble beginning. He was not ashamed or afraid to remember that the voice, whose accents startled the empire and the world, a little while ago begged bread in the streets of a poor city.

A Death Scene.

A group of stricken friends were gathered around a dying one who was as precious to them as life itself. They waited with grieving hearts for the close of the solemn scene. She spoke. 'O what music I hear! You have no conception of the music of heaven.'

'Can't you join them?' said a friend.

At this the dying one commenced singing beautifully; she sang a tune the friend had never heard and they could only catch a word occasionally. When she had sung what seemed to be two stanzas, she paused and remarked, 'My voice is not tuned yet for heaven—but it will be soon.' And she passed away with the light of that beautiful thought resting as a smile upon her lips. It was sweet to behold it.

I have seen an unbelieving, an infidel woman. She scorned Jesus and despised his minister. But her death was not the death of her I have just alluded to. No! the rattle of the earth on the coffin was the only sound which imagination brought to her ear, and the shadow of the last gloomy thought rested on her countenance like a frown. The eye of the looker on turned quickly away as from a sad sight.

Such contrasts must be while Faith and Unbelief exist.

The Trumpet and Magazine.

BOSTON, SATURDAY, MAY 20, 1843.

Unitarian Feeling.

We have often had occasion to speak of the feeling which is at times manifested by many clergymen of the Unitarian denomination towards Universalists. It is difficult for us to tell the reason of this feeling, unless it arises from the fact of our standing greatly in the way of their prosperity, filling posts which they would be glad to fill, and occupying ground which they would be glad to occupy. We find in a late 'Register,' the Unitarian journal of this city, a letter from the Unitarian clergyman at Milwaukie, W. T., that breathes the very feeling to which we refer; and we would not hesitate to assert on the strength of it, that the writer, whoever he may be, received his education, and formed his prejudices in the vicinity of Boston. But to the extract:

Yesterday I held but one service—the Universalists occupying our hall in the afternoon and evening. The owner of the hall is a Universalist—of course we were obliged to give it up, willing or not willing. I attended their meeting Saturday evening. Yesterday in the afternoon, I attended the Methodist meeting, and in the evening the Episcopalian meeting. Neither preacher was particularly interesting. The congregations of both quite small.

I am told the Universalists are proposing to form a Society. The effects of such a course will be partially prejudicial and partially favorable for our interests. We lose their support, but at the same time we are freed from the annoyance of their disposition to fault-finding, and from the odium of being in any way associated with them. Yours with respect, W. C.

How unlike the spirit of the meek and lowly Saviour is this. Did it spring from benevolence? from love? We apprehend the fact of the Rev. gentleman being obliged to vacate the hall one Sabbath afternoon and evening, disturbed him. The hall, he says, belonged to a Universalist.—The circumstance disturbed him, and altogether unfitted him for the worship of God. He would not attend the Universalist meeting; but went in the afternoon to the Methodist, and in the evening to the Episcopal meeting; but 'neither preacher was particularly interesting.' The truth is, the man was in a bad mood; he could not hear in charity.

But the Universalists in Milwaukie, we are told, are about to organize a Society. We are thankful for this information, as we had not heard of it before. Its effects, the preacher thinks, will be partly prejudicial and partly favorable to the Unitarian Society; prejudicial because it will lose *the support* of Universalists, and favorable because it will be 'freed from the odium of being in any way associated with them.' Is there not a little *spite* as well as *pride* here? It says to the Universalists, we are glad to have you attend our meetings and pay our preacher; but keep your tongues still. Smother your feelings, stifle your conscience; find no fault; swallow everything we give you. Such, in fact, is the spirit of the above article. And then 'the *odium* of being in any way associated with' Universalists!! Unitarians are especially afraid of *odium*. Why do they not cultivate a more apostolic spirit? Why are they not willing to be accounted as nothing for the cause of Christ? The inquiry with them should be what is *right?* not what will bring *odium?* Do they love the praise of men so much, that they cannot endure a little *odium?* We fear they love the praise of men more than the praise of God. Look at the merciful Jesus. He thought it not wrong to keep company with 'publicans and sinners;' and although he incurred the *odium* of the boasting Pharisees, still he did not alter his course to gratify them. O when will our Unitarian brethren learn that humility, and open-heartedness, and kindness, are sterling christian virtues.

Testimonies concerning Jesus.

Bonaparte said, in his retirement at St. Helena, to his friend Montholon, 'I know men; and I tell you that Jesus is not a [mere] man. The religion of Christ is a mystery, which exists by its own force, and proceeds from a mind which is not a human mind. Alexander, Cesar, Charlemagne, and myself have founded empires; but upon what foundations did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him.'

The converted infidel Rochester said, laying his hand on the Bible, 'There is true philosophy; there is the wisdom that speaks to the heart.—A bad life is the only grand objection to this book.'

Rosseau said, 'If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.'

There have been many avowed infidels who have been obliged to render homage to the excellence of the christian religion and the glory of its founder. But what is the testimony of all these men, when compared with the moral triumphs of christianity? Learn what christianity is, by its fruits. It condemns every vice; it sanctions every virtue. How many has it reclaimed from sin! Into how many hearts has it poured the balm of consolation! How many divided families has it united! It has turned the abodes of misery, degradation and wretchedness into palaces of joy. This is the great work which christianity has done. What a blessing has it been to the world. If Howard, Franklin, Washington have deserved the gratitude of mankind, how much more the Lord Jesus. If we raise monuments and statues to the former, why not to the latter? But it is not outward monuments that Jesus desires. It is more fitting to raise the monument of a pure life, and let the statue be, the image of Jesus in the soul.

'Christian Freeman.'

Our neighbor, the 'Christian Freeman,' has just commenced a new volume with entire new type. It is published by Br. Sylvanus Cobb, once in each week, at $2 per year. Office, 50 Cornhill. We wish Br. Cobb success in all his efforts to promote the cause of truth and righteousness among men. Br. Cobb has now labored about twenty-three years in the gospel vineyard.

We have seen that our contemporaries notice, a new paper just established at Barnstable, entitled the 'Banner and Repository.' As its publishers have not seen fit to send us a copy, we cannot take that notice of it, which we otherwise should.

Installation at Gloucester, Mass.

On Thursday of last week, Br. F. F. Thayer was installed as pastor of the First Universalist Society in Gloucester, Mass., the oldest Society of that faith in the United States. Notwithstanding we received a very polite invitation, and felt a strong desire to be present, urgent duties prevented. We are happy to know that a sufficient number of ministering brethren were there to make the meeting highly interesting and profitable.

On Wednesday evening, Br. T. B. Thayer, of Lowell, preached, from Heb. viii. 6. We judge from the text, that the subject of the discourse was the excellence of the gospel in comparison with the preceding dispensation of the law of Moses.

On Thursday forenoon, a Conference Meeting was holden, in which Father Ballou, and Brs. O. A. Skinner, L. S. Everett, F. F. Thayer, E. G. Brooks, T. B. Thayer, and perhaps some others took part. In the afternoon the installing services were performed, by the following brethren:

Reading Selections from the Scriptures, by Br. M. B. Newell, of the parish in Annisquam, Gloucester.

Introductory Prayer, by Br. T. B. Thayer.

Sermon, by Br. O. A. Skinner, of Boston, from 1 John iv. 19, '*We love him because he first loved us.*'

Installing Prayer, by Br. T. P. Abell, of Haverhill.

Fellowship, by Br. E. G. Brooks, of East Cambridge.

Presentation of the Scriptures and Charge, by Br. E. H. Chapin, of Charlestown.

Address to the Society, by Br. L. S. Everett, of Salem.

Concluding Prayer, by Br. Hosea Ballou, of Boston.

Benediction, by the candidate.

In the evening another Conference Meeting was holden, commencing at half past 7 o'clock, in which Brs. Everett, Thayer, of Lowell, Father Ballou, Dea. Frothingham, of Salem, Abell, and Chapin took parts.

We are happy to be informed, that these services were attended by large congregations, and we trust they will be followed by beneficial consequences. May the union thus consummated receive the blessing of the Great Head of the Church. Our venerable Father, Thomas Jones, senior pastor, was present, although feeble, and several happy allusions were made to him and other aged Universalists in the course of the day.

Ordination of Br. Barnes.

Br. Alfred Barnes was ordained at West Wrentham, as pastor of the Universalist Society there, on Wednesday May 3d. On the previous evening a conference meeting was holden, in which the clergymen and laymen both took part. On Wednesday forenoon a sermon was preached by Br. Gallagher, of the Second Society in Providence. The ordination took place in the afternoon. The Scriptures were read by Br. W. R. G. Mellen, of Milford. Prayer, by the same.—Sermon, by Br. J. Boyden, of Woonsocket, R. I. Prayer, by Br. J. N. Parker, of Pawtucket, R. I. Charge and Delivery of the Scriptures, by Br. J. Britton, jr. of Dudley. Fellowship, by Br. Gallagher. In the evening another reviving conference was holden. Br. Gallagher says, in his official account, published in the 'Messenger,'

In the evening a joyful, and we have no doubt, a very profitable social conference was held, in which our aged fathers in Israel, spoke freely of the good things of the kingdom. And as we prayed and sung, exhorted each other to faithfulness, and spoke of the love of God, the blessed influence of divine benevolence, and the final ingathering of God's sinful children, the influence of the Mystic Dove seemed to pervade our midst, and kindle a flame of gratitude, thanksgiving and praise in the hearts of all present. And when we parted the glad hosannah lingered on our tongues.

We were pleased to see the prosperous condition of the Society at West Wrentham. They seem to be well united in the good cause, as well as in the choice of their Pastor. He has their confidence and is doubtless worthy of it. And we have reason to believe that he will be the means of doing a good work there. May the blessing of God rest on both Pastor and people, and may they labor together for the upbuilding of the Redeemer's kingdom, and grow in all the heavenly graces of Christianity.

Elder Knapp. Mistake Corrected.

We are satisfied that our informant in regard to Elder Knapp's compensation, misapprehended the statement which he heard. Elder Knapp *only* received *five thousand five hundred dollars* for fifteen months service, besides many valuable presents both in cash and clothing. The error probably arose from a statement in the same conversation—that about a year preceding the *fifteen months*, Elder Knapp's three months' labors in Baltimore, were rewarded by his receiving about or over two thousand dollars, besides a suit of clothes, &c. &c.

We have also been credibly informed that he received since his fifteen months' compensation, five hundred dollars for a few weeks service at Concord, and eight hundred dollars for the time he spent in Salem and vicinity.

False Report.

It has been reported in some of the Boston papers, that the Methodist Society in East Cambridge, under the pastoral charge of Rev. S. W. Willson, has concluded to join the class of Christians commonly called Episcopalians; and that several Episcopalian clergymen have recently preached in the Meeting-House of that Society, preparatory to such an event. How the report originated, we know not. Suffice it to say, we have been assured it is wholly erroneous. The Rev. Mr. W. is strongly attached to the Methodist church. He has for many years been a preacher in that connexion, and the love so early cherished and so long felt cannot be easily extinguished. He withdrew from the church, not from any change of opinion or diminution of regard; but because he was restricted in a practice which he could not conscientiously abandon.—He is still a Methodist; nor is there the least danger that either he, or his church, will adopt the Calvinistic notions held by the leading Episcopalian clergy of Massachusetts.

Removal.

Br. J. F. Dyar having removed to Cambridgeport, Mass., requests that all communications intended for him be directed to that place.

Robert Merry's Museum for May is received. It is a very interesting and excellent work for children. Bradbury, Soden & Co. are the Publishers. Price $1 per year.

The Union Society at Chelmsford.

The glory of the latter house. A sermon preached at the dedication of the Centre Meeting-House in Chelmsford, (Mass.) Thursday, April 13, 1843, by Rev. Henry A. Miles, pastor of the South Congregational Society in Lowell.

The experiment is attempted in Chelmsford of uniting the Unitarian and Universalists in one Society and Church, and under one pastor. It is now over a dozen years since the old parish became divided, and a Universalist Society was formed. This Society maintained worship, sometimes occasional and sometimes stated, until the present time; but they had not provided themselves with a meeting-house, as they had the use of a hall in the academy, which was not, however, a very suitable place for such an assembly.—The division in the old parish, and its consequent weakness, resulted in the dismission of Mr. Allen; and since his removal, the parish has much of the time been destitute of a pastor. Mr. Miles states in his discourse, that on the 13th of February, 1842 he preached in the old meeting-house. He spoke of the divided state of the town, and of the impossibility of maintaining public worship as long as these divisions existed. He advised the Unitarians to join with their neighbors, take down the old house, and forgetting past alienations to build a Union Meeting-House, and thus make a Society sufficiently strong to maintain the institutions of religion in that place. Such was Mr. Miles' advice; and *on that very night*, the meeting-house was discovered to be on fire, and was entirely consumed. A similar circumstance occurred about the same time in Sterling, Mass.—A parish meeting had been holden to discuss the question, whether a new house should be built. After warm altercation it was finally determined not to build, and the parish meeting was dissolved. In about three hours afterwards the house by some means took fire, and was utterly destroyed.

By the burning of the meeting-house in Chelmsford the centre of the town was made destitute. The Unitarians did not feel able to build and maintain public worship of themselves; and the proposition was made therefore to the Universalists to unite with them in building a meeting-house, and in the support of a clergyman. Mr. Miles says, 'both denominations have contributed generously to furnish means for the erection of this house.' The text of the dedication sermon was the words of Haggai ii. 9, 'The glory of this latter house, shall be greater than of the former, saith the Lord of hosts.' Among the reasons which led the Rev. gentleman to believe, that the glory of the *latter* house in Chelmsford should be greater than the *former*, was the following which we give in his own words:

In the first place the circumstances under which this house was built, encourage this hope. I refer to the union between two denominations of Christians, which have not before, in this place, acted together. When the church that formerly stood here was burned, you felt that it would be a reproach to the centre of this town to have no house for the worship of God. But you saw that it would be burdensome to you to erect two churches when one would suffice, and that, if erected, it would be impossible for you to give two ministers an adequate support. In the spirit of good citizens and brothers you came together to consult for your common good. Both denominations have contributed generously to furnish means for the erection of this house. For nearly a year you have united together in the same acts of religious worship. Meanwhile this edifice has been completed, and you are here gathered, side by side, to join in solemnly dedicating it to Almighty God. And all this, so far as I know, without any jar in your movements, without one note of discord in your harmony. The facts are auspicious. Why should not this union long continue? In our large cities where there are worshippers enough to fill many churches, it may be well that there should be subdivisions according to every shade of opinion, so that individual preferences and tastes may, as far as possible, be consulted; and if these subdivisions are there kept distinct, no harm may be done, provided there be a mutual good understanding on the basis of entire christian equality and respect and good will. But in small towns and villages it is impossible that many separate churches can be maintained. With them the question is often, just what it is here, shall I give up a few of my individual preferences for the sake of having the Sabbath observed, public worship supported, the ordinances of religion administered, good order, pure morality, and a christian spirit promoted, or shall I selfishly and obstinately insist upon my peculiar predilections, and smite down every one of these blessings which have been named? The interests of society and good neighborhood, reverence for the customs of your pious fathers, regard for the religious education of your children, and for your own advancement in a religious life—all plead with you for continued unanimity.—Nor between the two denominations of christians here represented is there any irreconcilable difference of opinion. We are united in our opposition to a false and stern theology. Many of the great leading views of our respective creeds are identical. We all believe in the paternal character of God, in the mission of Jesus Christ as a teacher of truth and immortality, in the duty of repentance and a holy life, and even on the subject of retribution we are all agreed, I presume, in regarding punishment as remedial in its design and consequences. The points wherein we agree are so numerous and so important, that those on which we differ ought not here to be once thought of. You may say to one another as Abraham said to Lot, 'Let there be no strife, I pray thee, between me and thee, for we are brethren.' We are brethren! Let that sentiment be remembered, and your union will long continue, and this house will witness to your united prayers for your common good. Your old church stood here a monument of your divisions. Family after family had left it; it had a deserted appearance; it bespoke divided means and divided hearts. This new church stands here to mark a new and different era—the monument of a new and better feeling. The old church was as Babel, for, in its day, tongues were confounded, and no man understood his neighbor. The new church is a Shiloh to which the '*gathering* of the people shall be.' 'And the glory of the latter house shall be greater than the former, saith the Lord of Hosts.'

Thus far Mr. Miles. He says, in closing his discourse.

Mark the man who seeks to foment divisions among you, count him your enemy. And yet treat not even him with harshness, so that you may win him back to be your friend. Make sacrifice of your feelings, your wishes, your tastes, of any thing but an enlightened and sincere conscience, for the sake of your harmony and peace. May the Lord direct you to a good minister; one of learning to instruct you, and of piety to be an example to you. Care not by what name he is known, if so be he is a man capable of meeting your wants, and will respect the rights and feelings of those who may not happen to think in all points just as he does.

The Address to the Society was delivered by Br. T. B. Thayer, pastor of the First Universalist Society in Lowell. It breathes much the same spirit, as the sermon. In giving them directions as to the choice of a pastor, Br. T. says,

Let me, then, entreat you to seek for a man who will be a true minister of Christ. No matter by what name he may be called, or to which denomination he may belong. You are now a *union* society. Both denominations have agreed to come together in the love of God, laying aside all differences, and to dwell together as brethren, keeping the unity of the spirit in the bond of peace. Let not the question of denomination or name come up, then, in the decision of this question. Do not allow it even to be debated, or to enter into your deliberations, lest strife and division come of it.

If the person whom you would call, is a good and true man; if he will preach to you the great truths of the gospel, and walk with you, and among you, in the spirit and practice of these; if he will administer to your spiritual wants and necessities, and endeavor to build you up in the knowledge and grace of God; if he be zealous, earnest and willing to labor, then make choice of him as your pastor, whether of one denomination or the other. Truth and righteousness are of more importance than names; and they are not wise who exchange the first for the last.

One word more on this point. You are, as has been said a Union Society. You cannot expect that you will all be satisfied with every sermon of your minister. Perhaps his discourses may sometimes be too doctrinal to suit all, and sometimes not doctrinal enough. Let this be no cause of complaint or fault-finding. You must remember the circumstances of your union, and be ready always to bear and forbear, and to yield particular fancies and feelings to the general prosperity and welfare. And I exhort you, my friends, always cheerfully to allow your minister, without murmur or question, the largest freedom of thought and speech.

It is somewhat of a novel experiment. We shall look with much interest for the result. We hope it will be favorable. If the true spirit of christian union be actually carried out in good faith, without any sectarian partialities or jealousies,—carried out in the settlement of the pastor, in the social meetings for prayer and praise, in the exchanges of the pastor with the clergy of both denominations, in fact, in every thing, then the experiment will succeed. But if on the contrary, there be a preference given to the clergymen of one denomination above those of another, then the union will soon prove to be imaginary, and all the benefits expected from it will be lost.

Trouble in Nashua.

A gentleman has been excommunicated from the church in Nashua, of which Rev. M. H. Smith is pastor! because, as it is said, he attended the Unitarian meeting. A publication was made in the 'Christian Register' in regard to the affair, by a very respectable individual of that town, whom in a subsequent article, Rev. M. H. Smith charged with *falsehood!!!* The individual who so offended Mr. Smith, has given another article in the Register of last Saturday, from which we take the first paragraph. It will show the estimation in which Mr. S. is held by his neighbors.

To the Editors of the Christian Register. I see I am charged by M. H. S., in your last paper, with falsehood: though just starting for a journey I cannot allow such an imputation even from him to cast its shadow upon me even for a moment; though, from his past history and present reputation, I cannot consent to enter into controversy with him about character; and I am confident all who recognize my initials will not be confounded by such a charge from the unenvied Author of Universalism Renounced,' &c.

Conference Meetings.

There has been somewhat of a discussion in the 'Gospel Messenger,' between Brs. J. M. Austin and D. B. Harris, on the subject of conference meetings. Br. Austin defends the conference meetings held in this vicinity against the objections that have been put forth. It is not our intention to take part in the controversy. We desire merely to say, that we agree fully with Br. Austin in regard to the benefit of these meetings. We have seen no extravagances in them; nor have we ever seen or heard of some things in those meetings, which are now brought forward as objections against them. We hope the present movement will continue to spread, until there shall be a Universalist Society in every town and village in the United States, and a conference meeting in every Universalist Society.

'Ladies' Repository.'

Br. Tompkins has just handed us the numbers of the 'Ladies' Repository' for March, April and May. The last is number *eleven*, June will bring number twelve, and a new volume of course will commence with July. This work is well known in our denomination; and deserves a large patronage. Br. Henry Bacon is editor, and the work will continue under his charge, enriched not only by articles from his pen, but from the pens of many excellent correspondents. It is proposed, at the commencement of the new volume, to drop the name UNIVERSALIST from the title, and retain merely the name—'Ladies' Repository.' The work, we believe, will maintain its present character as a Universalist publication, the change of the name being made for purposes of convenience only. The following reasons are assigned for the change:

'With the next volume we shall leave off the first member of the title of our work, as it is every where known by the last—'*The Ladies' Repository.*' We sometimes find three articles taken from this work in one paper, and credited one to 'The Universalist and Ladies Repository;' the next to 'the Universalist;' and the next to 'the Repository,' as though they were taken from three different publications. And more than this: —our denominational paper in Connecticut is called '*The Universalist*,' and articles appear in other papers from both that and this work credited alike. After due deliberation, we have been led to coincide with the opinions of a great many of our friends, and send the Repository forth without the distinctive name of Universalist, believing that its contents will always give it a distinctive character. We once thought we could never be led to do this, but circumstances have altered our convictions, and we are sure that the considerations which prompt us now to do it, are of as Christian a character as those which once made us strenuous to retain the name we relinquish—relinquish from the Magazine, but not from our heart, nor from our brow.'

Accounts of Conference Meetings.

A friend and brother in Meriden, N. H. writes us as follows, in regard to the accounts of Conference Meetings, which we have, from time to time, given in our columns. These accounts have had the tendency to produce a love for such meetings all over the country.

'Since the commencement of your Conference Meetings and your minute recital of the proceedings in them, I have taken a deeper interest, if possible, in reading your paper than ever before. You speak of abridging your account of them.—Br. Whittemore, let me tell you, if you can keep up the interest in them, nothing can be more acceptable to your distant readers. In reading the account of some of your meetings, O I have longed to be with you. The bare reading your account of your meeting at Cambridge was well worth the price of your paper for a year. Altho' destined to be absent in body, yet not an hour passes of the day of your weekly meetings, but that I am with you in spirit. It is truly heaven begun on the earth to have opposing sects come together, and together speak of the love of God to fallen sinful man. But this is the legitimate fruit of the spirit of Christ. Only let this holy spirit pervade our denomination, and we should have heaven below.'

Slander.

The Rev. Charles Rockwell, formerly of the United States Navy, and author of quite a popular work entitled, 'Foreign Travel and Life at Sea,' was tried at the May term of the Supreme Court in Barnstable County, last week, on the charge of maliciously slandering the character of Mrs. Elizabeth B. Howes, wife of Capt. William Howes, of Chatham. The trial excited great interest, throughout Barnstable County, in consequence of the respectable standing of the parties. Mrs. Howes is connected with some of the best families in Massachusetts; and Mr. Rockwell is, as we are informed, of high family connections.

It appeared from the testimony of the witnesses, that Mrs. Howes was for many years a cherished member of the Church of which Mr. Rockwell is pastor; that about two years ago she became dissatisfied with the doctrine of Calvin, and asked a dismission from the Church; but instead of complying with this reasonable request, the members of the Church were persuaded by their pastor to suspend her from their communion for the space of six months, in the hope that she might be induced to give up her belief in the doctrine of Universal Salvation; and, thereby, save them from the painful necessity of excommunicating her. But finding her faith firm and unwavering, Rev. Mr. Rockwell and a few of his Church-members, labored to destroy her influence.

Mr. Rockwell for a long time was actively engaged in propagating the most slanderous reports respecting her character; and for this an action was brought against him by her husband. After a full investigation of all the circumstances in the case, the Jury, (one-third of them Orthodox church-members,) gave a verdict against him. Mr. Rockwell's counsellors were men of character and legal attainments; and as a matter of course did all they could to save the character of their client. But they labored in vain and spent their strength for nought. His learned counsel in closing the defence, stated to the Jury, that Mrs. Howes had not suffered in the least in her reputation in consequence of the statements made by Mr. Rockwell respecting her, because no one believed them to be true;—and that his client, like most other clergymen, is poor, and has as much as he can do to support himself and family; and from these two considerations he argued that the amount of damages should be merely nominal. The Jury, therefore, in consideration of all the circumstances, decided that he should pay all the expenses of the trial, and awarded damages to Capt. Howes, in the sum of $391. A small sum to be sure; but when we consider Mr. Rockwell's circumstances, we think it quite enough.

Capt. Howes is an honorable minded man, and is entitled to great credit for his perseverance in vindicating the reputation of his wife and humbling the pride of her adversary. His conduct has been much applauded by the good of all denominations. He has taught, at least, one clergyman an important lesson. Let others take warning, and never attempt to blast the reputation of any person for renouncing the doctrine of endless sin and misery. Judge Marston, of Barnstable, was the leading counsel for the plaintiff; and he has been highly commended for the faithful manner in which he discharged a painful duty.

The following article, in relation to the same subject, is from the 'Yarmouth Register':

SUPREME JUDICIAL COURT. The May term of this Court commenced at Barnstable, on Tuesday last. Owing to the non-arrival of His Honor, Judge Wilde, until a late hour, but little was done the first day.

Yesterday the Court was occupied in a case of peculiar and general interest. It was an action for slander brought by Capt. William Howes and wife, of Chatham, against Rev. Charles Rockwell, Congregational minister of that town, in which the damages were laid at $3000. The plaintiffs charged that the defendant, in August 1841, wilfully and maliciously traduced the character of Mrs. Howes, by uttering certain slanderous reports concerning her chastity, in the hearing of Rev. Messrs. Clarke and Washburn, of Chatham, &c. On account of the great mass of testimony introduced in this case, on both sides, and the general expectation of a full and correct report at our hands, we shall be obliged to defer to next week any thing beyond a mere statement of it.

The principal witnesses relied on by the plaintiffs to establish the charge were Messrs. Clarke and Washburn, though there were not wanting others whose testimony was equally clear and explicit as to the utterance of the slanderous remarks by the defendant. For the defence it was contended that the testimony of the two reverend clergymen—one a Universalist and the other a Methodist clergyman,—was entitled to but little credit from the fact that their feelings towards the defendant were not of the most amicable description, and evidence was introduced to show that their general character for veracity was impeachable. It was likewise contended, in defence, and evidence was given in to the effect that the motives of the defendant were not 'malicious' in giving utterance to the remarks complained of, and that he but reiterated, for a good purpose, a very common report as to the character of Mrs Howes, which had years before been circulated in the town; and that when called upon to name his informant, he had unhesitatingly done so.

Rebutting evidence was offered to show that Mrs. Howes had always sustained a good reputation among those who best knew her, and also that Messrs. Clarke and Washburn's testimony was unimpeachable.

But the merits of the case can be inferred only from an exhibition of the testimony, which we shall give next week.

It may be proper to state that the difficulties between Rev. Mr. Rockwell and Mrs. Howes originated in a correspondence between them on account of a request by Mrs. Howes for dismission from the Congregational church in Chatham in 1841. Probably many of our readers will recollect the nature of the correspondence, which was published in our paper.

While going to press, we learn that the jury have returned a verdict against the defendant, for $391 damages and costs.

Marston and Elliot for plaintiffs.
Read and Beal for defendant.

Now, henceforth, let Orthodox clergymen beware how they slander Universalists.

Statistics.

The following article we copy to facilitate the exertions of Br. Grosh in obtaining the necessary information for the Universalist Register. We shall be happy to render any aid in our power.

'Let the Standing Clerk of every Association in our order, furnish a list of preachers and societies &c. &c., in fellowship (and of those approved preachers not in fellowship) with his association, and send it to the nearest Universalist editor for publication forthwith—that I may get my list corrected up to the present date at least.'

No. 9 of Alison's History of Europe is received from the Harpers. For an account of this excellent work, see the article in another column.

Alison's History of Europe.

The history of Europe, from the commencement of the French Revolution in 1789 to the Restoration of the Bourbons in 1815. By Archibald Alison, F. R. S. E. Advocate. In four volumes.

This very valuable work is now in process of publication by the Harpers, 82 Cliff Street, New York. It would not be possible to select a section of European history, more fraught with thrilling incidents, great convulsions and awful desolations than the period of the French Revolution, and the subsequent rise, triumphs and fall of Bonaparte. All the human passions are therein unveiled, and the throes and struggles of empires appear. The effect of boundless ambition, striding on over every obstacle for the mastery of the world, and at last sinking into weakness and confinement, is seen. The awful scenes of the French Revolution are painted with a masterly hand. No work we have ever seen describes so fully the tragedies of ill-fated France. Of this period the author says, 'A subject so splendid in itself, so full of political and military instruction, replete with such great and heroic actions adorned by so many virtues, and darkened by so many crimes, never yet fell to the lot of an historian. During the twenty-five years of its progress, the world has gone through more than five hundred years of ordinary existence; and the annals of modern Europe will be sought in vain for a parallel to that brief period of anxious effort and checkered achievement.' The author's resources for supplying the facts necessary to a faithful history of this period were great; no historian has been better qualified for his task. His very labored but interesting account of the peninsular war, and his history of the memorable occurrences of the Russian campaign, are full, faithful, and attractive. In the description of the theatre of these great events the author has in general proceeded on his own observation, having enjoyed the advantage of visiting the scenes of the greater part of the principal battles. In order to give satisfaction on all points, and more especially on those on which there has been dispute, he has given the authorities by volume and page, from which he derived his information. This course has been carried to an unusual, and some may think to an unnecessary length, as not only are the authorities for every paragraph invariably given; but in many instances also, those for every sentence have been incorporated into the notes. It was also a rule of the author to give the arguments for and against every public measure in the words of those who originally brought them forward, without any attempt at paraphrase or abridgment. This has given the work somewhat of a dramatic air; but it is the only method by which the spirit and feelings of the moment could be faithfully transmitted to posterity, or justice done to the motives on either side; and a modern author need not hesitate to follow an example set by such historians as Thucydides, Sallust, Livy and Tacitus. Still the author has made no attempt to disguise his own feelings or opinions; but the conclusions which he thought fairly deducible from the events which were recounted have been fully given, with the grounds on which they were founded.

Such is the general character, importance and fidelity of the work before us. Whether read by the philosopher, scholar, or christian, it furnishes matter for profitable meditation. It shows what man is without the restraining power of religion; it shows how political revolution and military ambition lay every thing, however sacred, prostrate before them. It will make us, who live under the best government in the world, more sensible of our distinguished privileges; and lead us to abhor a spirit of political innovation, which is more perilous in its resistless ravages, than pestilence, famine or death.

We ought to say, this work is issued in numbers of 144 pages each, at 25 cents per number, and will contain 16 numbers. For sale by B. B. Mussey, 29 Cornhill, Agent for the Harpers.

Old Colony Association.

This body met at Abington, Mass., May 3d.—Br. R. L. Killam, *Moderator*, and Br. B. H. Davis, *Clerk*. Brs. S. A. Davis, E. Hewitt and W. Fishbough were appointed the annual committee on Fellowship and Ordination. Brs. Barry, of Scituate, Tomlinson, of Plymouth, and Spinney, of Taunton, were appointed committee of discipline. Brs. Davis, Barry and Killam were appointed a committee on the subject of quarterly conferences. The time for holding the meetings of the Association was changed to the first Wednesday and following Thursday in September. Br S. A. Davis was appointed to preach the next occasional sermon, with power to appoint a substitute; and the following question was proposed for discussion at the next meeting, viz: 'What is to be understood by the first resurrection, as mentioned in Rev. xx. 6?' Sermons were preached at this session by Brs. S. A. Davis, J. S. Barry, T. P. Abell and B. H. Davis.—Adjourned to meet in Taunton on the first Wednesday of September next.

Converted Universalists.

In the 'Christian Watchman,' of last week, we find an account of a revival in North Adams, Ms. among the Baptists. The writer says, 'A number of the converts were previously Universalists.' We have proved so many of these accounts of partialist revivals to be false, that we know not how much to believe of any of them. But take it as the writer says, 'a number of the converts were previously Universalists.' What kind of Universalists were they? O they went to the Universalist meeting, and advocated Universalist doctrines. So it may be said many of the converts had previously been to the *Baptist* meeting, and advocated *Baptist* doctrines. If the former were Universalists, the latter were Baptists.—Why then did not the author of the account honestly say, 'A number of the converts were previously Universalists and *Baptists*.'

The 'Congregational Journal' at Concord, N. H. used to carry on quite a petulant warfare with Universalism. That doctrine continues to increase in the granite state; and the Journal finding its opposition useless, is now silent. After a storm comes a calm.

We would call the attention of our readers, to the advertisement of Dr. Hitchcock, especially to that part of it which treats of artificial teeth. We have no doubt that persons desirous of a fine set, by calling at Dr. Hitchcock's, will find them. They will not affect the breath, nor change color, and the method of setting is peculiarly satisfactory.

Fall River---Lay Preachers.

Br. Gregory, of Fall River, in a letter to Br. Davis of the 'Gospel Messenger,' says,

Br. DAVIS,—Here I am, located in Fall River, surrounded by friends good and true, whose hearts seem alive to the great subject of religion. The brethren are very zealous and active, and among such, there is no danger of what is called being 'homesick.' To be sure they work me rather harder than I have been accustomed to work, as nothing less than three sermons on the Sabbath, and a conference meeting every week will satisfy them. But then, if by any means we can save some from the bondage of error and the slavery of sin, we ought to be willing to labor and even suffer reproach.

I perceive by the papers, that the 'Essex Conference' is about adopting a Missionary project; that the waste places of Zion may be built up, and her borders be enlarged. The friends of truth in Fall River have taken the lead of our brethren in Essex, and have worked on the missionary principle a number of weeks. And were every well established society in our order to adopt their plan, the wilderness would soon bud and blossom as the rose.

We have some eight or ten good speakers in our Society, who are ready and willing at all times to go into the neighboring towns and hold conference meetings. They delight to speak of God's goodness, and urge sinners to repentance. It is their meat and drink—and believe me Br. Davis, we have had some happy, glorious meetings. Many of our brethren who have viewed God as an enemy to our race, have been led to examine his character and adore his goodness. And I have no hesitancy in saying, that more good can be promoted by missionary efforts on the part of our lay brethren, than by any other means. Let every Universalist become a missionary, and feel it his duty to communicate the good tidings imparted to him, to his fellow men. Let him toil and strive for the advancement of Immanuel's Kingdom, and we shall cease to hear of the demoralizing tendency of Universalism.

We know not the author of the following communication; but the thought has passed through our mind, that it was written by a clergyman, not of the Universalist faith, who has had at least one opportunity of observing a Universalist Conference Meeting. In this we may be in error; but the article is written in a good spirit;—and suggests thoughts that are worthy the attention of all Universalists. It has been often said, that Universalists need only to live according to their doctrine. Of all doctrines, theirs is best—most lovely, most consolatory, most inspiring, most glorious: it is, in fact, the only doctrine that completely satisfies the spiritual wants of man. O how great is the responsibility of Universalists! How little we feel it! But this doctrine, if not permitted to show its effects on the soul, is little better than a beautifully wrought statue, without the glow of life. Let the doctrine *live;* give it its full power; all that is necessary for Universalists is to live fully up to their faith, and then they will be what they ought to be. But we cut short our remarks, and give place to the article we have referred to.

Conference Meetings.

What good has been effected by them?

One decided benefit that has been and is being produced by these meetings appears to me to be the bringing persons of opposite tenets in contact with Universalists. Many who never have *known* any thing of their doctrines, but who perhaps from infancy have been *taught* to regard them as tending to all manner of vice and licentiousness, from curiosity, it may be, are induced to *look into* those meetings. When they are once in, they insensibly imbibe the true principles and feelings of universal philanthropy—and ere they are aware they find their full hearts exclaiming, 'Where am I? Is it really so, that I am now in the midst of a *Universalist assembly*? Is this the spirit that is generated by their doctrines?—Surely if this is the true spirit of Universalism, their doctrines cannot be as pernicious and as ruinous to the interests of society as I have been taught to believe! I want to know more of their doctrines—I will examine them.' Thus doubtless many who have been almost daily cautioned against approaching a Universalist assembly for fear of contamination, or reading a periodical or work published by the denomination for fear of being brought within the awful vortex of free and liberal thought, may have been induced to examine, timidly, perhaps, at first, the doctrines of the Universalist, and to their astonishment learned that they do not inculcate that *crimes go unpunished* or *virtue unrewarded;* but that sin and derelictions of every kind meet with their sure, speedy and just recompense, and that the reward of virtuous actions is equally certain and ample. They find too, that their God being divested of the attributes of vindictiveness and revenge is the same God worshipped by the Universalist—that he is the same Being—the Universalist robing him with love, justice, and mercy, while the Limitarian robes him with wrath, vindictiveness and revenge.

It may be a fact that every one is inclined to fashion his God something after his own feelings. Is a person rather inclined to be passionate, aristocratical, vindictive, revengeful? you will be apt to find his God so also. On the other hand is he inclined to be charitable, benevolent and merciful? so is his God. But it will undoubtedly ever be the case, that when the first named qualities are not possessed to an inordinate degree, with the presence of a moderate share of reason, the mind will ever be inclined to clothe its God with the attributes of love and mercy, when it can be convinced that such a course is agreeable to Scripture.

Again, it appears to me that the influence of Conference Meetings must be of a beneficial character on the members of the Universalist denomination themselves. Has not the world, for years past, looked upon that denomination as too cold and lifeless? Professing the most expanded and ennobling views of God and his religion of any sect on earth, have they not been too stoical or indifferent as to the extension of those views? Have they not been too much like the miser brooding over his riches? or rather, perhaps, like the man of luxury and ease, have they not seemed to say to themselves, 'I feel very happy and contented in the enjoyment of such enlarged and ennobling views of my God and of his government—I am myself untrammeled with the shackles of prejudice and error, and my enjoyment is thereby much augmented. I shall not disturb my ease and quiet by any anxiety about the extension of those views—let my neighbor get his eyes open the same way I did—if he cannot reason for himself and be able to grasp the truth, let him grovel on in the dark—it is none of my business whether his views tend to augment his happiness or his misery.' Now, it appears to me that these meetings will tend to awaken the denomination generally to an interest in the extension and spread of liberal Christianity—that this apathy and inertness, if it has existed heretofore to any considerable degree, will be overcome—and that a good zeal for the spread of the gospel of Christ will be generated and fostered into life. YO MISMO.

West Cambridge, May 6, 1843.

'WOODMAN'S NARRATIVE.' We have received, through the kindness of Mr. Theodore Abbott, 66 Cornhil, the publisher, a work entitled, 'The Narrative of Charles T. Woodman, a reformed inebriate. Written by himself.' Come all who wish to know the power of alcohol to enslave men, to debase them, to make them miserable, read this book. It is from the pen of one who has suffered much in the drunkard's course, but who is now resolved to redeem the time he has lost. There are many excellent reflections on the treatment of prisoners, and on men and matters in general. The author had been many times an inmate in Houses of Correction; but having signed the pledge he is now happy and respectable, and he looks back upon his past course with sorrow. The book is for sale by the author himself, and by Theodore Abbott, 66 Cornhill.

Tribute of Respect.

Duxbury, April 16th, 1843.

Br. WHITTEMORE,—At an adjourned meeting of the First Universalist Society in Duxbury, held on the 15th inst. the following resolutions were unanimously adopted:

Whereas our respected friend and Br., John F. Dyar, has signified his desire to dissolve the connection existing between him and this Society, and whereas the occasion seems proper to express our feelings towards him, for his faithful labors in this place, and our estimate of his character as a Christian minister, therefore,

Resolved, That in complying with the wish of our Br. to dissolve his connection as pastor, we are exercised with feelings of deep regret. The purity of his example, the devotedness of his heart to the work in which he has been engaged, and the success which has attended his efforts, merit our warmest thanks. And when we look back to the period when he first came among us, and remember the discouraging circumstances by which we were then surrounded, and contrast it with our present prospects, we feel to thank God that he has been associated with us.

Resolved, That we earnestly and humbly invoke the smiles of Heaven upon our Br. and his family wherever they may go and through every change of life.

Resolved, That copies of these resolutions signed by the Clerk of this Society, be presented to the Rev. John F. Dyar, and to the editor of the 'Trumpet and Universalist Magazine' for publication in that paper.

True copy, JOSHUA CUSHING, jr.,
Clerk of the First Universalist Society.

We have complied with the request of the Duxbury Society, in giving publication to the above resolutions; and we as cheerfully publish a resolution from the Duxbury Society, in regard to their late pastor, as we should publish a similar resolution from any Universalist Society.—We object, however, to the principle of publishing such articles. If the practice be carried to any extent, it will render it necessary for every clergyman to ask of his Society resolutions of the kind; and in cases where they are not asked for, or not published, it will be taken for granted the clergyman is unworthy of them. The tendency on the whole, will be evil. We make these remarks in regard to the main principle to which we refer, and not in regard to the case before us. For the Duxbury Society and their late pastor we have high respect.

Skinner's Family Prayer Book.

It will be seen, by an article in another column, that the book of Prayers which has been got up by Br. Otis A. Skinner, will be ready for delivery on Monday next. As soon as they are in the market, we shall obtain a large quantity on such terms, as will enable us to sell them at *the very lowest cash price.* Orders are solicited from the clergy and laymen; and persons ordering them may depend on having them as low as they can be purchased, and done up in safe envelopes, and sent by stage or Railroad. All honest people will be credited; and none others we apprehend, will wish to buy such a book.

We learn that Br. William Wilcox has resigned his office as pastor of the Universalist Society at Cheshire, Mass. We have not learned to what place he intends to remove; but whatever Society may obtain him, will have a faithful pastor.

Sacred Songs.

We have received from Br. Everett a copy of a work entitled 'Sacred Songs, for the Children in Sabbath Schools, by L. S. Everett, pastor of the Universalist Society in Salem, Mass. 'Hosannah to the son of David' Boston, published by A. Tompkins, 28 Cornhill: 1843.' This work consists of fifty-four pages, and contains forty-seven tunes and fifty hymns, besides the responses. It contains such tunes as Sterling, Bridgewater, Northfield, Complaint, Peterboro', Lisbon, Urmond, The morning light is breaking, &c. &c., and the hymns are excellent. It ought also to be said, that the work is a beautiful specimen of typography.

Family Worship.

Br. WHITTEMORE,—I wish to inform the public through the columns of your paper, that the 'Prayer Book,' on which I have been engaged for some time past, will be ready for delivery on Monday next. I wish also to express my thanks for the kind manner in which you and the editorial fraternity have spoken of the undertaking.—That the work will do good, I have no doubt;—and I am not without strong hopes, that it will be instrumental in establishing an altar of prayer in most of the families belonging to the churches in our Israel.

The encouragement given to the work has much exceeded my expectations. Several hundred copies are already engaged.

Those persons holding subscriptions, are requested to forward them to Br. A. Tompkins, 38 Cornhill, as soon as convenient.

O. A. SKINNER.

The Proposed Seminary.

Br. WHITTEMORE—It gives me great pleasure to learn that Br. W. B. Wait has made arrangements to open a Male and Female Seminary in Reading. A more delightful situation could not be selected, or one affording better accommodations. Reading is a healthy and beautiful town, and in all respects well suited for a School.

Br. Wait has had much experience in teaching, and has proved himself peculiarly adapted for that duty. Mrs. Wait, who is to have charge of the Female Department, is well known to the public, she having before her marriage had charge of an Academy at Methuen and of the Murray Institute at Gloucester. She is a lady of superior attainments, and second to no one in the denomination as a Teacher. I have made arrangements to send my daughter, and would recommend the School to the friends generally, feeling assured that they will be highly pleased with it.

O. A. SKINNER.

Business Items.

Br. Gurley—Your letter was duly received. We had been daily expecting it. All is right. Please send word what books we shall forward you—we shall agree as to price.

Br. Chittenden—The box had gone before your last letter was received. The articles went off in good order, and we have no doubt they will give you satisfaction.

Br. Shrigley—We have sent you the paper you wish for; but have not a copy of the other sheet.

Br. G. P.—We have none of the little Tract, for which you wrote by Father Ballou.

RELIGIOUS NOTICES.

Br. W. B. RANDOLPH will preach in Orange, Mass next Sunday.

Br. B. WHITTEMORE will preach in Dunstable, next Sunday.

Br. W. WILCOX will preach in Conway, Mass. next Sunday. And in Colerain the following Sunday.

Br. J. F. DYAR will Lecture in the centre schoolhouse in Brighton, next Sunday evening, at 5 1-2 o'clk.

Br. C. H. WEBSTER will preach at Kingston N. H. a week from next Sunday.

Br. A. S. DUDLEY will preach in West-Amesbury, a week from next Sunday.

General Intelligence.

Completion of the Monument. The Directors of the Bunker Hill Monument Association propose to celebrate the completion of the Monument on the 17th of June next, the anniversary of the battle of 1775. The Directors and Members of the Association, with such Societies, Military corps, and individuals as may choose to unite with them, will form a procession on the Common in Boston, and proceed to the area on the northerly side of the Monument in Charlestown. An address will there be delivered by the Hon. DANIEL WEBSTER. The President of the United States, the Heads of the Executive Departments, the Ex-Presidents of the United States and the Governors of the several States, have been invited to unite in the celebration. Members of the Council and Legislature of Massachusetts, Senators and Representatives in Congress, State and United States Officers, the City and Municipal Officers of Boston and Charlestown, Members of Scientific, Literary, Charitable and Mechanic Associations, with their banners and badges—and Military Corps are hereby respectfully invited to honor the occasion with their presence.

The Committee of Arrangements have appointed Major General SAMUEL CHANDLER of Lexington, Chief Marshal, who will have the entire direction of the procession.

A programme of the order of procession and of services for the day will be issued by the Chief Marshal as soon as arranged.

For the Committee,
JOS. T. BUCKINGHAM, President.
G. WASHINGTON WARREN, Secretary.

Fire in Cambridge. Serious Accident. The alarm of fire, Wednesday morning, about two o'clock, was caused by the burning of a stable in Old Cambridge, near the University.

A very serious accident occurred at this fire.—Captain Edward T. Whitney, of engine company No. 6, of Cambridgeport, was thrown before his engine while on the way up, which passed over him, inflicting an alarming injury. His life, at first, was despaired of, but hopes have since been entertained of his recovery.

The rope-walk of William Akerson and the stable of Samuel Palmer, both in Cambridgeport, were set on fire by some incendiary about the same hour, but by timely aid it was discovered and extinguished. The incendiary was seen and pursued by several individuals with much vigor, but unfortunately escaped. Engine companies Nos. 6 and 13 were out from Boston, as they always are in time of need. The Cambridge fire department was early on hand.

Counterfeiters Arrested. The Salem Advertiser states, that two men, named Luther Page and William Murray were arrested in that city last week, on the charge of pasing counterfeit half dollars. It appears that they went round from shop to shop, buying small articles, and receiving good change for their spurious coins. A large number of the counterfeit coins were found in their possession.

Distressing Event. As the steamer Massachusetts was casting off the tow rope from the ship Daniel Webster on Friday morning, off the mouth of Edgartown harbor, it parted, striking Obed Ray, jr., son of Mr. Obed Ray of Nantucket, knocked his head against the windlass, causing his instant death. He was about eleven years of age.

On making a Fortune. John Jacob Astor says that it cost him more labor and genius to make his first thousand dollars, than all the millions that followed; and that now, were he a young man, he would rather undertake at the hazard of losing his life, the task of making a hundred thousand dollars on the foundation of one thousand dollars, than one thousand out of nothing.

A Loss. It is stated in the Western papers, that by the sinking of the steamboat J. M. White, while on her way up the Mississippi, a short time since, Sir William Drummond Stewart was so unfortunate as to lose all the materials which he has been preparing, preparatory to his expedition to the Rocky Mountains.

Sacrilegious Robbery. St Mary's Church, in Albany, was entered on Sunday night and robbed of the chalice and some other property, and the proceeds of a contribution which had been taken up for the benefit of the Orphan Asylum.

A Pirate. A gentleman who came passenger in the ship Adelaide, arrived at this port yesterday from Matanzas, says that a vessel arrived at that port from the Canaries a day or two before he left, with seventy-five passengers; they reported that when off the Bahama Banks, were chased a whole day by a piratical looking schooner, manned by blacks, and nearly overhauled, when at last the captain of the Spanish vessel mustered all his passengers, as well as the crew upon deck, armed as thoroughly as possible, and prepared for a conflict, when the suspicious stranger, seeing her decks crowded with armed men, hauled off and hoisted Haytien colors.—*N. Y. Commercial.*

The New York American states that the anchorage off the Battery presents two of the finest ships in the world, propably of the same class—the Warspite, British razee, and the ship Independence, U. S. razee. They lie within two cables length of each other, each under its own flag of glory—and long may these two flags float side by side in peace.

An Impostor. Mr. E. Cheever, pastor of the Second Presbyterian Church at Newark, N. J., cautions the public against a young man, aged 18 years, calling himself Hugh Carlisle, who pretends that he came to this country from Ireland, in order to obtain an education for the ministry.

Mr. Stephens, in his late travels in Yucatan, visited the ruins of *forty-four* distinct cities, once the abodes of a race which has perished from the earth. These ruins are covered with dense forests, which our countryman has been the first civilized man to penetrate.

Danger of walking on Railroads. The following disastrous occurrence on the Boston and Worcester Railroad, yesterday afternoon, is another admonition against the practice of walking on railroad tracks. As the 3 o'clock train for Worcester was approaching Aujier's corner, at a distance of about half a mile, it run over and instantly killed an aged man, named Bilson. The engineer gave every alarm, but no attention was paid to it.—*Advertiser.*

Alarming Insurrection. The New Orleans Tropic of the 3d inst. says that a gentleman from Washington county, in that state, over the Lake arrived in that city, with a demand upon Governor Mouton, for a detachment of troops to aid in quelling a most alarming insurrection, attended with serious loss of life. The facts are as follows—Several hundred men from Hancock county, Mississippi, joined by many from Washington county, had formed themselves into a band of freebooters for the pillage of property and the destruction of life. It is stated that they are well organized and armed, and are regularly encamped. Many lives have already been taken and extensive robberies have been committed.

Another Miller Temple. We understand the Millerites of this city have leased a lot of land belonging to Mr. Ashton, in the rear of Temple Place and Washington street, where they will proceed to erect another Second Advent Tabernacle immediately.—*Mail.*

Fatal Steamboat Disaster. The Pittsburg papers chronicle another terrible steamboat accident. As the steamer Forrest was laying to, about 8 o'clock on Friday evening, to put out a passenger in a skiff about twenty miles up the Alleghany river, the Pulaski, (an ill-omened name,) with about 150 passengers on board, ran into her,—the bow of the Forest striking the Pulaski opposite her boilers, which were immediately thrown down by the shock—the steam pipes separating, and the steam escaping among the passengers—scalded many of them very severely. Several were drowned by jumping overboard in their fright. The P. sunk at once to the boiler deck.

A Seducer Convicted. The 'Reverend' Ames Lefever, of Towanda, Pa., has been convicted of adultery and bastardy. As there is still pending against him another indictment for an attempt to procure abortion, the court deferred pronouncing sentence until next term. The prisoner was accordingly remanded to prison to await his trial again in September, after which he will be sentenced upon the verdict rendered in the present case.

The circumstances connected with this case are already known to the public, but the deep and damning atrocity of the reverend fiend's guilt has been but faintly shadowed forth. The letters read on the trial show the progressive steps of the infernal plot, which was consummated in the ruin of his victim, Miss Emma Maria Woodburn, whose father, an elder in the church of which this wretch was the pastor, died of a broken heart almost immediately after hearing of his daughter's shame. It appears that Lefever cloaked his insiduous design, in the first instance under the pretended concern for the welfare of Miss Woodburn's soul. Some of his letters are models of pious enthusiasm. One evening he invited her into his study to pray; but after she went there he said no more about prayer. He told her that God smiled upon him in all his doings;' that seduction was not forbidden by God or the Bible; and, finally, partly by persuasion and partly by compulsion, accomplished his object.

When the consequences of their criminal intercourse could no longer be concealed, he endeavored to persuade her to elope and drown herself. When she refused he gave her drugs to produce abortion. From the effect of these drugs, the child died soon after birth. Lefever is married; Miss Woodburn is said to be a modest, good looking, young woman. The 'Pradford Porter,' published at Towanda, says the prisoner manifested the utmost indifference during the trial, except that he smiled occasionally at the more pathetic portions of the testimony.

BRIGHTON MARKET---May 15, 1843.

From the Daily Advertiser.

AT MARKET—300 Beef Cattle, 10 yoke Working Oxen, 20 Cows and Calves, 700 Sheep, 675 Swine.

PRICES—Beef Cattle—The prices obtained last week were hardly sustained for a like quality—a few better Cattle were at market, and were sold for a trifle more than our highest quotations. First quality, $5,25 a 5,50; second quality, $5,00 a 5,25; third quality, $4 a 4,75.

Working Oxen—No sales noticed.

Cows and Calves—From $19 to 27, and one at 40.

Sheep—Lots were sold from $1,00 to 3,00.

Swine—Lots to peddle, from 4 1-2 a 5c for Sows, and 5 1-2 a 6c for Barrows; a selected lot at 1-4c advance; large Barrows, 5 1-4 a 5 1-2c. At retail, 5 to 7

Notice.

The Board of Managers of the Universalist Sabbath School Association will meet next Monday forenoon, at 11 o'clock, at the store of Mr. Abel Tompkins, No. 38 Cornhill. A full attendance is desired as business of importance will come before the meeting. Will ALL come!

E. G. BROOKS, *Secretary.*

American Peace Society.

The public anniversary of this society will be holden in the Central Church in Winter-street, on Tuesday, May 30th, at 4 o'clock, P. M. The Annual Report will be read, and an Address delivered by Rev. A. P. Peabody, of Portsmouth, N. H. Friends of peace and the public are respectfully invited to attend.

The meeting for business will be held at the same place, after the public services.

Old Colony Conference.

The Old Colony Conference will meet in Hingham, the Wednesday preceding the meeting of the Sabbath School Association, May 31st. Services will be held also on the Tuesday evening previous. Brethren from abroad will please call on Br. S. A. Davis, who will direct them to places of entertainment. It is hoped that there will be a full attendance.

J. S. BARRY, Clerk.

Letters containing cash rec'd since our last.

S. S. K. Westbrook, $3—J. T. Edgarton, $4—E. L. Atkinson, $3,25—P. M. Ashby, $2—P. M. Athol, $2—P. M. Exeter, $2—L. B. Northampton, $2—P. M. Woonsocket, $3—I. B. Acton, $5—P. M. Cassewago, $2—P. M. West-Halifax, $2—P. M. Guysville, $5.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Horatio L. Goodwin to Miss Maria T. Marshall. Mr. George Bickford to Miss Ellen Welch. Mr. Thos. R. Houston to Miss Harriet M. Harding. Mr. Winthrop D. Hersey to Miss Elizabeth S. Salisbury. Mr. Jason Bailey to Miss Eliza J. Lawrence. Mr. Samuel K. Burrison to Miss Abigail L. Breck.

By Rev. O. A. Skinner, Mr. James D. Turner to Miss Mary J. G. Berry, both of Charlestown.

In Roxbury, by Rev. C. H. Fay, Mr. Geo. B. Monroe to Miss Sarah W. Massey.

In West Cambridge, by Rev. J. C. Waldo, Mr. Sullivan Russell to Miss Mary E. Harrington, of Somerville.

In Framingham, by Rev. J. O. Skinner, Mr. Ferdinand A. Wiley to Miss Abigail C. Watkins, both of Holliston.

In Northampton, by Rev. Wm. Wilcox, Rev. Hiram Torrey, of Geneva, N. Y. to Miss Julia M. Wilder.

In Conway, by Rev. Mr. Harris, Rev. Wm. Wilcox, of Cheshire, to Miss Julia E. Bartlett.

DIED:

In this city, Mr. Samuel Wheelwright, 82. Mr. Peter Greenwood, 38. Mr. John Peirson, jr. 21.—Mr. Jotham Cook, 61. Mr. Jabez Allen, 61. May 9th, Mr. George W. Richardson, 29, son of the late Benjamin Richardson.

In Wolfboro', N. H. April 26, of consumption, Mr. William Orrin Folsom, aged 22.

In Skowhegan, Me., 7th inst. Mrs. Mary B., wife of Dr. Alvan Bacon, jr. aged 32.

In Southbridge, March 17th, ASA C., son of Asa and Abigail H. Streeter, aged 17. His funeral was attended on the 19th in the Universalist Church, and the writer, assisted in the services by Br. Bugbee, delivered a discourse to a large congregation, of various denominations, who assembled to show their respect for the deceased, and mingle their sympathies with the bereaved family and relatives. By this dispensation of divine Providence, a large circle of friends are called to mourn the loss of one much beloved, but being comforted with the gospel of life and immortality, they mourn not as those without hope. P. W.

In Springfield, April 28, Mr. HUBBARD GARDNER, aged 46. He died in the full exercise of confidence in his Redeemer, entrusting his soul calmly to the care of God, and looking forward cheerfully to the period when he should be reunited to his affectionate wife and family in immortality and rest.

In Norway, Me., April 24, of consumption, Mrs. HARRIET P., wife of Mr Moses G. Dow, formerly of Weare, N. H., aged 34 years. It is but a few months past, that Mr. Dow and his family came to this place, from Medford, Mass.; and though for the most of the time since, the subject of this notice has been unable to go out, she has made many friends by her particular kindnesses and general benevolence of character.—There was something very peculiar in the state of her feelings preceding death. For a number of days before the disease assumed the more alarming symptoms, she talked of dying, and made preparations with the order and calmness of one going on a journey! She retained these feelings to the last. On the morning of the 23d, she became sensible that she had not many hours to live; and the time preceding this, and a few moments preceding 1 1-2 o'clock of the 24th, was spent in cheerful conversation and mental prayer. At 1 1-2 o'clock, just in the dawn of a new day, and when the time of the singing of birds had come, her soul left its earthly tabernacle for the perennial spring of the spirit's home.

'Such is the soul that leaves this mortal land,
Fearless, when the great Master gives command.
Death is the storm; she smiles to hear it roar,
And bids the tempest waft her from the shore;
Then with a skilful helm she sweeps the seas,
And manages the raging storm with ease;
(Her faith can govern death); she spreads her wings
Wide to the wind, and as she sails she sings,
And loses by degrees the sight of mortal things:
As the shores lessen, so her joys arise,
The waves roll gentler and the tempest dies:
Now vast Eternity fills all her sight,
She floats on the broad deep with infinite delight,—
The seas forever calm, the skies forever bright.'

T. J. F.

Massachusetts Convention.

The Massachusetts Convention of Universalists will hold its annual session at PLYMOUTH, on Wednesday, the 7th day of June next. Each Universalist Society in its fellowship has the right to send one delegate.

L. R. PAIGE, Standing Clerk.

Cambridgeport, May 2, 1843.

READING SEMINARY. The Summer Term of this Institution will commence on the first Wednesday in June, under the care of Rev. W. B. WAIT and Lady. The Female Department will be under the direction of Mrs. Wait, (formerly Miss H. A. HOYT,) late Principal of the Female department of Murray Institute at Gloucester.

☞Both Mr. and Mrs. Wait have had much experience in Teaching, and they will spare no pains to give satisfaction.

TUITION—English Studies, $4 per term.
Languages, Drawing, &c. $1.50 extra.

N. B. Board can be obtained in respectable families with superior accommodations, at $1,50 per week, including washing.

Such arrangements will be made with Boston booksellers, that Books may be obtained at the Seminary as cheap as elsewhere.

Persons wishing to inquire respecting the School are referred to Revs. H. Ballou, S. Streeter, T. Whittemore, and O. A. Skinner, *Boston;* Rev. E. M. Chapin, *Charlestown;* Rev. H. Ballou 2d. *Medford;* Rev. J. G. Adams, *Malden;* Rev. John Nichols, *Lynn;* Rev. L. S. Everett, *Salem;* Rev. J. M. Austin, *Danvers;* Rev. D. Forbes, *Newburyport;* Rev. T. P. Abell, *Haverhill;* Rev. H. R. Nye, *Methuen;* Rev. C. H. Fay, *Roxbury;* Rev. E. A. Eaton, *Waltham;* Rev. S. P. Landers, *Worcester.* May 18.

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, May 30th. Tuition, in English, $4—Languages $4,50, per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this object a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c. is at the service of the students. We deem it sufficient recommendation of the present Principal, O. W. Albee, to state that he has been employed more than ten years by the same Board of Trustees, and each year with increasing patronage.

S. F. BUCKLIN, } Com.
B. W. HILDRETH, } of
S. R. PHELPS, } Trust's

May 1843.

TEETH

DR. HITCHCOCK, SURGEON DENTIST, 98 Court-Street, corner of Stoddard-Street, Boston, author of the popular work on the 'Preservation of the Teeth,' which has been so highly recommended by the press, invites the attention of the public to his extensive DENTAL ESTABLISHMENT, where all the necessary operations on the TEETH are executed, viz: *ARTIFICIAL TEETH.* Persons desirous of having Artificial Teeth, that will not in the least affect the breath, or change their color, can have the Mineral or unchangeable Teeth, which are unsurpassed, both as to their utility and perfectly natural appearance. Dr. H. would especially urge upon those wishing half or whole sets, to examine his recent improvement in inserting teeth. Many who are in the habit of wearing Teeth are sadly troubled with their moving when conversing, and also with difficulty in keeping them in their place. This obstacle is now obviated by Dr. H's method, so that they can be worn not only without trouble, but with the greatest comfort and utility. Single pivot Teeth, or a greater number, will be inserted with reference to the color of the adjacent or natural Teeth, with such perfection that they cannot be distinguished from the natural ones.

FILLING TEETH. Teeth filled with the purest gold, and warranted. The premium at the Mechanics' Fair, was awarded to Dr. H. for his specimen of Filled Teeth.

☞All operations warranted, and charges satisfactory. Individuals in the country requiring Dental Operations will find it to their advantage to visit Dr. H.

May 18. 6t

PLEASE READ THIS
CIRCULAR.

T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co. 402 and 406 *Washington Street,*" are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square,* and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T. GILBERT & CO.

Boston. Feb. 3, 1843.

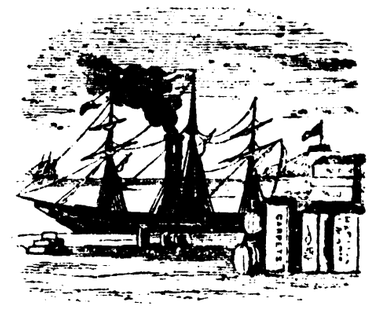
INSTRUCTION IN MUSIC. Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC—also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

April 19. 3m

BY STEAM SHIPS!

SPLENDID STOCK OF
SHAWLS
FASHIONABLE DRY GOODS



CARPETING & BROADCLOTHS,
at very low Prices,
FOR SALE AT
HENRY PETTES & CO.'S
EXTENSIVE WAREHOUSE,
No. 224 Washington Street,
Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of
CARPETS, BROADCLOTHS,
RICH SILKS,
Fashionable Shawls,
and the largest and best assortment of
FANCY ARTICLES
AND
STAPLE DRY GOODS,
ever offered in Boston.

In the Large Shawl Saloon may be found
1000 SPLENDID CASHMERE SHAWLS,
and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy
SHAWLS.
A magnificent assortment of
RICH DRESS SILKS,
measuring full yard wide.

JUST RECEIVED FROM AUCTION.
100 Ps. OF SUPERFINE
BROADCLOTHS,
which can be sold at prices which defy competition.
250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels
CARPETS,
of new and splendid patterns.

Painted Carpets, of all sizes.

The entirely new and beautiful stock of Foreign Dry Goods, has been selected with great care in
LONDON, PARIS AND NEW YORK.

Every article is of the most rare and attractive style.

Though their Warehouse is the largest of the kind in the United States—their object has never been to be eulogized as the *most elegant and expensive establishment*—but by economical arrangements, to furnish their customers with the
Best Goods at the Lowest Prices!

Four Story Brick Warehouse, at the corner of Washington and Summer Streets,
BOSTON.

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisments, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston, Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The *second book* contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillions.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

TO TAILORS and Others. Just received at the ONE PRICE STORE, No. 28 Washington-street, the Entire Stock of a Merchant Tailor, which will be sold in any quantity at extremely low prices. These Goods are all of excellent quality, consisting of the usual assortment of CLOTHS, CASSIMERES, and VESTINGS, among which are superior Black Cloths, the colors of which are warranted permanent. An experienced Tailor will be in constant attendance, to Cut or Make to order, in the best manner, garments of all kinds, at the lowest prices. The above stock was bought very low, and will be sold at a small advance, thus affording the customers of this Establishment an excellent opportunity to provide themselves with Clothing of the best quality, in the most economical manner. May 10.

THE PNEUMATIC SHOWER BATH. Price $1,50—invented, manufactured, and for sale by N. WATERMAN, at his Furnishing Rooms, No. 85 Cornhill, 6 Brattle-street and 73 Court-street.

The above in connection with his BATHING PAN, is just the thing for all

Poetry.

The Beating of the Heart.

'In the darkness that veils me I hear only the low beating of my heart.'—Zanoni.

'We're drifting down the stream of time
In heedless, helpless speed;
All breathless in the still sublime!
Our beating hearts in muffled chime
Alone the silence feed.
And in the hush how mournfully
Vibrates the measured toil!
To tell us while we live, we die—
The bosom-knell of sympathy
Paining the passing soul!

Not when the surging passions roar
That boding peal we hear;
But when the stormy strife is o'er,
And drowsy waves lie down on shore,
It trembles on the ear.
Adown the stream, dear constant friend!
Submissively we'll glide;
Untroubled how our bark may wend,
So gracious Heaven the pilot send,
And we be side by side.

Whether we pull for purple shores,
(Poor barren wastes if won,)
Or rest upon suspended oars,
Grasp musingly at drifting flowers,
The current bears us on,
And patient as we pass 'tis well
To lull our hearts at even;
And list their beating chime, whose swell,
Solemn and sweet as Sabbath-bell,
Alarms, yet calls to Heaven.

Miscellany.

Trials and Dangers of the Whale Fishery.

The following very graphic description of the trials at home and dangers abroad, which are incident to the Whale Fishery, is by a Nantucket correspondent of the 'New York Evangelist'—no doubt the Rev. John S. C. Abbott:—

Nantucket is sustained entirely by the whale fishery. But few persons are aware of the peculiar trials and dangers which this business involves. I have rarely been able to see the United States banner run up to the top of our flag staff, announcing that a Cape Horn ship has appeared in the distant horizon; or to sit upon my house top and watch the lessening sail of one as it recedes from the island, disappearing in the haze of the ocean, without having emotions exited which will moisten the eye. Our ships are fitted out for a cruise of four years. If they return with a cargo of sperm oil in forty months, they are thought to be remarkably successful; but not unfrequently they recruit their exhausted stores in some port around Cape Horn, and nearly five years pass away ere the storm-worn ship appears in our harbor. Who then can imagine the feelings which must agitate a family when the husband and the father leaves his home for such a voyage as this.—A mate was speaking to me a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgarton, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the little sloop, and then returned to his home to take leave of his wife and children. His wife was sitting by the fireside, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon this island has passed but seven years out of forty-one upon the land.—A lady said to me a few evenings ago, I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now absent, having been gone fifteen months, and two years more must undoubtedly elapse ere his wife can see his face again. And when he shall return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked a lady the other day, how many letters she wrote to her husband during his last voyage. 'One hundred,' was the answer. 'And how many of them did he ever receive?' 'Six.' The invariable rule is to write by every ship that leaves this port, or New Bedford, or any other port that can be heard from for the Pacific Ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine then the feelings of a husband and a father, who returns to the harbor of Nantucket after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing of from the wharves which is to bring him tidings of weal or woe. He stands pale and trembling, pacing the deck, overwhelmed with emotions which he in vain endeavors to conceal. A friend in the boat greets him with a smile, and says, 'Captain, your family are all well.' Or, perhaps he says, 'Captain, I have heavy news for you; your wife died two years and a half ago.' A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. That wife and child are now both in the grave. But the husband knows it not, and probably will not know of it for months to come. He perhaps falls asleep every night thinking of the loved ones he left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon. And immediately the stars and stripes of our national banner are unfurled from our flag staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain, for which service a silver dollar is the established and invariable fee. And who can describe the feelings which must agitate the bosom of the wife. Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement she dresses herself to meet her husband. 'Is he alive,' she says to herself, 'or am I a widow, and these poor children orphans?' She walks about the room unable to compose herself sufficiently to sit down; eagerly she is looking out of the window and down the street.—She sees a man with hurried steps turn the corner, and a little boy has hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. The rap at the door. It is the knell of her husband's death, and she falls senseless to the floor, as they tell her that her husband has long been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continual occurrence—facts which awaken emotions to which no pen can do justice. A few weeks ago a ship returned to this island, bringing the news of another ship, that she was nearly filled with oil—that all on board were well—and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had been so long separated. Soon they sadly returned, with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar, and when about a week out, on his return home, he died, and was committed to his ocean burial. A few days after, I called upon the weeping widow and little daughter, in their desolated home of bereavement and anguish.

A few months ago, a boat's crew of six men were lost under the following circumstances. A boat had been lowered to take a whale.—They had plunged the harpoon into the huge monster, and he had rushed with them at railroad speed, out of sight of the ship. Suddenly a fog began to rise, and envelope the ship, and to spread over the whole expanse of the ocean. It was impossible to see any object at the distance of a ship's length. And there was an open whale boat with six men in it, perhaps fifteen miles from the ship, with food and water but for a few hours' consumption, and utterly bewildered in the dense fog. The darkness of night soon came on. The wind began to rise; the billows to swell. Every effort was made, by firing guns, and showing lights, to attract the lost boat. The long hours of the night rolled away, and a stormy morning dawned, and still no boat appeared. For several days they sailed in circles around the spot, but all in vain. The boat was either dashed by the whale, or swamped by the billows of the stormy night—or, as it floated, day after day, upon the wide expanse of the Pacific, one after another of the crew, emaciate with thirst and famine, dropped down and died. And is not that an afflicted home, where the widowed mother now sits, with her child in her arms, weeping over her husband thus painfully lost?

And still, when we take into account the great numbers engaged in the whale fishery, and the imminent perils which the pursuit involves, it is indeed astonishing that there are not more fatal accidents. A large whale with one lash of his mighty flukes, can shiver a boat to fragments, and sink to fathomless depths the mangled corpses of all who are in it. He needs to close his jaws but once, to crush the boat like an eggshell. Sometimes plunging into the ocean's mysterious profound he comes rushing perpendicularly up, with inconceivable velocity—strikes the bottom of the boat with his head, and throws it, with all who are in it, fifteen feet into the air, and as the broken fragments of the boat, and the wounded men, are scattered over the water, he lashes the ocean into foam with his flukes, and is off, leaving his enemies to perish in the waves, or to be picked up by other boats. There are hardly any scenes upon the field of battle, more replete with danger, than those which are often witnessed in this perilous pursuit. Many lives are lost every year. And yet there appears to be no difficulty in finding those who are willing, for comparatively a small remuneration, to face these dangers. If a man is successful, in the course of some twenty years, he lays up a moderate competence for the rest of his days. And this hope cheers him through innumerable trials, and hardships, and disappointments and dangers.

Look out for the Snake.

The following striking illustration is an extract from the Lecture on Temperance, recently delivered by the Rev. Mr. Turnbull, in the Odeon:—

'Allow me, for a moment, to transport you, in imagination, to the banks of some lonely stream far off among the hills. There, beneath the shade of a wide spreading tree, you perceive a lovely boy asleep, in the soft security of unconscious innocence. The air is bland, the bees are humming among the flowers, the birds are singing among the branches, and all nature is instinct with beauty and gladness. That boy is dreaming of his home, of his mother, perhaps, or of his little sister, with whom he has been playing all the morning in the woods. But look again;—do you see that serpent gliding stealthily along, with its eye fixed upon the boy? It draws nearer and nearer;—there, it mounts upon his body, —erects his crested head,—swells and quivers with rage, and now—now, with the rapidity of lightning lurics its fangs in his neck. Awakened to the danger of his situation, he screams with terror, and struggles for a moment with his enemy, but all in vain. A change comes over his countenance;—his bright blue eyes grow dim;—a convulsive shudder passes over his frame, and all is still. By and by friends come to the place, discover the melancholy catastrophe, carry the child to his heart-broken parents, and afterwards follow him with slow and mournful steps to the grave. What will be done to the serpent? One cries, 'Kill it.' 'O, no,' cries another, 'that would be wrong!' He is a creature of God! See how beautiful his colors, how graceful his movements! We shall tame him,—bring him under discipline,—use him very moderately and carefully, bring him into our houses or put him into the bar room of our village, and render him a source of infinite amusement. 'But look,' cries a third, 'there is blood upon his jaws! he has killed the child, and ought to be stoned without delay.' 'Not quite so fast my good friend,' exclaimed the former speaker,—'that was a mere accident, it was not the fault of the serpent, but of the child, who ought to have known better, or of his parents who ought to have kept him at home.' 'But,' says an old sagacious loking man—who till this time had taken no part in the conversation—'I advise you all to look out for him, for he may bite again!' 'O!' it is replied, 'we shall take care of that.' 'I'm sure he won't bite me,' says one. 'Nor me,' says another. 'Nor me!'—cries a third. So exclaim the majority, in their unparalleled sagacity. The serpent is therefore introduced to the family circle, and with some few precautions, is permitted to gambol with the children.

'Why is it, that in this city, the most polished, the most intelligent, and perhaps the most religious in the land, a more malignant serpent is not only suffered to roam at large, but is nursed and guarded by municipal regulations. Why is it that his trail is found in every street, that his fiery eyes look out from every tavern, and that he lies coiled up in every grog-shop? Why is it that he is permitted to plant his deadly sting in the hearts of our friends, our acquaintances and our children? Have not we—have not our *municipal authorities*, listened to the shrieks of his dying victims, and followed him in multitudes to the grave? Where is our benevolence, where is our wisdom, where, above all, is our religion, if we suffer this? Can we answer it to our consciences, or our God, if we longer permit the monster to roam at large, or even to exist?'

The Potato.

It is, perhaps, not generally known to the subscribers of the Farmer's Cabinet, that in the potato there are two parts, which if separated and planted at the same time, one will produce tubers fit for the table eight or ten days earlier than the other. This fact has fallen under my own observation, and is the plan I now pursue in order to obtain an early supply for my table, fine and very mealy.—The apex, or small end of the potato, which is generally full of eyes, is that part which produces the earliest—the middle or body of the potato produces later, and always large ones. The but or naval end is worthless, except for feeding stock, and if planted produces very indifferent small ones, and often none at all, the eyes if any, being imperfectly formed. The potato being cut two weeks before planting, and spread on a floor, that the wounds may heal, separating the small ends from the middle, then cutting off the naval or but, the body or middle of the potato is then divided into two pieces lengthwise, taking care to have the largest and finest selected, being convinced that if none but large potatoes are planted; this practice is too prevalent, and may account for the many varieties and small potatoes met with in our markets. Who would not prefer a large mealy potato to a small one, that it will take hours to boil soft, and then may only be fit to feed the cattle with?

For several years past I have adopted the plan of putting potatoes into the ground late in the fall, covering them with manure, sometimes with tanner's waste bark, and always have succeeded in raising a fine early crop. Last fall I had taken up some as fine and large Mercer potatoes as any could wish; they were covered with tan six inches thick the preceeding fall; many weighed sixteen ounces. No particular care or attention was bestowed upon them through the summer, the tan not pemitting any weeds to trouble them, or to draw out the nourishment from the earth, they had therefore all the benefit of the soil, kept moist and clean by the tan, for tan will keep the ground moist and clean and in an improved state in the driest season. I have found the great advantage of it to my asparagus and strawberry beds, which are annually covered with it.

The potato I consider so valuable and indispensable a vegetable, and having never seen a suggestion in print of separating the potato and planting each by itself, that I have been induced to send you this imperfect and hastily drawn up communication. Perhaps you may think it worthy a place in the Farmer's Cabinet, and if so, should be pleased to hear that some of its patrons will try the experiment of planting separately each part of the tuber, believing that the potato may be much improved by a due regard to the above suggestions.—*Farmer's Cabinet.*

Summary of London.

London is the largest and richest city in the world, occupies a surface of thirty-two square miles, thickly planted with houses, mostly three, four and five stories high. It consists of London city, Westminster city, Finsbury, Marylebone, Tower Hamlets, Southwark and Lambeth districts. The two latter are on the south side of the Thames. It contains 300 churches and chapels of the established church; 864 dissenters' chapels; 22 foreign chapels; 250 public schools and 1500 private schools; 120 hospitals; 156 alms-houses, besides 205 other institutions; 550 public offices; 14 prisons; 22 theatres; 24 markets. It consumes annually 110,600 bullocks, 776,000 sheep, 250,000 lambs, 250,600 calves 270,000 pigs; 11,000 tons butter, 13,000 tons cheese, 10,0000,00 gallons milk, 1,000,000 quarters wheat or 64,000,000 loaves, 65,000 pipes wine, 2,000,000 gallons spirits, and 2,600,000 barrels porter and ale. Employs 16,562 shoemakers, 14 522 tailors, 2391 blacksmiths, 2013 whitesmiths, 5030 house-painters, 1076 fish dealers, 2662 hatters and hosiers, 18,208 carpenters, 6352 brick-layers, 5416 cabinet-makers, 1065 wheelwrights, 2180 sawyers, 2807 jewellers, 1172 old clothes-dealers (chiefly Jews,) 3628 compositors, 700 pressmen, 1393 stationers, 2635 watch and clock makers, 4227 grocers, 1430 milk-men, 5655 bakers, 2091 barbers, 1040 brokers, 4322 butchers, 1586 cheesemongers, 1082 chemists, 4159 clothiers and linen drapers, 2167 coach-makers, 1567 coal merchants, 2153 coopers, 1381 dyers, 2319 plumbers, 906 pastry cooks, 866 saddlers, 803 tobacconists, 1249 tin-men, 1470 turners, 556 undertakers. Ten thousand private families of fashion, &c. About 77,000 establishments of trade and industry, 4400 public houses, 330 hotels, 460 beer shops, 960 spirit and wine shops. There are six bridges over the Thames at London. London docks cover 20 acres; 14 tobacco warehouses cover 14 acres; and the wine cellars 3 acres, containing 22,000 pipes. The two West-India docks cover 41 acres. St. Catharine's docks cover 24 acres. The Surry docks, on the opposite side, are also very large. There are generally about 5000 vessels and 3000 boats on the river, employing 8000 watermen and 4000 laborers. London pays about one third of the window duty in England; the number of houses assessed being about 12,000, rated at upwards of 5,000,000 sterling. The house rental is probably 7 or 8,000,000.

To Preserve Flowers Fresh.

Procure a flat dish of porcelain, into which pour water sufficient to nearly fill it; in the water place a vase of flowers; over the vase place a bell glass, with its rim in the water. This is similar to 'Ward's case,' in principle, although different in construction. The air that surrounds the flower being confined beneath the bell glass is constantly moist with the water that rises into it in the form of vapor. As fast as the water becomes condensed, it runs down the sides of the bell glass into the dish; and if means be taken to enclose the water on the outside of the bell glass so as to prevent it evaporating into the air of the sitting room, the atmosphere around the flowers will remain continually damp. This plan is designated the 'Hopean apparatus.'—The experiment may be tried on a small scale, by inserting a tumbler over a rose bush in a saucer of water.

Earthly Glory.

Abdalrahman the Third, the great Caliph of Cordova, left the following record, which may be regarded as his estimate of earthly grandeur:—'Fifty years have I reigned.—Riches, honors, pleasures, I have enjoyed them all—exhausted them all. The kings, my rivals fear and envy me, yet esteem me. All that men desire has been lavished on me by heaven. In this long space of apparent felicity, I have calculated the number of days in which I have been really happy—they amount to *fourteen!* Mortals, learn how to appreciate greatness, the world and life.'

A still more distinguished personage than the Caliph, who, with more extended facilities for enjoying the pleasures of the world, drank deeply at every spring, gave as the result of his experience—'Vanity of vanities, all is vanity.'

The Depository.

When the ordinance of the year 1311 appeared, by which King Phillip, the Handsome, expelled from France all the Jews, without exception, no time was allowed these unfortunate exiles for realizing their possessions. One of them, a merchant of the quarter of the city, fearing to expose the gold and jewels of which he was possessed, to the dangers and accidents of a long voyage, went to seek one of his neighbors—a citizen of Paris, a good Christian, living in the court of Notre Dame, and enjoying a great reputation for honesty. 'I have a deposit to intrust to you,' said he to him, 'give me your word to restore it to me faithfully.' The merchant gave his word, and the Jew intrusted to him his gold and his jewels, and then departed for the south, where the laws against the children of Israel were less severe.

Four years afterward, Louis having permitted the Israelites to re-enter France, our Jew returned to Paris, and his first visit was to the Court of Notre Dame; but what were his feelings, when he learnt that the merchant to whom he had intrusted his fortune had been ruined by unfortunate speculation, and that he had fallen into the deepest distress. The Jew, in despair, did not doubt that his fortune had been swallowed up in the shipwreck of the merchant; however, he could not resist the desire to heap on him deserved reproaches; he discovered his address, and in a miserable garret, without furniture, he found his man shivering with cold, starving with hunger, and devoured with chagrin, sitting on a chest, before a fire-place, without fire. At this sight, reproaches died away on the Jew's lips; but the merchant had scarcely recognized him, before he arose, opened his chest, and said to him, 'Hold, here is the deposit, which you intrusted to me.'

'How,' exclaimed the Jew, 'in spite of your misery, have you kept it for me untouched!'

'This money was not mine,' answered the old merchant, calmly. 'God be praised you have come back! I have been so unhappy, that thoughts of suicide have beset me an hundred times, but I have been preserved by the idea that I have given you my word, and I was afraid that I could find no person who would be willing to take charge of this deposit, under the obligation of keeping my promise.'

'You have done well not to kill yourself,' answered the delighted Jew, 'for your troubles are ended, the half of my fortune belongs to you.' From that day the Jew and the Christian lived together as brothers.

Cannot.

Whatever may be your profession or pursuit, if you would hope for success never use the word cannot. You may as well attempt to swim with a Scotia grindstone at your neck, and a Paixhan shot at your heels, as to expect to accomplish any thing worthy of a man while this word is in your vocabulary. When the gallant Miller at the battle of the Niagara, was asked by Scott if he could carry the enemy's batteries, suppose, instead of the determined 'I'll try,' he had whined out, 'I cannot,' where would have been his fame, and what the result of that day? Cannot accomplishes nothing but the ruin of him who uses it.

Keep shy of cannots. Use not the word yourself, and be careful how you employ those that do. Napoleon never allowed the use of the word, impossible: and in the management of all business there should be no place for cannot. You can do all that is necessary to be done if you set about it in the right way and at the right time. If you do not, your labor will be like that of Sysiphus; ever beginning, never ending. Neglect nothing; keep a watchful eye over every thing; see that every part moves in harmony, and together; and you will have no use for cannot.

General aspect of Palestine.

The hills stand about Jerusalem as they stood in the days of David and Solomon.—The dew falls on Hermon, the cedar grows on Libanus, and Kishon, that ancient river, draws its streams from Tabor as in days of old. The sea of Galilee still presents the same unnatural accompaniment—the fig-tree springs up by the way side, the sycamore spreads its branches, and the vines and olive still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting imports of historical records, and which enables us to identify, with the utmost readiness, the local imagery of every great transaction.

Fair Weather Christians.

They may always be known from their attendance on Church when the sun shines brightly, and when all above and below looks favorable, and their certain absence if there is the least danger of rain or snow. Bad walking that would not be noticed by them on week days, if they had business out to transact, is beyond endurance on the Sabbath. They say to themselves, 'There is a Lion without, I shall certainly be slain in the streets.' Timid souls! may they succeed in getting more Christian courage.

Noble Sentiment.

At a recent meeting of the Loyal National Repeal Association, in Dublin, DANIEL O'CONNELL gave utterance to the following pacific and noble sentiment, which was received with cheers by the assembly: 'The exercise of moral power was quite enough to achieve liberty, and if he thought otherwise, he would abandon agitation altogether.'

Revolutionary Anecdotes.

It will be remembered that a reward of £500 was offered for the head of John Hancock. When he signed the Declaration of Independence, he did it with a bold hand, in a conspicuous manner, and rose from his seat, pointing to it, and exclaimed, 'There, John Bull can read my name without *spectacles;* he may double his reward, and I put him at defiance.'

When I visited Mr. Adams, in November, 1818, his hand trembled similar to that of Stephen Hopkins, the Quaker patriot from Rhode Island, who had been afflicted with a paralytic stroke. Mr. Adams acted as his amanuensis, and asked him if he should sign his name to the Declaration of Independence for him. 'No! I will sign it myself—if we are to be hung for signing it, you shall not be hung for it for me.'

Mr. Adams then, in imitation of Hopkins, took his pen, clasped his wrist with his left hand, went through the tremulous motion of signing his name, and, in the language of Hopkins, emphatically exclaimed, 'If my hand trembles, John Bull will find my heart won't!' which Mr. Adams said electrified all Congress, and made the most timid, firm in their purpose.

The origin of confining Jurors from meat and drink.

The Gothic nations were famous of old, for the quantities of food they consumed. The ancient Germans and their Saxon descendants in England, were remarkable for their hearty meals. Gluttony and drunkenness were so very common that these vices were not thought disgraceful; and Tacitus represents the former as capable of being as easily overcome by strong drink as by arms. Intemperance was so general and habitual, that no one was thought to be fit for serious business after dinner; and under this persuasion it was enacted that judges should hear and determine causes fasting, and not after dinner. An Italian author, in his 'Antiquities,' plainly affirms, that this regulation was framed for the purpose of avoiding the unsound decrees consequent upon intoxication; and Dr. Gilbert Stuart very plainly and ingeniously observes in his historical dissertation concerning the antiquity of the British Constitution, p. 238, that from this propensity of the older Britons, to indulge excessively in eating and drinking, has proceeded the restriction upon jurors and jurymen to refrain from meat and drink, and to be even held in custody until they had agreed upon their verdict.—*Temperance Advocate.*

Economy of Nature.

In every thing belonging to the economy of nature, I find new reason for wondering at the designs of Providence—at the infinite intelligence by which so many complicated effects are produced by the most simple causes. The precipitation of water from the atmosphere, its rapid motion in rivers, and its fall in cataracts, not only preserve this element pure but give it its vitality, and renders it subservient even to the embyro life of the fish; and the storms which agitate the ocean, and mingle it with the atmosphere, supply at once food to the marine plants, and afford a principle of life to the fish which inhabit its depths. So that the pertubation and motion of the winds and waves possess a use, and ought to impress us with a beauty, higher and more delightful even than that of the peaceful and glorious calm.—*Sir H. Davy.*

Amusing Anecdote of the King of Prussia.

His Majesty when taking a morning walk in the neighborhood of Potsdam, shortly after his accession, observed an old woman belaboring a donkey 'with all her means.' The beast would not budge an inch, and as the cart at his tail contained the morning milk intended for the principal families in Potsdam, the old lady's perplexity nearly equalled her rage. The King after enjoying for a few moments this specimen of the 'contortion of the sybil without her inspiration,' approached and inquired whether the donkey had been seized with a sudden fit of sulkiness, or was at some of his 'old lunes.' 'Ah! Sir!' said the disconsolate dame, 'the accursed brute knows well enough what he is at. He wants to ruin me. It being now nearly breakfast time, all my best customers will be on the lookout for this milk cart. I shall lose every soul of them, and all through the obstinate malice of this malignant beast. But if'—here she hesitated, and looked imploringly at the King,—'if a fine gentleman, like yourself, Sir would assist a poor woman, we might manage the animal between us fast enough.' 'What would you have me do?' inquired the King. Just lay hold of him by the ears, and while you tug away with all your might, I'll anoint his hind quarters with the cudgel, and off he'll start, nor stop till he has reached the town.' His majesty did as was desired, and the donkey, seeing odds against him, went on his way at a very tolerable pace. On returning from the stroll, the King related to his Royal consort the comical occurrence that had made him for once milk purveyor to the good people of Potsdam. 'My dear Fritz,' said the Queen remonstratingly, 'when you were Crown Prince, this sort of thing was very well, and indeed highly amusing; but as King'——'Nonsense, my love,' cried his Majesty; 'what have I done in this more than was done over and over again by my late father?' Many an ass did he help forward during his reign. So you see I have a Royal precedent in my favor.'

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Moral and Religious.

QUERIES

Suggested by reading a Sermon delivered by Rev. SAMUEL BARRETT. *Pastor of the Twelfth Congregational Church in Boston, Sunday, March 5, 1843. Text, Acts xxviii. 22, 'We desire to hear of thee what thou thinkest.'*

BY REV. HOSEA BALLOU.

[Concluded.]

'What thinkest thou of virtue and its reward?'

In his answer to this question the preacher has presented his hearers with descriptions worthy of the subject. It is a matter of pleasing reflection that our Christian clergy are fast coming into the divine light and heavenly wisdom of truth on this subject. Too long has virtue been represented as irksome and unpleasant, destitute of present enjoyment, and utterly unworthy of practice in itself; so meagre and uninviting that rewards of infinite value, in the future world, for a few days here devoted to its requirements, have been constantly held up to the people whereby to engage them in its service. But the true light is now shining on community, and sin is considered as another name for misery, and virtue an appropriate name for happiness. The preacher says: 'I know of nothing better for man than the state itself of being virtuous.' This short sentence is of more real value to the cause of God, of truth and righteousness, than are all the volumes ever written, and all the sermons ever preached, designed to engage men in works of righteousness for sake of a reward in the future world. All such instruction denies to virtue its intrinsic worth. May we not hope that the time is not far distant when all denominations of Christians will become united on this great and paramount subject? Were the united efforts of all the clergy suitably devoted to this cause, we have reason to believe that righteousness would soon run down our streets like a river.

It is true that the preacher seems to carry the advantages derived from virtue in this life, into the future world. He says: 'When therefore the true Christian approaches the dividing line between this and the future world, he looks beyond it, not anxiously, but with calm cheerfulness, believing that he shall find there a state of existence suited to his nature and his holy preferences. According as he feels that he loves his infinite Parent above and his brethren around him, in proportion as he has accustomed himself to devout exercises and benevolent actions, so he sees good cause for being serene, hopeful and happy; for the new sphere he is entering upon seems not strange and uncongenial to him; he is going, as it were, to his home, where he will find every thing agreeable to his tastes and habits, and where he will enjoy all the satisfaction for which his virtues have fitted him.' This description seems really cheering.—But there are queries suggested by the views of the preacher, which here crowd on the reflecting mind. How often it so turns out, that pious persons, who have lived virtuous lives for many years, whose hard labors have supplied the wants of many children, and whose liberality has relieved many wants of the poor, as they draw near to the close of life, fall into gloomy darkness of mind, and die in despair of divine favor! This gloomy habit of thought, according to the doctrine of this sermon, goes into the future state! Again, it not unfrequently happens, that persons who have lived thoughtless, careless, irreligious lives, even to advanced age, become seriously thoughtful, in regard to the manner of their lives, feel humble and truly penitent of heart, and, in view of the divine goodness, are led to hope in mercy, and in this state of mind drop into the grave. In the lives of these persons we see two classes of habits and tastes; which of these habits will accompany these persons into the future state, according to the doctrine of this sermon? Moreover it so happens, in many instances, that pious and virtuous fathers and mothers, even on the pillow of death, have their painful thoughts occupied on their dissolute, unhappy sons and daughters. Will these habits of thinking accompany these parents into the future world? Again: Supposing the doctrine be true which carries the virtues and vices of this life into the future state, what difference is there between this state and that? And furthermore, what evidence is there furnished in this sermon, that those who carry these virtuous characters out of this world into the next, will not, in that state, being free agents, as they are here, become vicious, and by the time their wicked children shall be reformed by the discipline they undergo in that state, become abandoned sinners? The sermon under consideration surely leaves these questions and many more without any possible means of being solved.

'What thinkest thou of divine providence?'

In answering this question the preacher gives his hearers a description of divine providence which discovers an enlightened and well improved mind. Yet it seems that he is so bound by his views of human agency as to perplex others, if not himself. He says: 'It is my conviction that through the material universe God works; that nothing takes place therein without him; that, strictly speaking, no power but his exists either in heaven or on earth, except that of the minds he has created.' In another place he says: 'All events,—if we except the volition or acts of minds created free and responsible,—whether viewed singly or in the aggregate, whether reducible by us to a prevailing law of uniformity, or otherwise, whether taking place every day or only once in a thousand years, are the results of the omnipresent, ever active energy of God.' Again he says: 'Nor let it be inferred from the exceptive words just used respecting mind, that I exclude this from the scope of divine providence. Mind, above every thing else, is dear to God, and it is the object of his chief care. I believe that he exists and acts in contact, so to speak, not only with here and there a soul and from time to time, but with all souls, everywhere, and always, yet never interfering with their free agency; ready and desirous to assist them, but on the condition that they use their own powers, and voluntarily open themselves to the divine influence.' In another place, speaking of the divine government, he says: 'In the view of true philosophy as well as of religion, he is to be regarded as equally present everywhere, as alike active at all times, conducting the affairs of his vast dominions, by various methods indeed, but in conformity to one principle, namely, that of securing the highest good of his creatures.' In these statements the following facts appear: First: The power of the mind is not the power of God. Second: The volition of the human mind is not the result of the omnipresent, ever active energy of God. Third: To secure the highest good of his creatures God conducts the affairs of his vast dominions.—Fourth: Though God exists and acts with all souls at all times, desirous to assist them, he can never afford them his divine influence until they so use their own powers as to voluntarily open themselves to it. Fifth: This mind, which above every thing else is dear to God, and which constitutes his chief care, and for the highest good of which he conducts the vast affairs of his dominions, does not depend for its volitions, on its author. Though there be a similarity between some of these facts, it seems proper thus to state them. It seems reasonable to inquire, in what sense God exists and acts with all souls and at all times, and yet never exerts any divine influence on them, until they perform a required condition? He exists with them and acts with them; but what does he do? Does he command them? That would be using influence? Does he invite them? That again is exerting influence. Does he threaten? This is also influence. Does he present to the mind the loveliness of virtue and its promises of peace? This is powerful influence. Does he widely spread out before the mind's vision the bright examples of the wise, the prudent, the great and the good? This again is influence. None of these influences, nor any others can be exerted until the condition is complied with. If we look at this subject in the light of philosophy, what the preacher says he *thinks*, really appears as absurd as to say, that the genial influences of the sun are never exerted on the bud until it unfolds its blossoms to its rays. And if we look at the same subject in the light of God's word, we find it opposed directly to the declaration of Jesus, who said, 'No man can come to me, except the Father, which hath sent me, draw him.' And it equally conflicts with the apostle's testimony, who says: 'It is God which worketh in you both to will and to do of his good pleasure.' Moreover, it is contrary to all Christian experience. It is truly wonderful that a minister of the gospel, of respectable acquirements and talents, should state to his hearers, that the human soul, 'above everything else, is dear to God, and is the object of his chief care,' and for the highest good of which he conducts the affairs of his vast dominions, and yet contend that this soul is such a free agent, that no divine influence can reach it unless by its own power, which does not belong to God, it first complies with a prescribed condition. Look at this. The preacher proposes a condition to his hearers, by complying with which they may obtain the divine influence. He is the minister of God to the souls of his charge.—He is authorized, divinely authorized to propose this condition to them. For what purpose? To influence them to comply with it!

For the highest good of the souls God has made, he conducts the affairs of his vast dominions. Does he know that he will succeed in this? Suppose these free agents refuse to comply with the condition on which alone depends this blessed good purpose of the Creator; does he or any other being know that some or all of them will not? If God infallibly knows that the souls he has made will comply with this condition, he knows also that they cannot neglect it. If he does not know this, he does not know that the object for which he conducts the affairs of his vast dominions will be accomplished, and there remains no ground for man to put trust in such uncertain government.

'What thinkest thou of the chief end of God's moral government?'

This question is admirably answered as follows: 'The great object of the divine administration I believe to be, the forming of character; the educating of intelligent, free, responsible creatures, individually and collectively; the carrying them forward, in knowledge, piety and virtue, to the perfection of their nature.' Excepting the word *free*, which does not seem to agree with the rest of the sentence, this answer is excellent. According to this statement, it is God who forms the human character agreeably to his own will. This is the chief end of the divine administration. Here we find the preacher in direct opposition to all which he had before said going to exclude the divine influence from this great, good and glorious work.—The remainder of what he says on this subject is not only worthy of cordial acceptation, but of due and careful perusal. From this answer, his hearers must have received profitable instruction as well as great comfort.—No attentive hearer could have heard this without emotions of joy. All the lights and shades of the ways of God, whether pleasurable or painful, are so mingled and blended, and so directed as to tend to this great and glorious end of the divine administration.—At the close of this answer is an expression liable to an exception. The idea is that by the improvements which God, by various means, makes in the characters of his creatures, they are made more worthy of his love. This is putting cause for effect. As parents improve their children because they love them, so does God improve his offspring because he loves them. 'Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.' Christ did not love the church because he washed it; but washed it because he loved it.

'What thinkest thou of Christ and the cross?'

The reply to this question is a concise, but conspicuous exposition of the true Scripture doctrine of the great and most glorious subject. The preacher seems to have clear views of what he states, and happy expressions by which to communicate them, and is, apparently, perfectly at home, and in the element of his soul. He is even in raptures, without exhibiting the least enthusiasm, or zeal without knowledge. He has given his hearers an impressive lesson worthy of their understanding and the affections of their hearts. The old and crude notions of vicarious sufferings to appease divine wrath and to purchase divine favor are all swept away as with a breath; and Jesus is presented in his true, redeeming character, the living and active expression of the divine Being. No one can view Jesus and the cross, as here exhibited, without exclaiming, as did Saul, 'Lord, what wilt thou have me to do?'

'What thinkest thou of the 'outward means of grace,'—the sacred oracles, the Lord's day, the church, the ministry, the baptismal rite, the ordinance of commemoration?'

Without suggesting any queries respecting the rite of baptism, the preacher's views, as expressed in his answer to this question, appear just, and highly and forcibly commanding the serious attention and practical regard of our whole community. It is a subject to be lamented, that thousands who are brought up in our Christian land give so little heed to those 'outward means of grace.' A hope is entertained that all denominations, professing the religion of the gospel, will more zealously engage in calling the attention of all classes of community to their true interest in this too much neglected subject.

'What thinkest thou of the gospel in its entireness, as regards its claims, sufficiency and influence?'

The answer to this vastly important question seems to exhibit doctrine in unison with the whole tenor of the divine word. The preacher says: 'It came from God; it breathes the spirit of God; it is accomplishing the purposes of God. I see in it the fulfilment of prophecy. I see in it proofs of supernatural power, wisdom and benevolence. I see in it qualities and tendencies which fit it to become, as itself declares that it will be, the religion of the whole world.' Let us place two of the preacher's statements together: 'The great object of the divine administration I believe to be, the forming of character; the educating of intelligent, free, responsible creatures, individually and collectively; the carrying of them forward, in knowledge, piety and virtue, to the perfection of their nature.' Here, speaking of the gospel, the preacher says: 'It is accomplishing the purposes of God.' If God's divine administration is directed to carry forward human nature unto perfection, and if the gospel accomplishes this purpose, is it not perfectly evident, that, however human powers may be employed in this work, they cannot prevent its accomplishment? Will any enlightened Christian say that the Author of the moral powers of man does not overrule and so direct them as to bring about his own righteous purposes?—Surely there is no truth more obvious than this. Now if our Unitarian brethren believe this truth, why do they not openly avow it? No class of our Christian clergy are more able to defend it. Why then do they wish to keep it out of sight? All the preacher says, on the subject of the gospel, acknowledges its power to rule and direct the moral powers of man. He says, 'I see in it the fulfilment of prophecy.' Does not prophecy foretell what men will purpose and do? Does not the gospel prophesy that every knee shall bow, and every tongue confess that Jesus is Lord? Prophecy long foretold even what wicked men would do to the Lord Jesus, long before these wicked men were in the world. Speaking of the cross, the preacher says:—'Thereon was the last, crowning manifestation of a most pure, noble, generous, God-like mind.' Does he not know that without the cruel treatment and the murder of Jesus, this manifestation would not have been made?—Does not St. Paul say: 'For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him'? Did not Jesus foretell his own death by the hands of sinners? The truth is, God 'worketh all things after the counsel of his own will.'

'And what thinkest thou of God himself?'

To this last question the preacher answers in a most humble and devout manner; manifestly in a spirit, in which every humble and enlightened Christian will unite with him.—He ascribes to God those adorable attributes and perfections which need only to be seen and realized to be loved and adored.

A hope was entertained that nothing in the preacher's description of the character of God, would be found improper; but so it does not appear. He says: 'Who provides for the daily returning wants of his creatures, from the greatest to the least, and sees that every thing, save what man's abused free powers make bad, is good.' To what does he here allude? Is man possessed of powers to make any thing bad which God has made good?—Suppose this to be true. The question immediately presents itself, How far can these powers do this mischief? If man can make any thing bad which God has made good, can he not make everything bad which God has made good? For what purpose did God give such powers to his creatures? They are dependent on him for all these powers and for the continuance of them. Why did he create them? and why does he continue them, if they are making that bad which he made good? It seems difficult to solve these unavoidable queries. It is of no use to say we have no right to ask such questions. The statement we are considering necessarily presses them on the mind. And another question should here be considered:—If God has given powers to his creatures to make bad what he made good, does he possess power to make that good which his creatures make bad? If he has not this power, the creature has the advantage of the Creator!—If we allow that God has power to control that which man, by the abuse of his free agency, makes bad, so that it shall result in good, is it not reasonable to believe he will do so? But here comes another question:—Does not this suppose that God is indebted to man's abuse of his free agency for such means of producing good? 'Wisdom is justified of her children.'

Though notice has been taken of many things in the sermon which has been examined; and though what seemed the most exceptionable has been pointed out with considerable freedom, a desire is entertained that no one will imagine that the writer feels any disrespect for the author of the sermon or the denomination with which he is connected. The sermon must be allowed to be a good one by all who believe in the systems maintained by its author; nor can the candid of any denomination deny that many great and important truths are found in it, or that it evinces sound learning, deep thinking and much study, together with liberal, Christian feelings.

(ORIGINAL.)

Affairs in Baltimore.

MY DEAR BROTHER.—It has been a very long time since we beheld each other 'face to face,' but I trust I have yet a place in your memory, and in the affections of many friends of Universalism in New England. Though absent in body I am often present with you 'in spirit,' and rejoice with you in the conquests of Christian truth in the Eastern States. But God's blessing in this respect is not confined to cities nor States, for 'we too' are partaking of His bounties—blest by the influence of his truth and rejoicing in its extention in our city. Although many obstacles have been thrown in its way by interested partizans, and the 'powers that be' have been invoked to lay unholy hands upon us, the doctrine is *believed, professed* and *practiced* by hundreds in Baltimore! Among intelligent persons, even here, it is no longer unpopular to profess our doctrine, and no man who has any regard for his reputation for truth is so presumptive as to speak against the character of the members of our church. Still, we have some opposition, but it comes from sources whose influence is limited—*'whose blame is praise*, and whose praise would injure the object of its adoration.'

Let me give you a few facts in relation to the present state of religion here.

A few months ago, private letters were sent to several Protestant clergymen who were known enemies to the Catholics, signed by Elias Heiner, B. Hurty and others, calling a meeting to devise ways and means to prevent the spread of the Catholic religion.—The day arrived—the meeting was held, Rev. Mr. Breckenridge was called to the chair, and the subject was discussed with all the gravity which characterized the founders of the Inquisition. After considerable debate, it was finally concluded that as the inquisitors assembled were 'the true church' and Catholics were heretics, a war of extermination must be 'commenced forthwith'—'the lion must be bearded in his den,' &c. &c. Something was *thought* and *looked* and *whispered* about including Universalists with the Catholics. It was however, I am told, resolved into a question of *expediency*, and thought that inasmuch as they had a large congregation here, their influence would be needed to suppress the Catholics. The preparatory meeting having been held—the constitution adopted, &c. &c., thus placing the matter entirely out of the control of heretics, a notice was sent to our church inviting us all to attend the next meeting of 'the friends of the Reformation!'

Agreeably to request, I read the notice, and remarked that if the object of the Association was to raise funds for the circulation of the Scriptures without note or comment, I hoped our friends would aid them; but if, as I feared, it was their intention to unite their strength to commence a war against the Catholics, *I* could not conscientiously join them; the Catholics were a peaceable people, and I expressed a hope that Universalists would not lend their influence to proscribe and persecute any denomination of Christians. The history of the Association since its organization may be written in two words, *Proscription—Persecution;* and they have now carried this matter so far that they proscribe and persecute all who will not help them. Accordingly as soon as it was ascertained that Universalists would not join the 'Protestant inquisition,' the Rev. Elias Heiner, named above, a German Reformed preacher, commenced a course of the most 'abusive discourses' against Universalism ever delivered in any place, and which would be unworthy of a reply if it were not for the respectable character of the Society before which they are delivered. He has delivered five discourses composed principally of extracts from M. H. Smith's book—E. F. Hatfield's 'Universalism as it is'—Lemuel Haines anti-Universalist sermon, with a few precious extracts from the once Rev. M. Thatcher's objections to the truth! *Excellent authority!!* This Mr. Heiner is a man of no originality—very vindictive in his feelings, and having lost some of his members within a few years past thro' the influence of Universalism, you can judge of the character of his discourses better than I can describe them. His church will not hold more than half the number of ours, and yet he has had no occasion for 'extra benches,' although the public have several times been certified that they are already for use. I have replied to each of his discourses, and on several occasions, every pew in the church, above and below, has been occupied—pulpit steps, and even aisles crowded with attentive hearers! Next Sunday night I expect to deliver my fifth lecture in reply to his graceless charges.

Another series of discourses against Universalism was commenced last Sunday night. I learn that the assailant is not a stationed preacher nor a regular ordained clergyman; if such be the case, he need apprehend no fear of a review. His discourse was a repetition of what Smith and Hatfield have published. Unless some congregation will hold themselves responsible for his statements, I shall not condescend to notice him by way of reply. One of two things I think have influenced him to take up this subject now, that is, he is either dissatisfied with his friend Mr. Heiner's efforts, or else he is striving for a notoriety which he cannot gain by his ordinary efforts.

You will judge from our opposition that the doctrine of Universalism is making good progress in Baltimore. Such is indeed the case. Last Sunday, we added twelve new members to our Church, and our meetings are always well attended. The present efforts are doing us much good,—the candid and liberal of every Church, unite to condemn the unholy warfare which is being waged against us. Although we are persecuted, we are 'not cast down', nor forsaken, for the battle is the Lord's and to Him belongeth the victory!—And against His truth the tempests of partialism and infidelity may spend their force in vain. It is immortal in its nature, and will stand firm amidst the mouldering ruins of error, and endure forever! God grant it.

Affectionately yours, J. SHRIGLEY.

Baltimore, May 12, 1843.

(ORIGINAL.)

Angelology.

To Rev. M. Stuart, Professor, &c.:

DEAR SIR,—The '*Biblia Sacra*' contains an article, entitled, 'Angelology,' credited to your name, which seems to have been suggested by a previous article in the Boston 'Trumpet' of July 16, 1842. It was, doubtless, the design of the Angelology of the '*Biblia Sacra*' to furnish an antidote for the bane of the Angelology of the 'Trumpet.' 'One good turn deserves another.' As you, like a good man, have endeavored to expose my errors—a laudable design everywhere—it, of course, devolves on me, if I would be one, to attempt the detection of the mistakes, if any there be, in your recent critical essay. I proceed, therefore, without further preliminary, and perhaps, without much orderly method.

You allege, for substance, 'the Bible teaches that the first human generation, innocent, holy and happy, were corrupted and ruined by the subtle agency of Satan, a wicked angel.' I ask you, Sir, if this allegation be not a mistake? Can you, by any exegetical and logical process, prove your position? Does Moses say it? Does the apostle Paul? Does any writer or speaker between the two lids of the Bible? Moses says that the *serpent* beguiled the woman. And the apostle Paul makes the same assertion. They give no intimation of a wicked angel being at all concerned. Nor does any author of sacred Scripture. The plain and undeniable scriptural doctrine is, that the *serpent* is man's tempter. The serpent in Genesis was a creature that *crept upon his belly and ate dust.*—It was not, therefore, a wicked angel. But how could this kind of serpent talk? I should answer: By the same power by which the trees, in Jotham's parable, (Judges ix. 8) could talk. In the language of *allegory.*

But you will say that the serpent is identical with Satan, and that Satan is identical with Diabolos, the head-chieftant of wicked angels. This is proved by Rev. xii. 3, comp. with xx. 2. It is not, however, said or intimated, *in these texts, that this Diabolus, Satan, is a wicked angel.* This Apocalyptic serpent had seven heads and ten horns, and has been, by Commentators, pronounced a *symbol of the Pagan Empire of Rome.* Of course, this dragon *is not* an evil angel: nor can Diabolus or Satan be such; for he is identical both with the dragon, and with the *serpent.*

There is a Satan in the Book of Chronicles, who stood up and tempted David to number Israel. But what evidence that this Satan was a wicked *angel? In the Book of* Kings it is said that the 'Lord moved David' to do this thing. But God cannot tempt men to sin; *except constructively.* Satan, you say, *is the intermediate agent and does it directly.* Is there not, however, a more reasonable and scriptural solution? 'Every man is tempted when he is drawn away of his own lusts and enticed. Lust, being conceived, bringeth forth sin.' James i. 14. Here the mystery is all explained. It is *lust*—inordinate desire—that begets moral evil and is the parent of all sin. The intervention of any personal agency from the infernal world, is superfluous. It is here virtually denied by the apostle.

The Satan and the Angel in Zech. iii. 1—3, are so obviously allegorical that the point needs not to be sustained by any elaborated argument.

But there is the Satan of the Book of Job. Was not he a wicked angel? The sons of God were good angels; and Satan must, of course, have been a creature of the same race, though of a different variety. If the designation, *sons of God*, denotes *angels*, then those sons of God who married human wives as is related in Gen. vi. 1—3, were of this description. And here we have the nucleus of the doctrine of *fallen angels.* They left their own habitation, in the heavens, and emigrated to the earth for the sake of the daughters of men. The history of evil angels cannot be authenticated beyond this period. Here was its origin. It does not stretch back to the time of Adam.

And there is the text, Job xxxviii. 7, 'When the morning stars sang together, and all the sons of God shouted for joy.' If these sons of God were angels, none of them had yet become apostate. The time of their temptation and fall had not now arrived. They were then all devout and holy. This, on the ground of their being *personal* existences.—But is it necessary to believe them to have been such? Are morning stars *personal* beings? Yes; for they *sing* and rejoice. But are not the whole hosts of heaven: the sun, the moon, and all the stars, both morning and evening stars, the great and the small, represented, in the Book of Psalms, as praising God and singing forth the glory of His name? And not only the luminaries in the firmament, but also all creatures, animate and inanimate, upon the whole face of the earth, and in the great depths of the sea? You are acquainted with Addison's beautiful hymn—

'The starry firmament on high,' &c.

You represent that it is reasonable to suppose a race of beings to fill up the intermediate distance between God and mankind.—But, Sir, what difficulty does this supposition remove? Admit the existence of an order of creatures above man, does that fill up the distance? Must there not be another order above these? And then another and another. Stop at the seventh order; or at the hundredth; or at the thousandth; still the distance between the finite and the Infinite is as vast and immeasurable as ever. No difficulty is removed. Man is at the head of the creation *known to us;* why not rest here until we know of another?

But there must have been some great Deceiver at work in the world. Very true.—And is not man's heart deceitful above all things? Is not sin a great deceiver? A prophet declared the former; and an apostle, the latter. Are not the lust of the flesh, the lust of the eye and the pride of life, adequate to all the work of deception, corruption and vice that has ever been conceived and perpetrated in the world? Why assume a cause which the effect does not demand?

The apostle James says, 'Resist the devil and he will flee.' But who, and what is this devil? Has not the same apostle, in another passage, already quoted, informed us? 'Every man is tempted when drawn away by *his own lust*, and enticed.' But the devil is described as 'a roaring lion, going about seeking whom he may devour.' And so is death, and the angel of death, often described as going to and fro, up and down in the earth, hunting for prey and shooting down his victims. But is death, or the angel of death, a *personal* agent? You, Sir, have no difficulty in answering this question. And, divesting your mind of all educational prejudice, you would find as little hesitation in deciding that the Satan of the Scriptures is a creature of imagination; an idea personified, as fitly and as truly and as easily as Death, Mammon and Time. The apostle Paul strikes off at a blow all the gods of the heathen world.—He does not say that they are evil beings, but declares them to be *non-entities.* 'Now we know that an idol is nothing, and that there is no God but the One.' Now these idols, false gods, are the devils of Scripture. 'The things which the Gentiles sacrifice, they sacrifice to devils.' The Gentile gods, and the Jewish devils, are identical. The former being so many nothings, what can remain of the latter?

It is a dogma of Orthodoxy that the bad angel, Satan, did, in one day destroy all the good work of many days' labor of the Almighty: that God's good work *vanished;* but Satan's bad work *stayed:* that the latter is more efficient and successful than Omnipotence: that while God redeems his thousands, Satan captures and holds fast his myriads.—And, Sir, will you be a stickler for a dogma so irrational, so impious, so ineffably abominable?

That there are other intelligent races besides man, is a most reasonable presumption. As our earth is less than a millionth part of the rational universe, man is, probably, less than a millionth part of the intelligent creation. As Saturn and Jupiter are planets a thousand times larger than our earth, the inhabitants of them may be endowed with twice or ten times the amount of the human intellect. But all this is foreign to the popular doctrine of Angelology. Since the destruction of the old magnificent *firmament*, which extended high over all the face of the earth and even beyond it, and where, of old, they had a real, solid, local, and superb habitation, they have become outcasts and wanderers, having no abiding residence. When the doctrine was first believed, there was a place for them. That place is now gone.—And why should not the fancied inhabiters of that place go with it?

The Theosophy and Astronomy of the first human generations was most intimately related, and acting and re-acting mutually, modified each other. Astronomy gave them a firmament, and Theosophy peopled it. It was inhabited by gods; the Lord God at their head. All of them good and holy until the emigration for the sake of cohabitation with human wives. They kept not their first and proper habitation, but left it, and thus became apostate. As a punishment they were doomed to Tartarus, the world below the earth.—Hence the occasion which suggested the plural forms of expression; the *we* and the *us;*—the *Elohim* and *heavens.* The Lord God was conceived of as acting in concert with the other gods. 'Let us go down; we will go down. The man has become one of us.' In process of time and previously to Moses, a second, and perhaps a third firmament had, in conception, been erected over the first, and the plural form was employed to designate the celestial regions. They were, *not* heaven, but the *heavens.*

You say, dear Sir, that the doctrine of Angels lies upon the face of the whole volume Scripture. *But are these scriptural angels of* the same character as those of modern theology? Do the latter dwell on the solid structure of the firmament? Are Milton's angels the *same as the angels of Moses?* Are the evil angels of our popular Orthodoxy, the same as the demons of the New Testament? Is Milton's firmament the same as Moses's, or even like it? That of Milton's is mere *air* and *ether;* while that of Moses was *a substantial firmamentum*, supporting sun, moon, and inexhaustable ocean, from which the clouds were supplied with water. What *real* respect do we manifest for the Bible by retaining its words but attaching to them a different significance? Would it, Sir, be an easy task, even for your rare learning and talent, to find Milton's angels on the pages of the Bible? The angels of Scripture are not *intermediate* beings, living in the distance between earth and the habitation of God, but in heaven with God, himself. If we have ceased to *materialize God*, and to *localize heaven*, we can have no legitimate angels. The laws of God's providence being understood, angels are of no use. Neither the divine Creator, nor we, his human creatures, have anything for them to do.

S. F.

The Rose and Child.

'What a pity,' said a child to its father, 'that the rose after blooming, does not produce a beautiful fruit, and so return a thank offering to nature in summer, for the lovely season of its bloom in spring. You call it the flower of innocence and joy. Then it would also be the image of gratitude.' The father replied: 'Does it not then offer its entire form for the embellishment of spring, the favorite of nature? And for the dew and light, which fall upon it from above, it returns to the air its delicate fragrance, and created for the spring it expires with it. Dear child, delicate unseen gratitude, is the most grateful, and how can innocence be unthankful?'

Trees.

It is the custom in Turkey, says Dr. Walsh to plant a *platurnus orientalis*, (button wood tree) on the birth of a son; and cypress on the death of one. Were this custom adopted in the United States, it would give us at the end of forty years, about twenty millions of trees more than we shall then probably have: a consideration of no mean importance to posterity. And were the trees to be planted by the roadside, most of our public highways would at the end of the period, be converted into delightful avenues.

The Trumpet and Magazine.

BOSTON, SATURDAY, MAY 27, 1843.

The Conference at Woburn.

It was no small matter to us to be deprived of the pleasure of attending the late Conference in Woburn. Circumstances we could not control, prevented our being present. We are not able therefore to present the usual report of the sentiments that were uttered. The following short article is from the pen of Br. A. A. Miner, of Lowell. We copy from the 'Star of Bethlehem':

There was holden one of a series of Conference Meetings on Tuesday of this week, in Woburn, at which meeting we had the happiness to be present. There was a large number of our ministering and lay brethren present, who made glad our hearts by the cheering truths of the gospel of Christ. Remarks were offered, during the morning, afternoon and evening, by the Revs. H. Ballou, S. Streeter, O. A. Skinner, H. Ballou 2d, L. Willis, J. H. Willis, J. C. Waldo, C. Spear, —— Farr, J. G. Adams, H. R. Nye, E. A. Eaton, D. P. Livermore, A. A. Miner, B. F. Stevenson, and Brs. Abbott, Hutchins and Hastings, laybrethren. Several other clergymen were present and among whom were, Brs. Jewell, Stevens, M. B. Ballou, Randolph, Dudley, Fernald, Strickland and Burnham.

Notwithstanding it was a very busy time for farmers, the meeting was well attended, and cannot fail to be productive of very much good. No person could have been present during the exercises without feeling more deeply than ever before the importance of living our religion before the world. Our hearts were made to burn within us, with somewhat of the glory of that fire that burned in the hearts of the disciples, as they discoursed with Jesus on their way to Emmaus, and we can but think that the occasion will be productive of great good to the cause of truth in the town of Woburn. The friends in this place have experienced many reverses in times past, and have thus far failed to place our cause on a permanent foundation in their midst. But we can do no less than hope that a better day is dawning. The friends here, or many of them at least, are bestiring themselves again, and we can hardly doubt that they will succeed in again establishing constant public worship.—A subscription paper was started for this purpose on the day of the Conference Meeting, and during that day about *three hundred dollars* was raised, to which more will yet be added. We pray that the blessings of the great Head of the Church may rest upon this part of Zion, that it may yet shine forth with more than its former glory.

We did design to entertain our readers with an abstract of the remarks made at the above meeting, but neither time nor space will permit.

A friend who was present, has, at our request, furnished the following account, which we give in the place of the customary one from our own pen:

CONFERENCE AT WOBURN.

This meeting was holden on the 16th inst. in the Town Hall, formerly the Universalist Meeting-House. We did not arrive till late in the forenoon and know but little respecting the meeting of this part of the day. When we entered the Hall, Br. Charles Spear had the floor, and from his closing remarks we inferred that his exhortation had been deeply interesting and affecting. Here followed singing; and then Br. Hosea Ballou, 2d arose and addressed the audience. As we had no idea of being called upon to furnish an account of this meeting, and took no notes, this notice must be, necessarily, very imperfect. We will not attempt to give the outlines of Br. Ballou's remarks. Suffice it to say, we were instructed and affected by the words which he uttered. His theme was the *reality of religion.*

Br. Skinner, of Boston, now arose, and entertained us with the history of our cause in Woburn and the neighboring towns. He mentioned a great many towns in the vicinity of Woburn, in which, a few years ago, we had no Churches, and little or no preaching, where we now have Meeting-Houses and stated religious services.—He called upon the brethren in Woburn to awake and put on their strength—to arise and build up the walls of Zion—to establish themselves upon the eternal Rock of religious truth, and imitate the example of their brethren in other places.—This earnest and affectionate appeal went home we believe, to their hearts. We saw many a tearful eye in the meeting; and when he spoke of their misfortunes, and assured them of the sympathy of all our preachers and brethren in other places, and bid them take courage and press on with the hope of certain triumph and abundant success, they seemed to be much affected.

Br. Skinner was followed by Father Streeter, of Boston, in a very thrilling and touching speech that reached all our hearts. He carried us back to days gone by when there were only sixteen or seventeen preachers of Universalism in all the world; and spoke of the trials and persecutions which the early defenders of our faith were obliged to endure. But now, said he, there are hundreds of preachers of universal salvation, and as to those who believe this doctrine, why there is a *great army*—a million of souls who are rejoicing in the consolations of our faith.—But we can give the reader no idea of this exhortation, or its effect upon the audience, and will not attempt it. The meeting was now adjourned to half past 2 o'clock, P. M.; and we all went to partake of the hospitalities provided for the occasion.

AFTERNOON.

The congregation in the morning was not so large as we expected to have found it, but in the afternoon the house was full. Br. Waldo, of West Cambridge, took the lead of the meeting and called on a brother to introduce the services with prayer. Br. Waldo then made some excellent remarks, and called upon the brethren to improve the time. A brother arose to say a word in reference to the invitation of Br. W.—He wished to call our attention to an incident in the history of the Saviour. At the wedding where the first miracle of our Saviour was wrought, there were six water-pots. And Jesus said fill them up with water. The mother of Jesus was there, and she said to the servants, whatsoever he commandeth you to do, that *do ye.* And they filled them up to the brim. Now, said Jesus, draw out. They obeyed him, and bear it unto the members of the feast, and lo, it was found to be wine! By obeying the commands of the Saviour they had the *best wine* at the *end of the feast.* We had, continued the speaker, a *good* meeting this morning; but if we only obey the voice of Jesus and speak on, we may have it to say at the close of this meeting, we have had the best wine at the close of the feast.

We now listened to some excellent and soul-stirring remarks from Br. Eaton, of Waltham.—After this and most of the other speeches we had singing. The meeting began to grow more interesting than before. There was no time lost. As we write wholly from memory we may not notice the exhortations of the brethren exactly in the order in which they were made, but we believe that Br. Hastings, a lay brother, now addressed us. He spoke of the consoling and sustaining power of our religion, and introduced several anecdotes with great effect.

Br. Willis, of South Reading, arose next, because he could keep his seat no longer. The remarks of the lay brother had called him up.—We cannot do Br. Willis justice in this hasty and imperfect notice. His theme was the all-consoling power of Universalism in the hour of sorrow, sickness and death. We should like to see his remarks published. After singing a few verses from the 'Conference Hymns,' Br. G. W. Farr took the floor and continued the theme; and when he referred to his own sufferings, and told us how wonderfully he was sustained and comforted when it was thought by himself and friends that he could not live but a few hours, our hearts were melted, and we felt that our glorious faith is not only good to live by, but emphatically good to die by.

Br. A. R. Abbott, of Lowell, now gave us a thrilling exhortation. O it did our soul good to hear this Br. speak of the spirit and power of religion, and call upon the young to shun the alluring paths of sin and embrace the gospel. We felt particularly interested in Br. Abbott's remarks, because he and ourself were both born in the same town, and in our infancy and youth were often playfellows, and sometimes companions at school. We had not seen him but once for many years, and knew nothing of him, save that he, as well as ourself, had left Maine, our native State, until a few days since we were at Lowell and found him preparing for the work of the Lord. May the blessing of God attend him.

Br. Nye, of Methuen, addressed us, and said, that he saw many young people present. During the day some of the older brethren had spoken, and as a young man he would address that class to which he belonged. And he did so, earnestly, faithfully and efficiently.

A lay Br. from Medford spoke to us of the good things of the kingdom; and Br. Livermore also. Br. J. G. Adams prayed, and then Father Ballou, of Boston, arose, and with characteristic symplicity addressed us at some length. With his discourse we were charmed and delighted.—The audience felt the force of his remarks—we all felt pleased gratified and rejoiced. We knew it was good for us to be there in that meeting.—For it was none other than the house of God and the gate of heaven to our souls. And as for ourself, though we did not speak because the time was all improved, yet we could say in the language of the poet:

> 'My willing soul would stay
> In such a frame as this;
> And sit and sing herself away
> To everlasting bliss.'

Br. Willis, of Cambridgeport, spoke also in a very solemn and touching manner; but we are not able to say whether it was before or after Father Ballou. It was now thought best to adjourn till 7 o'clock in the evening.

EVENING.

The services commenced with singing. Br. Minor, of Lowell, addressed the throne of grace, and then Br. Waldo called upon all who felt interested in the meeting to speak, and pray, and sing, as the spirit should give the utterance.

Br. Adams, of Malden, spoke, and after him several others. This was perhaps the most interesting service of the day. The house was very full, so that some were obliged to stand; yet they seemed not weary. Their minds were so much absorbed, that they seemed to forget they were on their feet. There can be no doubt that this meeting will be productive of great good.—It refreshed our souls; and we certainly entertain the hope, that the effect on our cause in Woburn will be lastingly beneficial. O that that beautiful town may be no longer without the stated ministry of universal grace. We are happy to learn, that one of our preachers is about moving there; and we pray that his labors may be abundantly blessed. May he bring the scattered flock together; rekindle their zeal; unite their affections; and make them strong again in the knowledge and love of the truth.

The next meeting will be holden at Waltham, on Tuesday next, May 30th.

In addition to the foregoing, we have received an interesting account of the above Conference from the pen of Br. Lemuel Willis, to which we will give place next week.

Meeting at Plymouth.

The Massachusetts Convention of Universalists will meet at Plymouth, on Wednesday, the 7th of June next. The meeting will be continued two days. Brethren and sisters from every part of the Lord's heritage are specially invited to be present. 'Come in the fulness of the gospel,' says the Plymouth pastor; 'we shall have a glorious time in the land of the pilgrims.' The friends from abroad will please call at the church, or at the store of Mr. John Perkins for direction to places of entertainment.

East Boston.

We are happy to learn that the good cause of divine truth is making progress in East Boston, one of the sections of our beloved city. This section is situated upon a large island, a half mile distant from the main city. This section of late years has increased with wonderful rapidity in buildings and inhabitants. The English steamships always lie there when in port. This and other circumstances make it a place of considerable business. It is besides a very pleasant place of residence; and the communication with the city being continually kept up by way of the steam ferry, many who do business in Boston reside in East Boston. The Universalists there are erecting a fine Meeting-House. Br. Sylvanus Cobb has labored with them for some time past; and we believe the Society has prospered in the meantime. Public service has been held hitherto in a small building hired for the purpose; but on Sunday before last the Society met for the first time in the new house. The vestry, in the basement, having been made ready for use, it was opened on that day. The house is now advancing rapidly to completion; the workmen are engaged upon the tower, which when finished will make a fine appearance. The dedication it is expected will take place in June; and then we shall be much disappointed, if we do not see a very large audience present. The Universalists of this city, especially our North End brethren and sisters (Br. Streeter's flock), will load the huge ferry boat three or four times. It will be a happy day.

Select Theological Library.

Our readers will recollect that in the 'Trumpet' of April 1st we gave notice that Messrs. Gihon, Fairchild & Co. of Philadelphia, proposed publishing a new Universalist periodical, to be entitled, 'Select Universalist Library.' The object of this work is to furnish the public with approved Universalist works at about one-fourth the price for which they have hitherto been issued. Many valuable publications which have gone out of print will be republished in this work; this will greatly enhance the value of it. The publishers also purpose purchasing from time to time the copy rights of such new productions as may be considered of sufficient importance to deserve a place in the pages of the 'Library.' This work will appear in monthly numbers of large super royal octavo pages, printed in book form, on fine paper, new bourgeois type, and enclosed in a well printed and appropriate cover. Each number will contain an *entire work* and consequently cannot contain each the same number of pages; but the numbers published in the course of a year, will be equivalent to 48 pages monthly. This will furnish at the end of the year a work of 576 large pages which will contain as much matter as can now be purchased of the same character for from *five to eight dollars.* The terms of this work will be so *very cheap* that it is believed that every Universalist in the country will avail himself of the opportunity to procure a copy. The subscription price will be $1 for 10 numbers. Some of these numbers will contain 48 pages, some 72 and others 96 pages. Those of 48 pages will retail at 12 1-2 cents, those of 72 pages at 18 3-4, and those of 96 pages at 25 cents. The first number, which contains *Winchester's Dialogues on Universal Restoration* and makes 72 pages, is equal to one and a half monthly numbers of the Library. The retail price of this number is 18 3-4 cents. It is now ready for delivery. Thos. Whittemore, jr. No. 37 Cornhill, is Agent for the work in this city. Terms in all cases *cash.* The second number will contain that old and valuable work by Paul Seigvolk, entitled, 'The Everlasting Gospel.'

Conference Meetings.

We quoted a few weeks since from our neighbor, the 'Christian Freeman,' a brief account of a Conference Meeting in Cambridgeport, which a humble individual who happened to be present saw fit to write, and send to Br. Cobb for publication. No alteration was made, and we published it as we found in the 'Freeman.' The article contained the following paragraph:

'I would go a little farther in my desire, even that those laymen of our denomination, yea, that some of our clergymen, whom I have in my mind's eye, who have not only refused to encourage meetings of this kind, but have seen very huge lions in the way, had been there, that they might have been somewhat convinced of the error into which they have fallen.'

Br. Bacon doubts the propriety of editors republishing the assertion, unless they can by facts justify it; and he calls on 'Br. Whittemore' and 'fraternally asks him' if he knows 'any Universalist clergymen who are opposed to, or who see huge lions in the way of holding such Conference Meetings as the one described in that article? The article we suppose was written by an intelligent layman, who resides about 20 miles from the city, and who it seems was accidentally present at the meeting in Cambridgeport. He said, 'some of our clergymen, *whom I have in my mind's eye.*' Now, if Br. Bacon will address a fraternal query to the writer of the article, he will perhaps tell him whom he had in his 'mind's eye.' Or if he will make a request to Br. Cobb, who published the article originally, he perhaps will give him the needed information. But as he has selected us, the most unworthy of the three, we would just observe that we think we know of some persons who have not so much love for meetings of prayer and praise as they ought to have; and among them, we fear we ourself must be reckoned; for although the meeting described in the article in the 'Freeman' took place in our own immediate neighborhood, a 'huge lion,' or something else, kept us away from it. We will not say, however, that we were one of the clergymen whom the author of the article had in his 'mind's eye.' We feel quite confident from the location of the individual, that he did not mean any of our Providence friends; and we are happy to infer from Br. Bacon's article that they are not opposed to '*such* Conference Meetings.' In our judgment, Conference Meetings are of excellent influence; and nothing that has been published of late has convinced us either that they are becoming too frequent, or that any evil tendencies are connected with them. It was truly gratifying to hear, that there was such an excellent Conference Meeting at Woonsocket, R. I. during the session of the Rhode Island Convention of Universalists at that place; and we hope they will continue to spread, until every Society of Universalists in every State in the Union shall have frequent meetings of such a description.

Ordination at Milford, Mass.

The ordination of Br. W. R. G. Mellen as pastor of the Universalist Society in Milford, Mass. took place on Wednesday, May 17th. On the previous evening a Conference Meeting was holden. The services of the ordination were conducted as follows:

Reading of the Scriptures, by Br. B. H. Davis.
Introductory Prayer, by Br. Z. Baker.
Sermon, by Br. E. H. Chapin, from John xviii. 36: '*My kingdom is not of this world.*'
Ordaining Prayer, by Br. J. N. Parker.
Delivery of the Scriptures and Charge, by Br. T. J. Greenwood.
Presentation of Fellowship, Br. C. W. Mellen.
Address to the Society, by Br. S. P. Landers.

The house was well filled, almost every seat being occupied. The services were interesting; and we trust the union between this ancient Society and their young and ardent pastor will be crowned with the divine blessing.

A Conference Meeting in the evening closed the series of services.

We thank Br. Abell, of Haverhill, clerk of the council, for the account of the recent installation at Gloucester. We regret that it did not arrive before our last week's paper went to press. We made up our account from information furnished by the brethren who were present.

The 'Messenger' states, that the Universalist Meeting-House in Dighton, Mass., is going on rapidly to completion. It will be dedicated in June.

Ordination of Br. Calvin Damon.

Br. Calvin Damon was ordained as an Evangelist at Lynn, in the First Universalist Church, on Thursday forenoon, 18th inst. It was communicated to the Council, that Br. Damon had received an invitation to take the pastoral charge of the Universalist Society in Holliston, Mass., which he had accepted; and as ordination was imperiously and immediately necessary, the Council voted to proceed at that time and place.

The services commenced with the Anthem, 'O give thanks unto the Lord.'

Prayer, by Br. D. P. Livermore.
Hymn.
Sermon, by Br. T. Whittemore.
Ordaining Prayer, by Br. S. Cobb.
Delivery of the Scriptures and Charge, by Br. John H. Willis.
Right Hand of Fellowship, by Br. Joshua E. Burnham.
Anthem—'Go ye into all the world.'
Benediction, by the candidate.

We give our young Br. a hearty welcome to the cross and the crown: if he faithfully bear the one, he will gain the other. He has now enlisted under the great Captain of our salvation. May he be a good soldier of Jesus Christ. May he put on the whole armor of God; may his loins be girt about with truth; may he have the breastplate of righteousness; may his feet be shod with the preparation of the gospel of peace; may he take the shield of faith; the helmet of salvation, and the sword of the spirit which is the word of God. Thus qualified for his great and mighty task, relying on God for aid and guidance, may he be truly valiant and successful in the great cause of truth and heaven.

Installation at Lynn.

At a meeting of the ministers and delegates of the faith once delivered to the saints, convened at the house of Br. H. G. Smith, in Lynn, May 18th, 1843, an installing Council was organized by choosing Br. L. S. Everett, *Moderator*, and Br. J. P. Atkinson, *Clerk*.

The First Universalist Society in Lynn laid before the Council a request for the installation of Br. H. G. Smith, as their pastor. Whereupon it was

Voted, That the said request be granted, and that the Council proceed immediately to the services of installation.

Prayer, by Br. E. H. Chapin.

Voted, That this Council be now dissolved.

The order of services were as follows:—1. Voluntary by the Choir. 2. Introductory Prayer, by Br. John Nichols. 3. Reading the Scriptures, by Br. J. P. Atkinson. 4. Hymn. 5. Sermon, by Br. L. S. Everett. 6. Hymn. 7. Installing Prayer, by Br. J. M. Austin. 8. Charge, by Br. O. A. Skinner. 9. Right Hand of Fellowship, by Br. E. H. Chapin. 10. Address to the Society, by Br. L. Willis. 11. Anthem. 12. Concluding Prayer, by Br. S. C. Bulkeley. 13. Benediction, by the pastor.

The services were interesting throughout, and highly calculated to lead the human mind to the contemplation of God and his goodness. A Conference Meeting was holden in the evening. The house was filled with apparently devout worshippers; the spirit of heaven was in our midst; and had an opposer of Conference Meetings been there, his heart, I am sure, would have been constrained to exclaim: 'The Lord is in this place. This is none other than the house of God, and the gate of heaven.'

Br. Smith is located in a pleasant place, and surrounded by devoted friends to the great principles of Christianity. May the union formed between him and the people of his charge, be a lasting and happy one.

To Plymouth. To Plymouth.

The Massachusetts Convention of Universalists is to meet at old Plymouth, the place at which the pilgrims landed in 1620, on Wednesday, June 7th, and will continue in session two days. The brethren there are desirous to see a large, a *very large* gathering of believers from Boston and vicinity. The steamboat goes down on Tuesday morning, 8 o'clock, and will return on Friday forenoon. Passage very cheap. The Universalist clergymen of this vicinity are requested to invite their congregations to go down to Plymouth on that occasion. All who go will have a real Old Colony greeting.

Conference at Waltham.

Remember, the Conference at Waltham is on Tuesday next. Don't fail to go. It will commence at 10 o'clock, A. M. It will be a happy meeting, forenoon, afternoon and evening.—Those always enjoy the meeting best, who go in the forenoon, and stay until the close.

New Paper in Essex, Mass.

Br. John Prince, of Essex, has commenced the publication of a very neat paper in that town, entitled the 'Essex Cabinet.' He does the whole himself—*prints* and *edits it.* He was brought up at the *case*, and is not ashamed of his former vocation. Like Paul, he is willing to labor with his own hands, that he may not become burdensome to others. We approve the principle.—'Despise not the day of small things.' We were never ashamed that we worked seven years at shoe-making, at first under Robert Robinson, of Lynn, and afterward under Abel Baker, at present in Water Street, Boston. We could make a good shoe now, if we had time to attend to it. Br. Prince makes a good paper. He is of a lively imagination; a kind, conscientious man. We wish him success. The paper is designed to be literary and miscellaneous; it will be neutral in religion and politics.

Marco Paul's Travels and Adventures in pursuit of knowledge. Vol. iii. In Boston. By Jacob Abbott. T. H. Carter & Co. From a perusal of this number, we think well of the work. It is written in an interesting style, and communicates information on subjects dear to the minds of children. We could, however, judge better of the work, if we were to see the other numbers.

'SHAKESPEAR'S DRAMATIC WORKS AND POEMS,' with notes and numerous etchings on steel. The sixth number is received. Published by Harper & Brothers, 82 Cliff St., New York. This number contains the latter part of Trolius and Cressida, the whole of Timon of Athens, Coriolanus, Julius Cæsar, and part of Anthony and Cleopatra. For sale by B. B. Mussey, 29 Cornhill.

M. H. Smith again in notoriety.

When the infamous work of M. H. Smith—that deadly and palpable slander of Universalists, first made its appearance—it was greeted with a half smile by the 'Christian Register,' the Unitarian journal of this city. We have no positive knowledge which of the editors of the Register penned the semi-approbatory notice of Smith's work; but we have heard it was the Rev. Mr. Ellis, pastor of the Unitarian Society in Charlestown.—How a man of his apparent standing, could so far demean himself, as to utter a syllable to give countenance to so foul a publication, we cannot explain, except upon the principle, that whatever may be the means necessary to be used, let the Universalists be put down.

But the Unitarians of Nashua have recently had an opportunity to put the candor and integrity of Mr. Smith to the test. Several communications have appeared in the Register; and it is worthy of remark, that the columns which were once employed to give currency to Smith's book, are now employed to show that he is unworthy of belief. It is an illustration of the Saviour's law, 'with what measure ye mete, it shall be measured to you again.'

Universalists have not supposed it necessary to make any formal reply to Smith's book. *They* know that no dependence is to be placed in it as to matter of fact; *Smith* knows it also; and so do those who published it. The greater part of those who read it know it; it will deceive but few. The following article from the 'Christian Register' will show how he is regarded among his neighbors.

To enumerate all the instances of his peculiar mode of telling the truth would require your page to be augmented to the dimensions of the Boston Notion. But there are a few so strikingly similar to the above, that you will perhaps insert them in order that the above may be better appreciated.

In January, 1836, Mr. Smith was at Providence, and preached a few Sabbaths with a Society there who had just extended an invitation to Rev. Mr. Balch to become its pastor. Mr. S. wishing to secure the place for himself, penned a disguised letter to Mr. B. to discourage his removal to Providence and signed it, 'A Member of the Society.' Mr. Balch received another similar epistle, about the same time, and suspecting Mr. S. to be the author of them, wrote him a letter, charging him with their authorship. Mr. S. in his reply, said, 'I am not the author of the letters to which you refer, I have no knowledge of the author, and have never had any more connection with the writing of them than yourself.' Subsequently, when under discipline on the charge of writing one of these letters, Mr. S. made the following confession, in writing, addressed to Rev. H. Ballou, 'I wrote the letter to W. S. Balch, which on Friday last I saw in your hands. The denial of writing *letters* was an evasion equally *unchristian and wrong.*' Mr. Smith still denies, however, that he has ever been guilty or made confession of falsehood! Whether the statement in reference to the certificate of Mr. M. charging F. W. H. with falsehood, is a *lie* direct, or 'an evasion equally unchristian and wrong,' your readers will judge.

Again, in Mr. Smith's pamphlet, entitled 'A Reply to the Personal Attack of O. A. Skinner and others,' he relates, in part, the circumstances of his own dismission from the Universalist Society in Salem. This Society discarded him in consequence of the trickery and duplicity they thought they discovered in his course; and from that time he lost the confidence of the Universalist ministers and never afterward received their fellowship or sympathy. But in order to make it *appear*, that he still retained the confidence of the Universalist ministers, after his separation from the Salem Society, he makes the following statement, on page 13, of the above pamphlet: 'You will observe that this separation was the result of a demand upon the Society which they thought they could not accede to. How did it affect my standing among Universalist ministers? In reply I will present a few letters which are in my possession.' Mr. S. then proceeds to give the contents of five letters from Universalist ministers, with their dates, all of which were written *previous* to his separation from the Salem Society. His dismission, by the proprietors of the meeting house, took place in April 1840. And yet to show that he retained the confidence of the ministry, *after* this dismission, he has the assurance to give four letters, all bearing date previous to 1840, the earliest being dated June 29, 1838, and the latest Dec. 3, 1839. Such is the character of M. H. S. for 'evasion.' The subterfuge in regard to the certificate of the town clerk is therefore no new developement of character. It is perfectly characteristic and in keeping.

M. H. S. further says of Mr. M., 'If he had changed his faith, that change had improved neither his morals nor his manners.' Mr. M. had no desire for a war of character with M. H. S. The character of Mr. M. is well known in Nashua and Nashville, and that of M. H. S. is beginning to develope itself to the satisfaction of those who were unacquainted with his past history. The citizens of Nashua, at a large and respectable meeting, passed a vote denominating him 'a hired slanderer;' and the people of Nashville have expressed their veneration for him by giving him *six* votes, at their late election, for the office of Superintending School Committee.

Skinner's Book of Prayers.

Family Worship; containing Reflections and Prayers for Domestic Devotion. By O. A. Skinner. Boston: Published by A. Tompkins and B. B. Mussey. 1843.

We were truly happy to receive from the hand of Br. A. Tompkins, a few days since, a copy of this long needed, much expected and very beautiful work. It is a volume of 216 pages; elegantly printed, appropriately bound and gilded; and with scarcely an exception it has everything in character. So much for the outward appearance.

We are fully satisfied, that a work of this kind has been long needed; for although we do not desire that the mere reading of prayers should take the place of the sincere and ardent ejaculation of the soul, still we believe written forms may do good. They will assist those who at first do not feel capable of leading in family exercises. Many are kept from the observance of family devotion by diffidence and fear, to whom this work will be essentially useful. The prayers in the work before us are not too long. It has a large number of services, consisting of reflections and prayers for Sabbath morning. It has also several similar services for particular occasions, such as Thanksgiving, Fast, &c. Each prayer too has a leading subject; and the work is thus calculated to make a deeper impression, than it would if such an arrangement had not been made.

Many of the prayers have been furnished by distinguished clergymen of the Universalist denomination; some few have been extracted from other works; the rest are from the heart of the amiable author. May the divine blessing go with the book, and sanctify it to the good of thousands.

For sale by Abel Tompkins, 38 Cornhill, and also at the Trumpet Office, 37 Cornhill, on the publisher's terms, and at his prices.

Br. William Bell has accepted an invitation to take charge of the Universalist Society in Hooksett, N. H. and wishes to be addressed at that place.

Sectarism.

There is an article against sectarism in the 'Witness and Advocate' of May 12, which betrays sectarian pride; and while professedly aimed against sectarism, its whole tendency will be to back it up. The author in the first place, laments the existence of sectarism in the church.—But what does he mean by sectarism? He means *a departure from the Episcopalian Church.* All who depart from Episcopalianism are sectarians; the Episcopal Church *is the true Church;* and no other church is the true church; and therefore all who secede from the Episcopal Church are sectarians, and are rending the seamless garment of Christ. This is very modest! If Christ has no other church on earth beside the Episcopal, we fear he has few *humble* followers. That church is peculiarly the church of the rich, who formerly found it very difficult to enter the kingdom.—Look at its priests with their rich surplices and bands; look at their magnificent churches; look at their jewelled worshippers, clad in purple and fine linen; and tell us whether you see a very striking resemblance to Jesus, the despised Nazarene, and his few poor fishermen who followed him. The idea of the Episcopalian church, being THE church, *par excellence*, and all others being schismatics, is in the highest degree ridiculous, and could have originated only in pride and arrogance. The Roman Catholics certainly have an equal claim, and, if antiquity is to be regarded, more than an equal claim, with the Episcopalians to be regarded THE church. The wicked origin of the church of England should teach its members more modesty. Who does not know, that Henry VIII was at first a Catholic, and that he received from the Pope the title of Defender of the Faith, on account of a work he wrote *against* the Reformation? It was only because the Pope would not divorce him from his lawful wife, and thereby give him the liberty to marry a young woman, that he renounced the authority of the Pope, and set *himself* up as the head of the church in his realm. A fine representative truly of the meek and immaculate Son of God! This was the origin of the church of England from which descended the Episcopal church in America. And this is magnified into THE church; as if all the rest of Christ's followers were schismatics, branches broken off the true vine, and left to wither and die upon the barren ground.

We were led to these remarks on reading the article referred to at the head of this piece. We give a short extract, which will show, in some measure, the arrogance of the sect of which we speak.

For what is sectarianism? We have heard Episcopalians called sectarian, because they think no church can be right, which has thrown away Episcopacy. But to our apprehension, there is no sectarians equal to those who can *swallow all sects.* We understand the matter thus: He who believes that the church of God ought to be a perfect unit; who mourns over the dismembered body of his Lord, and prays and labors for the healing of its divisions? who remains firmly attached to the original body, and neither dares nor desires to do otherwise than remain where he is, and endeavor to draw back with the cords of love those who have needlessly separated themselves, is *not* a sectarian, either in principle or practice. While he who is willing to see the body of Christ broken into fragments, and is contented to let it remain so; who thinks the garment of his Lord not disfigured by being seamed in all possible directions; and is not disturbed when new rents are made; and who thinks it not worth while to 'mark those who cause divisions,' according to the direction of St. Paul, 'and *avoid* them,' but extends his sympathies to all alike, is, *par eminence*, a sectarian, both in theory and practice. It is this kind of sectarianism (which is but an offshoot of what is called liberal Christianity, or Unitarianism) that holds back the individuals of whom we have spoken from uniting with the church of God. They seem to regard it as immaterial, so far as principle is concerned, which of the surrounding bodies they unite with, and are, therefore, seeking for that which best adapts itself to their preconceived opinions and natural tastes. Could they be weaned of their sectarian feelings, and be made to feel that the church of God ought to be *one*, and that any departure from the one church of Christ is *sin*, their inquiry would be not, where is the church in which my views and feelings can be best accommodated? but where is the *original church* of Christ, which is 'built upon the foundation of the apostles and prophets,' and from which the sects have broken off? Such a turn to their inquiry would amazingly simplify their researches, and soon put them in motion upon the highway of duty.

We see from this, that in the opinion of Episcopalians, no church can be right but their own; none other is in communion with Christ; none other has a right to consider itself a branch of the church of Christ. The Episcopal clergy with their surplices and gowns; and the laity rolling in wealth, worshipping God in jewels and rich raiment, these are the *only* humble followers of the Lamb that are now on the earth. These are the real undoubted followers of the fishermen of Galilee,—these are they who bear the Lamb's name on their foreheads. All others are but pretenders to the christian name; they are but sectarians. Episcopalians are 'the original body;' 'the body of Christ'; 'the church of God'; 'the one church of Christ'; 'the original church of Christ which is built upon the foundation of the prophets and apostles, and from which the sects have broken off.' Was there ever greater arrogance than this? Did not the church of England break off from the Catholic church? Are not they then a sect as much as others? Just allow the reasoning of the Episcopalians, and the result must be, that the Roman Catholic church is the only true church. If the church of England could break off from the catholic church, and not be schismatics, so might the Anabaptists do the same, for they lived in the same age, and many of them were Universalists. They were as much the true church as Henry VIII and Archbishop Cranmer, or Edward VI, or Elizabeth. The fox-hunting, wine-drinking clergy of the church of England, are now the only true followers of the Lamb of God, in that realm, according to the article in the 'Witness.' What consummate folly is this! What arrogance! We hold that all those are the true church of Christ, let them be found where they may, who have his spirit and who desire sincerely to do his will.—'Whosoever shall do the will of my Father in heaven,' said Jesus, 'the same is my mother, and sister and brother.'

Rev. E. H. Chapin, of Charlestown, has been appointed by the Governor and Council, a member of the Board of Education.

Removals.

Br. W. B. Randolph wishes all communications intended for him directed to Woburn, Mass.

Br. W. S. Ballou requests all communications designed for him, to be directed to West-Brattleborough, Vt.

Select Theological Library.

We have received the first number of this valuable work, published by Gihon, Fairchild & Co. Philadelphia. It will be issued monthly, averaging 48 royal octavo pages, printed in book style, on fine white paper, in new bourgeois type, in a neat and handsome manner, and enclosed in a well printed cover. It will be sold at the rate of 12 1-2 cents per single number of 48 pages, or ten numbers for one dollar. The first number contains 'Winchester's Dialogues' entire; and comprising 72 pages, it will be sold at 18 3-4 cents. Think of it—Winchester's Dialogues at 18 3-4 cents! Now if every Universalist does not obtain a copy of this valuable work, it surely will be because he does not want it. We commend the 'Library' most earnestly to the public. If a judicious selection be made for its pages, it will be one of the most valuable works that we have. We hope it will meet with success. We mean, we hope it will have *a large list of subscribers.* Subscriptions will be received at this office.

Judgment in the Earth.

The following collection of passages is worthy of attention, as they show clearly that the judgments of God are in the earth. But in quoting texts of this nature, how could L. H. fail to adduce the words of Jesus, John ix. 39, '*For judgment I am come into this world.*' We copy from the 'Magazine and Advocate.'

'We are sure that the *judgment* of God is according to truth.' Rom. ii. 2.

'In the day when God shall *judge* the secrets of men by Jesus Christ.' Rom. ii. 16.

'Now is the *judgment* of this world, now shall the prince of this world be cast out.' John xii.31.

'As by the offence of one man, *judgment came* on all men to condemnation.' Rom. v. 18.

'The Father who without respect of persons, *judgeth* according to every man's work.' 1 Peter i. 17.

'He is the Rock, His work is perfect; for all his *ways* are *judgment*.' Deut. xxxii. 4.

'Verily He is a God that *judgeth* in the *earth*.' Psalm lviii. 11.

'Thou shalt *judge* the people righteously, and govern the nations upon the *earth*.'

'I am the Lord which exercise loving kindness, *judgment* and righteousness in the earth.' Jer. ix. 24.

'Every transgression and disobedience *received* a just recompense of reward.' Heb. ii. 2.

'He shall not fail nor be discouraged till he have set *judgment* in the *earth*.' Isa. xlii. 1–4.

'Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and execute *judgment* and *justice* in the *earth*.' Jer. xxiii. 5.

'Behold the righteous shall be recompensed in the *earth*, much more the wicked and the sinner.' Prov. xi. 31. L. Horton.

COMMUNICATIONS.

Reading Seminary.

We are happy to learn by the several periodicals, that our brethren in the ministry have confidence in our competency to conduct the proposed school. But this alone will avail naught. The Architect might have skill and instruments to erect a splendid fabric, but the visions of his mind would never grow into a magnificent *reality* had he not *materials* upon which to exercise his skill. I would therefore *emphatically* observe, and I would have every *Parent* and *Guardian* note the observation: *That we cannot*, (though we had all science and knowledge) *establish a school without scholars.* This, to be sure is a plain fact, and we have no fears but it will be perfectly understood; but our apprehensions are, that many may be too *indifferent to realize it, and lend their exertion to aid our enterprise.*

But we will propose two important questions to our brethren—*Do not the interests of each family, and the interests of the denomination demand a school where the youth of our growing order may investigate the sciences free from influences hostile to the mild and gracious spirit of the Gospel?*—We think that such an institution should be the first demand of our denomination. Our second question, therefore, to which we would particularly ask the attention of friends, is—*Will they by their patronage support us?* We are determined, if our encouragement will in any way sustain us, to make the proposed institution *permanent.* We will devote our lives, our energies to it; so that if the school is not full and flourishing, it shall not be in consequence of our lack of interest or effort.

We make these remarks because we have often been told, that a seminary of this description could not be sustained in the denomination; and because also we were apprehensive that our brethren might not feel that interest which would give us a fair commencement. If a good number is with us at the beginning, we feel very confident of future success. We hope therefore our friends will not wait to see whether or not the motion of the machinery will be perpetual, for thus it would never start; but let all, who feel an interest, immediately add their strength and assist us by their encouragement, and we shall have an easy and cheerful progression. But since our building is situated in the very centre of a great body of liberal christians; in a town so beautiful, and so congenial to health; amid a people of sober and temperate habits, possessing a high tone of moral and intellectual feeling,—Why should we fear a want of patronage sufficient to ensure success? Still with every facility, and ground of hope, it is necessary to make exertion; we would therefore earnestly and respectfully request our Ministers, *one and all, to make themselves our interested and active friends.*

W. B. W.

Sabbath School Association.

The anniversary of the Sabbath School Association will be held on Thursday next, June 1st, at the Second Universalist Church, in School-street.

The Association will meet at Murray Hall, over Father Ballou's Church, at 9 o'clock, A. M. for the choice of officers and the transaction of other business.

The afternoon services will commence at half past 2 o'clock. The Secretary's Annual Report will be read and addresses will be made by several brethren. The singing will be performed by the children of the Sabbath Schools in this city and its vicinity; and it is particularly requested that those schools who intend joining in the singing should be in the Church at 2 o'clock precisely.

The evening service will commence at half past 7 o'clock. The Annual Sermon will be delivered by Br. C. H. Fay, of Roxbury.

Per order of the Committee of Arrangements.

☞N. B. Will the preachers of our denomination give notice of this Anniversary, from their desks next Sunday.

Strafford, Belknap and Carroll Missionary.

Brethren, residing in the above counties, AWAKE! The Directors of your Missionary Society have at last, after many disappointments, succeeded in securing an Agent. We have engaged Br. G. G. Strickland, of Reading, Mass., for a short time. He will enter upon the work the first Sunday in June. Let those of the brethren 'scattered abroad as sheep without a shepherd,' who desire the missionary's labors, meet with us at the Conference in South Wolfsboro', where he will be present. Let there be a strong and faithfully laid foundation, begun in our midst, whereon the true Gospel Temple shall be established, during the coming season. Who will be backward? Br. S. will have something for your careful attention, quite soon.

E. Francis, *Secretary*

General Intelligence.

The Cunard Steamers. The Atlas says, that in consequence of orders received from England, the steamers from this port to Liverpool, will not, hereafter, be detained in consequence of the non-arrival of the Southern mail on the day appointed for sailing, except only by order of the British Minister at Washington. To ensure a passage, therefore, persons should be in this city at least one day before the period of departure.

John P. Bigelow has been appointed Vice Consul of the Republic of Venezuela for the State of Massachusetts.

Thunder Storm at West Wrentham. During the thunder storm at West Wrentham, on Sunday, May 7th, about 5 o'clock, P. M. the house of Mr. Luke Jencks, Esq., in that place, was struck by lightning. A part of the fluid left the conductor just at the floor of the second story, and entered between the floor and the plastering under it, tearing and shivering the timbers (7 inch oak joist) and plastering of two rooms. In one of the rooms above, on one of the floors, was standing in the middle of the room, Mrs. E. B. Newell, grand daughter of Mr. Jencks, who was considerably injured in her ancles, from the sudden rising of the floor, which caused her to fall. In the room under where Mrs. Newell stood, was Mr. Jencks and nine other persons, most sitting, who were considerably affected by the shock, but not materially injured, which is very remarkable, as the plastering, splinters, and pieces of timber, went down upon them. Two windows were burst out and dashed to pieces, and others broken, (73 panes of glass in all.) The looking glass in a clock was broken, and the clock stopped. Mr. Jencks, after recovering from the shock, observed the splinters and timbers to be on fire and blazing, which he soon extinguished; but had it happened in the night time, the house must have been burnt to the ground. Mrs. Hannah Chace, widow, was standing beside a bed reading the Bible, which laid on the bed, directly under the spot where the fluid entered, but she providentially escaped injury. A part of the fluid passed down the rod and made a hole in the ground, through into the cellar. The fluid also passed through a closet, scattering and breaking the crockery, and unsoldering some tin dishes, destroying the handle and taking the temper out of a razor, continued on into the wash room, dashing a swill barrel to pieces, throwing its contents with fury to the ceiling above, and melting the aqueduct pipe. The house was damaged to the amount of 50 or $75—insured.—*Providence Evening Chronicle.*

The Chelsea Bank. The receivers of this bank, which failed in 1837, having a capital of only $100,000, have at length, after the long period of six years closed its concerns, and have advertised that all persons holding demands against the bank must present them before the 23d of May, at which time all the assets in their hands will be divided among the creditors. The dividend which the creditors will on that day receive we understand will not exceed 15 per cent, and when the accounts are all made up, may possibly be found as low as 10 per cent, and yet, 5 years ago the bills sold freely in the market at thirty to forty cents on the dollar.

Railroad from Boston to Montreal. The resolutions which passed in the board of Aldermen in this city on the 10th ult., and in the Common Council on the 13th, in relation to a railroad between this city and Montreal, were laid before a meeting of the inhabitants of the district of St. Francis, Canada, at Sherbrooke, on the 25th ult and received with much satisfaction. The meeting instructed their chairman to bring the subject under the consideration of the Governor General.—*Post.*

A Public Favorite. The Batavia Tmes states that the Sheriff and his assistant performed the duty of hanging Benjamin D. White in a '*manner that met the approbation of all present.*'

Fatal Accident On Friday afternoon, as several small boys were playing on some timbers on a wharf at Danvers, (New Mills) a stick of timber rolled over and precipitated three of the lads into the dock, the timber falling on them. A son of Dr. Hunt, aged 8 years, was so much injured that he died on Saturday morning. One other lad, who was severely injured, it is thought will recover.

Distressing Accident and Death. A beautiful child, a girl six years of age, daughter of Mr. Lunt of this city, cooper, who had been living with Mr. Bent of Orono, her uncle, died a day or two since by eating a portion of a cake composed in part of arsenic, designed to destroy rats. The cake was mixed by Mr. B. and placed in the stove oven while he sat by the stove intending to watch it until it was cooked. His wife called him into the garden and before he returned the little girl had risen from her bed and eaten a part of the cake which she supposed was intended for her. No efforts could save her life. She was greatly endeared to all who knew her.—*Bangor Whig.*

Resolutions have unanimously passed the two boards of the Common Council, of the city of New York, for the appointment of joint committees to make suitable arrangements for the reception of the President of the United States.

The authorities of Portland have voted without a dissenting voice, that no licences for the sale of intoxicating drinks in the city shall be granted the ensuing year.

Disaster. The north river, back of the jail, was the scene of a disastrous event, about noon, on Tuesday. Two lads about 14 years of age, were in a small boat a few rods from the shore, when they were struck with a sudden flaw of wind, and the boat was overset. One of them, (James Prince, son of Mr. John Prince, jr., in Williams street,) succeeded in getting upon the bottom of the boat, and by his cries gave the alarm. The other boy, (William Smith, son of Mr. William Smith, in Andrew street,) sunk in a few moments, and was drowned. In a very short time all the boats in the vicinity were manned, and search was made for the body, but it was not discovered until about 4 o'clock.—*Salem Gazette.*

Remarkable. The death of a Mrs. Vose, of Stoughton, is recorded in the papers, at the advanced age of 91 years. She has had fourteen children, eleven of whom are now living; ninety grandchildren, seventy-three of whom are now alive; and one hundred and two great grandchildren, eighty one of whom are now alive; and one of the fifth generation is now living at Stoughton.

Old Bibles The venerable and reverend Dr. Homer, of Newton, has now in his possession several rare biblical works—among them a copy of *Jerome's version of the Old Testament* in Latin, printed in 1516, being 327 years old, also, the first *quarto* bible of King James, 1614 and '15.

Conscience. A note was received a few days since by the collector of Boston, enclosing the sum of twenty dollars, the writer of which says 'he has reason to believe that the U. S. Government was defrauded of that sum in the evasion of duties.'

Plant Trees. If he is a benefactor who makes a blade of grass grow where none grew before, that man is doubly so who plants a tree by the way side to shade a future generation. In Germany it is said to be the custom for every owner of real estate to plant a tree at the birth and death of each child. If this practice was adopted here, the beauty of our towns and villages would in a few years be greatly increased. We are always faforably impressed with a reig borhood in which we behold the tree spirit. Trees are a cheap ornament. Let them be freely planted.

Fire in Columbia, S. C. On May 9th, a large fire broke out in that town, destroying the houses of Gregory Kelly, J. M. Andrew, Mr. Mills, Mr. McCaffray, Mrs. Parr and Mr. Norton. In blowing up a house to stop the flames, Mr. Twiss, Professor of Mathematics, was dreadfully lacerated, although it is hoped not dangerously. The loss is computed at $20,000—but very little insurance.

Sumner Lincoln Fairfield. This poor fellow, once a star of magnitude in the literary firmament, says the Philadelphia Mercury, has experienced the fall of Lucifer. John Wilmot—the colored boy who fired the dwelling of Col. R. M. Lee—accuses Fairfield of being his instigator and accomplice. Fairfield is imprisoned on the charge—he is poor, deserted, *without friends*—and, in that condition the man who is *suspected*, is punished. It is but just to say that the negro's statements have been various and contradictory.

Cure for Stammering. Professor King, who has been favorably known for some years to the public, for the successful cure of stammering, has come to this city to remain during the summer. He has ample testimonials in his possession of the number of cases which have been successfully treated. But as an occular demonstration is better than hearsay evidence he came to this office last week in company with a gentleman, to exhibit the fact that he can do what he professes to do. That gentleman is the writer of the following letter, and is ready to bear witness to the correctness of the facts as well as to state his perfect conviction that the cure is permanent.—*Courier.*

Dr. Wm. D. King visiting this city the present season, it gives me great pleasure to testify to his power and success in the correction of stammering. It has been nearly a year since I left his institution. I now converse without any difficulty, proving that his correction is not only for a short time but permanent. I recommend him with pleasure and confidence to all who are effected with defects in speech. I shall spend the spring school vacation, of two weeks in this city; any one who would wish further information concerning Dr. King, and his mode of instruction, may call upon

Charles D. Cleveland,
Boston, May 11, 1843. Morton Place, No. 2.

Body Found. Coroner Pratt held a jury of inquest on the body of a man found Thursday morning, about 8 o'clock, floating in the water off Battery wharf. He was apparently a seafaring man, about 40 years of age. No papers could be found about his person from which his name could be learned. A pocket handkerchief was found crowded into his mouth, from which some foul play may be inferred. The body had from its appearance, been in the water a long time.

A Dexterous Movement. While Major Thomas Adams was riding through the street last evening, his horse took fright in consequence of some appendage of the vehicle striking his heels. In checking him the left rein parted. Pulling at the other, Mr. Adams turned him into the open cellar where the Town Hall formerly stood, and jumping from the carriage just as it and the horse were losing their equilibrium together, sprung upon the horse's neck and kept him down until assistance came to extricate them. By this feat of dexterity all injury was prevented, except the breaking of one shaft —*Quincy Aurora.*

A Boy Drowned. A lad about six years old, the son of Mr. Nathan Ames, residing near the Quarries in this town, was drowned on Tuesday, in a pool of water on the brink of which they had been playing. He was a child of tractable disposition, and easily influenced to do as others persuaded him. He had been sent to school, but meeting another boy on the road, he got engaged in play, and failed to make his appearance at the school room.

In company with the other lad he wandered into a neighboring field, and stopped to play beside a pit from which the owner had been digging muck to fertilize his garden. The pit some three or four feet in depth, was full of water.—Having fallen into this through accident, his companion tried at first to reach him, but finding himself unable to do so, he ran to call assistance which promptly hastened to the spot, but not in time to rescue him alive.—*Quincy Aurora.*

Antiquities. Since Mr. Stephens published an account of the manuscripts he brought from Yucatan, a Mexican paper has uttered an indignant complaint, calling on the government to promulge a decree, forbidding the withdrawal from the country, of manuscripts and other antiquities.

A Contrast. The town of Dukinfield, in Cheshire county, England, containing a population of 23,000, chiefly manufacturers and colliers, has only one church and one school, and is soliciting aid in London for the support of these.

Lowell, a manufacturing city in this country, of about the same population as Dukinfield, has 39 school houses and about twenty well built churches.

Fire in the Woods. We learn that a very destructive fire commenced in Marshpee woods on Sunday last, and burnt over about 2000 acres of ground and destroyed more than a thousand cords of wood. Much of the wood burnt was valuable and was owned mostly by citizens of this town. The fire originated from a lighted tobacco pipe, used by one of the Marshpee women.

A Funny Blunder. The New York Sun tells of a mercantile house in that city, who by order of a western correspondent, sent him a huge iron safe, and were soon after astonished to find that the order had been for a sofa, they having misread the word in his letter. Their western correspondent was no less astonished at the receipt of a 'Patent Salamander,' instead of the elegant piece of furniture he had ordered.

A Curious Circumstance. The New York Express states that one of the children of Mr. Hilliard, Charge to Belgium, who sailed on Monday, is a young lad of six years. He had a strong disinclination to make the voyage and expressed his determination to remain behind. Although the child was closely watched, he managed to escape from his family at the moment of embarkation at Whitehall dock. The ship was detained, messengers were despatched to the Mayor's office, and sent about the city. In about an hour he was discovered in Courtland street, attentively examining some prints in a shop window. The little fugitive was immediately restored to his anxious family, and went with them to sea.

Railroad from Hartford to Springfield. We are happy to learn from the Hartford Courant that the whole amount of Stock for this road, for which the books were recently opened at Hartford, New Haven and New York, has been subscribed. This road when finished will make another continuous railroad line between this city and New York.—*Advertiser.*

Destructive Fire at Cape Cod. We learn from the Yarmouth Register, that a fire broke out in the woods, in the south west part of Yarmouth, on Thursday afternoon, and before assistance could be procured, it had made such fearful devastation that all efforts to check its progress were found to be unavailing. In the present hurry it is impossible to judge of the extent of the damage done, but it is variously estimated from thirty to fifty thousand dollars. The whole distance traversed by the fire is propably five miles in length and from one to three miles wide. It is thought there was in the whole tract about four thousand acres. It approached very near to many of the houses on the south side of the town, and many of the inhabitants removed their furniture into the fields, but we believe no buildings have sustained injury.

Fourth of July. The Common Council of Boston have adopted the report of a joint committee recommending that the fourth of July next be celebrated by a procession of the city authorities and citizens, and a public oration, and by music and fireworks on the Common in the evening.—The sum of 2,500 dollars has been appropriated for defraying the expense.

Charles F. Adams, Esq. has been selected by the municipal authorities to deliver the oration.

Thames Tunnel. The travel through the Thames Tunnel amounts to a perfect rush; no less than 14,000 persons passing through it daily rendering three or four tollmen necessary to receive the change.

Capital punishment. Gov. Cleavland in his late message to the Legislature of Connecticut, renews his recommendation to abolish capital punishment and substitute therefor imprisonment for life.

Bankruptcy in Massachusetts. The whole number of petitions filed in bankruptcy, in this State, is 3255. The whole number of bankrupts is about 2800. The whole amount paid into Court by assignees, already collected from the estates of bankrupts, is $472,738 43. The amount already distributed among the creditors, $305,561 58. The largest dividend paid to any one creditor, is $10,000. The smallest is one cent. The largest amount distributed is $202,400. The smallest is eleven cents. In the latter case there were three creditors, whose aggregate debts amount to $488,80.

At a temperance meeting recently held in Alabama, Col. Lehmanousky, who had been for twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect and vigorous, with the glow of health in his face, and said: 'You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt, I have marched for days with the burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust and with a thirst so tormenting that I tore open the veins of my arms and sucked my own blood! Do you ask, how could I survive all these horrors? I answer, that, next to the kind providence of God, I owe my preservation, my health and vigor to this fact, that *I never drank a drop of spirituous liquors in my life;* and,' he continued, 'Barron Larry, Chief of the Medical Staff of the French army, has stated it as a fact, that the 6000 survivors who safely returned from Egypt, were all men who abstained from the use of ardent spirits-'

Massachusetts Convention.

The Massachusetts Convention of Universalists will hold its annual session at Plymouth, on Wednesday, the 7th day of June next. Each Universalist Society in its fellowship has the right to send one delegate.

L. R. Paige, Standing Clerk.
Cambridgeport, May 2, 1843.

Winchester Ministerial Association.

The 'Winchester Ministerial Association,' will meet at the residence of Br. A. P. Cleverly, No. 2, Avon Place, Boston, on Monday next, at 2 1-2 o'clk. P. M.

Essayist—Br. O. A. Skinner.
A. P. Cleverly, *Secretary.*

American Peace Society.

The public anniversary of this society (advertised for Tuesday, 30th inst.) is changed, and will be holden in the Central Church in Winter-street, on Monday evening, May 29th, at half past 7 o'clock. The Annual Report will be read, and an Address delivered by Rev. Andrew P. Peabody, of Portsmouth, N. H. Friends of peace and the public are respectfully invited to attend.

The meeting for business will be held at the same place, after the public services.

Old Colony Conference.

The Old Colony Conference will meet in Hingham, the Wednesday preceding the meeting of the Sabbath School Association, May 31st. Services will be held also on the Tuesday evening previous. Brethren from abroad will please call on Br. S. A. Davis, who will direct them to places of entertainment. It is hoped that there will be a full attendance.

J. S. Barry, Clerk.

Strafford Conference.

This body will hold its next Quarterly Conference with the friends in South Wolf-boro', N. H. on the first Wednesday and following Thursday in June, (7th and 8th). If the weather is favorable, the services will be held in a grove by the side of a beautiful sheet of water; where we are informed, thousands can be seated. Brethren will call on Br. Henry B. Rust, for directions.

Come up to this, our Summer gathering, all who can, and we will have another season of spiritual refreshing; better, if possible, than those we have heretofore had.

Ministering brethren are earnestly desired to remember our need, and come over and help us. 'We are but two.' E. Francis, Clerk.

N. B. The Directors of the Strafford Missionary Society will meet at the same time and place above as.

RELIGIOUS NOTICES.

Br. B. Whittemore will preach in Dunstable, next Sunday.

Br. C. H. Webster will preach at Kingston N. H. next Sunday.

Br. A. S. Dudley will preach in West-Amesbury, next Sunday.

Br. R. Bartlett will preach in the Town-House in South-Hampton, N. H. next Sunday.

☞The Universalists will hold religious services in Georgetown, Mass. a week from next Sunday.

☞There will be religious services by the Universalists in Epping, N. H. a week from next Sunday.

BRIGHTON MARKET—May ,22 1843.

From the Daily Advertiser.

At Market—250 Beef Cattle, 10 yoke Working Oxen, 35 Cows and Calves, 475 Sheep, 1700 Swine. 50 Beef Cattle unsold.

Prices—Beef Cattle—Prices obtained last week for a like quality were not sustained. We quote a few extra, $5.50. First quality, $5,25; second quality, $4.75 a 5,00; third quality, $4 a 4,50.

Working Oxen—Sales at $58. 65, 70, 75.

Cows and Calves—Sales at $14, 17, 22, 28 and 35.

Sheep—Lots were sold from $1,50 to 2.25.

Swine—Lots to peddle, from 4 3-4 a 5c for Sows, and 5 3-4 a 6c for Barrows; large Barrows, 5c. At retail, 5 1-2 to 7c.

Letters containing cash rec'd since our last.

P. M. Plymptos, $1—P. M. South Windham, $1—P. M. Ludlow, $2—P. M. Durhamsville, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Thos. Adams to Miss Maria R. Spurr.

By Rev. H. Ballou, Mr. Bradford S. Stacy to Miss Elizabeth Nolan.

In West Cambridge, by Rev. J. C. Waldo, Mr. Benja. F. Russell to Miss Cynthia Cutter.

In Stoughton, by Rev. M. B. Ballou, Mr. Dan'l W. Brown to Miss Statira G. C. Morey, both of Sharon. Mr. Henry Allen to Miss Mary S. Baker.

In Gloucester, by Rev. F. F. Thayer, Mr. James Hobbs to Miss Elizabeth Rollerd, both of Salem.

DIED:

In this city, Elizabeth A., infant daughter of Horace and Elizabeth Farrington. Mr. Edward J. Robbins, 35. Mr. Abel P. Palmer, 28. Mr. Josiah Knapp, 90. Mr. Henry Webber, 32.

In Stoneham, May 12th, Mrs. Sarah Gerry, aged 27.

In Reading, 8th inst., after an illness of eleven hours only, Mr. Oliver Scripture Adams, aged 25. Will printers in New Hampshire please copy!

In Atkinson, N. H. April 7th, of consumption, Ann L., daughter of Henry and Ann L. Knight, aged 17.

In Newmarket, N. H. 10th inst., Mr. Jeremiah S. Lamprey, in his 21st year. He was a son of Hon. Smith Lamprey, of Kensington, and was, at the time of his death, a student in the Academy at Newfields. In a moment of alienation he hastened his own departure, and fell by his own hand.—Dover Gazette.

In Troy, N. Y., 8th inst., suddenly, Thomas Mason, Esq. aged 56, formerly of Cambridge, Mass. He was much respected for his integrity, intelligence and general correctness of deportment. On the day of his death he was occupied with his customary avocations, and in the enjoyment of his usual health. An affection of the heart was probably the cause of his sudden death.

SKINNER'S PRAYER BOOK. For sale at the Trumpet Office, at the LOWEST terms for Cash. Persons wishing copies of this very valuable work, are requested to send their orders to Thomas Whittemore, No. 37 Cornhill, who will see that the Books are sent in prime order, and without delay. 50 cents single; and a large discount to those who buy to sell again. Mr. W. will send out this work on as favorable terms as they can be any where obtained.

WINCHESTER'S DIALOGUES, 18 3-4 CENTS. Wonderfully cheap! Winchester's Dialogues, the new edition from Philadelphia, for 18 3-4 cents only, for sale at the Trumpet Office, 37 Cornhill, north side of the street. Call and see.

READING SEMINARY. The Summer Term of this Institution will commence on the first Wednesday in June, under the care of Rev. W. B. Wait and Lady. The Female Department will be under the direction of Mrs. Wait, (formerly Miss H. A. Hoyt,) late Principal of the Female department of Murray Institute at Gloucester.

☞Both Mr. and Mrs. Wait have had much experience in Teaching, and they will spare no pains to give satisfaction.

TUITION—English Studies, $4 per term.
Languages, Drawing, &c. $1.50 extra.

N. B. Board can be obtained in respectable families with superior accommodations, at $1,50 per week, including washing.

Such arrangements will be made with Boston booksellers, that Books may be obtained at the Seminary as cheap as elsewhere.

Persons wishing to inquire respecting the School are referred to Revs. H. Ballou, S. Streeter, T. Whittemore, and O. A. Skinner, *Boston;* Rev. E. M. Chapin, *Charlestown;* Rev. H. Ballou 2d. *Medford;* Rev. J. G. Adams, *Malden;* Rev. John Nichols, *Lynn;* Rev. L. S. Everett, *Salem;* Rev. J. M. Austin, *Danvers;* Rev. D. Forbes, *Newburyport;* Rev. T. P. Abell, *Haverhill;* Rev. H. R. Nye, *Methuen;* Rev. C. H. Fay, *Roxbury;* Rev. E. A. Eaton, *Waltham;* Rev. S. P. Landers, *Worcester;* Rev. H. Bacon, *Providence, R. I.*

GATES' ACADEMY, Marlboro', Mass. The next Term of this Institution will commence on Tuesday, May 30th. Tuition, in English, $4—Languages $4,50, per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this object a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c. is at the service of the students. We deem it sufficient recommendation of the present Principal, O. W. Albee, to state that he has been employed more than ten years by the same Board of Trustees, and each year with increasing patronage. S. F. Bucklin, B. W. Hildreth, S. R. Phelps, } Com. of Trust's

May 1843.

TO TAILORS and Others. Just received at the ONE PRICE STORE, No. 28 Washington-street, the Entire Stock of a Merchant Tailor, which will be sold in any quantity at extremely low prices. These Goods are all of excellent quality, consisting of the usual assortment of CLOTHS, CASSIMERES, and VESTINGS, among which are superior Black Cloths, the colors of which are warranted permanent. An experienced Tailor will be in constant attendance, to Cut or Make to order, in the best manner, garments of all kinds, at the lowest prices. The above stock was bought very low, and will be sold at a small advance, thus affording the customers of this Establishment an excellent opportunity to provide themselves with Clothing of the best quality, in the most economical manner. May 10.

☞Price reduced to 12 1-2 cents.☜

NOW BEING EXHIBITED
At Lee's Saloon, 252 Washington-Street,
A SPLENDID EXHIBITION OF
'WAX STATUARY,
EXECUTED BY MRS. PELBY.
CONSISTING OF
The Sermon on the Mount—The Temperate—The Intemperate—a Chinese Group—Laura Bridgman—these Figures are LARGE AS LIFE.

Also, in Cabinet size, The Last Supper—The Trial of Christ—the Miraculous Draught of Fishes, &c. In all, the Collection comprises
ONE HUNDRED FIGURES.

☞Open daily from 9 o'clock in the morning until 10 in the evening; and on the Sabbath immediately after divine service in the forenoon until 10 o'clock in the evening. Full particulars in Pamphlets, to be obtained at the Saloon. Price 6 cents.

☞Admittance 12 1-2 cents.

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their Warehouse, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☜And will be sold at Auction prices. 1stf March 22.

INSTRUCTION IN MUSIC. Mrs. J. Baker would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC —also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 33 Kneeland-street.

April 19. 3m

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Brimfield-Street, by ABEL SPAULDING.

Boston, March 9. 3m

$100 REWARD. A man by the name of RICHARD NOYES AVERY, left Andover, Mass., on the morning of the 29th ult., for Boston, carrying with him, as nearly as can be ascertained $800 belonging to a boarding association in Andover. Said Avery is about 25 years of age, 5 feet 5 inches high—has black hair, round, black eyes, front teeth somewhat decayed, round shoulders, head slightly thrown back, with a careless, independent gait—his countenance indicates a shrewd, penetrating, but artful and intriguing mind—he is very deliberate in speech and in all his movements, and of easy and graceful address. He is probably accompanied by a lad of 16, of nearly the same height, but more slim in person, rather dark complexion, dark brown hair. Said Avery is also known to be indebted to the amount of several hundred dollars, to private individuals, and is believed to have this in his possession.

The above reward will be paid by the subscribers to any person who will return the said Avery to the subscribers in Boston or Andover, or give such information as shall result in his detection.

J. S. Gould,
John P. Fisk,
Richard Hall,
W. W. Leland,
Linas Cochran.

The 'lad of sixteen,' referred to above, is assured that his kind and faithful parents are very anxious for his return. They are oppressed with anxiety and grief, which nothing but his return will remove. Will he not write them, and let them know where he is; that the painful uncertainty which now troubles them, may be removed.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures Church Bells, Church Clocks and Church Organs.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from his manufacture.

The public are assured that it will be for their interest to call, if they wish to purchase either Bells, Clocks or Organs.

Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

FURNITURE, Carpetings, Mattresses, Feathers. W. J. SILVER, (of the firm of Macfarlane & Silver,) would inform his friends and the public in general, that he may be found at the Old Stand, **98 Blackstone-street,** near Haymarket-Square, where he intends to keep a full assortment of *FURNITURE, FEATHERS, CARPETING,* Curled Hair and Palm Leaf *MATTRESSES, LOOKING-GLASSES, CLOCKS,* &c. which he will sell as cheap, if not cheaper, than can be purchased at any other Store in the city.

As he is constantly receiving Goods from the best Manufactories in the State, purchasers will find it for their advantage to give him a call before purchasing elsewhere.

N. B. Manufacturers of Carriages, and all others who make use of **Curled Hair,** will find it for their interest to give him a call, as he has a constant supply of the various kinds always on hand, at the lowest rates. tf May 10

THE PNEUMATIC SHOWER BATH. Price $1,50—invented, manufactured, and for sale by N. WATERMAN, at his Furnishing Rooms, No. 83 Cornhill, 6 Brattle-street and 73 Court-street.

The above in connection with his BATHING PAN, is just the thing for all who desire the luxury of a daily Bath, (warm or cold,) for the following cogent reasons, viz. It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of FAMILY WARES, furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this Establishment peculiarly adapted to their wants.

☞Families, Hotels, Steam-Boats, and Packet-Ships, furnished with every thing appertaining to the Kitchen department. 4m May 4, 1843.

NOTICE. Our readers will see by advertisements that the *ONE PRICE STORE* is located at No. 28 Washington-street, in this city, where they can find an assortment of *CLOTHS, CASSIMERES* and *VESTINGS,* together with the usual amount of *DRY GOODS.* At this Establishment but ONE PRICE is named. An experienced Tailor is employed, so that Garments can be Cut or Made, if desired.

☞Our country friends who study economy in the cost of their Clothing, will find the One Price Store a desirable place to make purchases, without the unpleasant practice of bantering about prices.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston, Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The *second book* contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence, No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different instruments. July 21.

A CARD.
QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisements, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

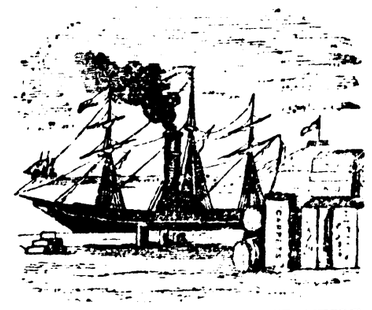
☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

BY STEAM SHIPS!

SPLENDID STOCK OF
SHAWLS
FASHIONABLE DRY GOODS



CARPETING & BROADCLOTHS,
at very low Prices,
FOR SALE AT
HENRY PETTES & CO.'S
EXTENSIVE WAREHOUSE,
No. 224 Washington Street,
Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of
CARPETS, BROADCLOTHS,
RICH SILKS,
Fashionable Shawls,
and the largest and best assortment of
FANCY ARTICLES
AND
STAPLE LIKE GOODS,
ever offered in Boston.

In the **Large Shawl Saloon** may be found
1000 SPLENDID CASHMERE SHAWLS,
and every description of Silk, Thibet, Mouslin de Laine or Beautiful Fancy
S

Poetry.

The Pilot.

Oh, Pilot! 'tis a fearful night,
There's danger on the deep,
I'll come and pace the deck with thee,
I do not dare to sleep.
Go down! the sailor cried, go down,
This is no place for thee;
Fear not! but trust in Providence,
Wherever thou may'st be.

Ah! Pilot, dangers often met
We all are apt to slight,
And thou hast known these raging waves
But to subdue their might;—
It is not apathy, he cried,
That gives this strength to me;
Fear not! but trust in Providence,
Wherever thou may'st be.

On such a night the sea engulf'd
My father's lifeless form;
My only brother's boat went down
In just so wild a storm;
And such, perhaps, may be my fate,
But still I say to thee,
Fear not! but trust in Providence,
Wherever thou may'st be.

Miscellany.

(ORIGINAL.)

Ministers and Mesmerism,'—Pastoral Duties,' &c.

Mr. EDITOR,—I noticed an article in the 'Trumpet' of April 29th, signed 'J. O. C.', on the question of Pastoral duties; and that is backed up by one in your paper of May 6th, signed 'J. O. A.' The main question presented in these communications is, 'Ought ministers to do any thing but meditate and arrange sermons, and preach them, and attend to other immediate parochial duties, such as calling on parishoners?' &c. &c. The text which is taken for the negative of this question is Paul's advice to Timothy, 'Meditate upon these things; give thyself wholly to them.'

If your correspondents design to make a strict application of these words of the apostle, they must make him a transgressor of his own rule; for in several instances he makes mention of working with his own hands, for procuring the necessary support for his body. Was this a neglect of his ministerial duties? Obviously the charge of Paul to Timothy, especially if taken with a general application to all ages, is to be understood as meaning that one who engages in the regular gospel ministry, should make that the main business of his life, the uppermost concern of his mind. He should devote to it all the labor which occasion requires and circumstances permit.

And now, who is to judge of these things for all others? Ministers in this age are not miraculously fed by the ravens. Religious Societies in our country are in various circumstances. And many preachers, of different denominations, are obliged to perform some other service besides preaching, to obtain a comfortable support for themselves and families. And in their choice of extra labors they are often guided by their supreme love for the ministry. There is a Society, which the preacher loves, willing to do what they can, but not able entirely to support him.—The question is, shall they be left destitute of regular preaching, or shall he minister to them, and do some other service for the deficit of his support? And in choosing that other service, the question with him after all is, whether he will engage in some school-keeping, or scientific or moral lecturing, or like you and me, and many others, into some editorship, in which he can be co-operating with the gospel ministry in the advancement of mind, and which, perhaps, shall not essentially interfere with the services of an evangelist,—or whether he shall enter into some branch of business which shall require an abandonment of the ministry? And his love of the ministry prompts him to choose the former. And it is not improbable that some of those brethren whom necessity compels to perform additional labor, do also attend as well to the religious wants and interests of the people, and cherish as hearty an interest therein, as others, who, upon an adequate salary, or favorable worldly connexions, live at ease, and throw out their insinuations and reproaches against their industrious brethren.

'J. O. A's'. treatment of the young Br. who lectured on Mesmerism recently in Bath, Me. seems to me any thing else rather than the kindness which he professed in the outset.—He knows that that Br. has found it necessary to devote several seasons to school-keeping since he commenced in the ministry, to gain an adequate support. And now why all this rough handling because it is advertised in a paper that he is to deliver a course of scientific lectures? And what though the editor of the paper spake favorably of that Br.'s talents? Will our kindness take offence at this? And what though he lectures on the science, *somewhere* spoken against; have printed notices of their lectures put up in conspicuous places? Is this an occasion for our kindness to talk loudly of 'show bills,' as if, like circus-riders, they had posted up pictures of their promised exploits? And what though a lecturer uses an item of philosophical aparatus, to elucidate some of the wonderful principles and powers in Jehovah's workmanship? Is this an occasion for odius comparisons of 'juggler-like' doings? And why all this ado about *ninepencee, money-making, pecuniary gain,' &c.* I mistake the character of your correspondents, if they do not calculate as closely as most men, on something larger than ninepences, in return for their labors.

No minister, however, should engage in any dishonorable business, or any light, trifling concern, for the means of support. It should be his highest aim to be useful to mankind. And no other service can work in more fitly with the work of his calling, than such scientific lecturing as circumstances may render it his duty and privilege to attend to.

If it be objected that Mesmerism is not a science, and if it is, that it is unsuitable for a servant of Christ to discuss, I am prepared to meet the question, and show it to be one of the most sublime and interesting of scientific truths, adapted to the physical comfort of man, and calculated to confirm faith and inspire devotion. I have myself delivered several lectures on the subject, and enjoy the consciousness of having thereby imparted much good. And since there is no inquisition here that can bring to bear upon me the motive which constrained old Galileo to renounce a known truth, I shall probably, the Lord willing, lecture occasionally on the subject hereafter, as the wants of the people may call for it, and it shall not interfere with any primary duty. Yours in the supreme love of the Gospel, S. C.

True religion, as revealed in the Scriptures, may be compared to a plumb on the tree, covered with its bloom. Men gather the plumb, and handle it, and turn it, and twist it about, till it is deprived of all its native bloom and beauty; the fairest hand would as soon rob the plumb of its bloom, as any other. Now all this little party spirit, which so much prevails among men, and which leads then to say, I am of Paul, and I of Apollos, —is but handling the plumb till it loses its bloom.—*Cecil.*

The Massachusetts Railroad.

As Buffalo is one of the great terminations of that iron chain which, now completed, unites the Atlantic with the Erie shore, it is probably not without interest to know what have been some of the results to Boston of this new thoroughfare.

To that great city, which lying on the very verge of the sea has, with an untiring enterprise, sent the sails of her commerce into almost every port on the earth, it has undoubtedly been a question of intense moment as to what would be the effect of the completion of this road, which was expected to bind the sea coast with the illimitable interior, to give to the West the power of becoming the producer for the East, and establishing in that East a certain market for the West. The reputation of Boston as a prosperous, busy, industrious town, whose inhabitants were a most unsatisfied and restless class of mortals, uneasy always until they had laid the grasp of their enterprise on some nook of the earth, hitherto deemed inaccessible; or had out-managed or outwitted every rival, whether encountered in the busy walks of trade at home, or in the entanglements of commercial diplomacy abroad, was known throughout the commercial world. But to the West especially the Western part of New York, she was not so well known; and we question very sincerely whether there were not, a few years since, more Bostonian merchants known in Calcutta than in Canandaigua. The 'Genesee country' was thought, in all the richness and vastness of its productions, to be a prize to which the Peninsular city would not aim, but which of necessity had but one market to reach with its treasures, and that was the great Metropolis which stretches its very length of brick and mortar over the rocky isle of Manhattan. True, the Western man had heard of Faneuil Hall, but then that was not Bostonian, but American; and it would have been as audacious to have set up a claim to that as one of the mere localities of Boston, as it would to call the great cataract, an appendage of the country of Niagara.

The fame of the 'Old South,' and the reputation of the 'Common,' might possibly have reached the rich lands of the Genessee, or been proclaimed by some adventurous traveller on the banks of the Mohawk; but who ever heard of the commercial glories of Long and Central and India wharves—of the financial perplexities that bewilder the mazy crowd that gather on the sunny side of State street —of the noble churches and Colleges that are so pleasant to behold, when by the benevolence of some townsmen, the wandering stranger has been enabled to search them out—of the beauty that traverses the somewhat sinuous course of that long line of glittering shops and warehouses, Washington street—of the elegant hospitalities of Beacon street and its vicinage—of the kindness and comforts which characterize the Tremont, that house from whose establishment may date the era of the Astor House order of hotels—and last of all was the Western World, in blissful ignorance of the unaccountable, unexplainable, entanglement of streets and lanes and passages and coverts and places and avenues, that do so bewilder and mystify the unaccustomed, and to wander in which must inevitably make lunatics of every Philadelphian. The iron road has changed all that—Buffalo is no longer an unknown land to the capital of the Bay State, and the citizens of the latter are to be found searching out the glories of the land in every corner of the West; the merchants of the States that lie towards the setting sun are becoming convinced of the facilities which a choice of markets offer them, and as the obstacles to reaching Boston are removed, they are scrutinizing the advantages which its trade presents.

A walk through the immense depot, whose unpillared roof covers more than an acre and a quarter of space, evidences how wide spread already are the varied ramifications of trade which has been developed by the opening of the road. Localities familiar to the Western New Yorker are becoming equally so to the Bostonian; and the vast variety of sources, to and from which transportation is here tending, is a good illustration of that various, searching and undying energy of business character, which is so peculiarly, so solely American. The inquisitive citizen who will bend his steps to the depot, if indeed he will abide the risk of being run down by the long trains of merchandize constantly arriving or of being demolished by forcible contact with those crowded trucks, whose unceasing departure with great burthens of flour, might seem to argue a plethora of bread stuffs,—will see in the long rows of new buildings, the formation of new streets, the advent of a new population, some of the practical effects upon Boston of a railway stretching to the Erie Canal. The very names of the streets indicate new relations. There are Utica and Albany and Hudson and Buffalo, which must all be novel indeed to those who have been habituated to traverse the thoroughfares of Federal and Congress and Winthrop and Bowdoin and other localities, whose designations are so peculiarly Bostonian. No man can see the actual results which have already shown themselves in this section of Boston, and withold his admiration at the policy that has added to this seaboard city, the means of obtaining at least a fair proportion of the trade of those commonwealths from whose abounding soil the hand of industry can draw such an overflowing richness of product that it must seek a market, and will of course seek that one which is most accessible in all seasons and which will give the best remuneration when reached. Without the railway, Boston would undoubtedly have maintained its position in reference to foreign trade and commercial intercourse with other countries, but with the railway it will unite both, and unquestionably year by year exhibit an increase, solid and substantial, because based upon an actual exchange of the imports of the sea and the lands beyond it, for the products of the West, and when an American speaks of the West he knows no limit to the thought, but such an one as the Oregon may furnish.—*Buffalo Com. Adv.*

Geological Definitions.

The primitive earths are four; clay, sand, lime, and magnesia.

Clay is called by geologists, alumnia, alumine, or argilaceous earth.

Sand is called silex, silicious earth, earth of flints.

Lime, as it exists in the soil, is commonly called calcareous earth. The term calcareous is not properly applied to any soil, unless it will effervesce with acids.

Each of these earths, answer a determinate and specific purpose in the economy and growth of plants; and the perfection of soil lies in a mixture of the whole.

Vegetable matter. All vegetable substances in a decaying or rotten state.

Animal matter. All animal substances in a putrefying state.

Organic matter. A term applicable to both animal and vegetable substances in a putrefying state.

Vegetable mould. The earthly remains of vegetable substances which have either grown and decayed on the soil, or have been conveyed thither in the progress of cultivation.

Loam is a combination of vegetable mould with the primitive earths.

Marl is a substance consisting of lime with a small portion of clay, and sometimes of peat, with marine sand and animal remains. It is as useful as manure, and is distinguished by shell, clay, and stone marl.

Independence of the Farmer.

Of all the conditions of men; and I have mingled with every variety; I believe in truth that none is so independent as that of an industrious, frugal, and sober farmer; none affords more the means of contentment and substantial enjoyment; none, where the education has not been neglected, presents better opportunities for moral and intellectual improvement; none calls more loudly for religious gratitude; none is suited to give a more lively and deeper impression of the goodness of God. Some years since, in the most rugged parts of New Hampshire, among its craggy cliffs and rude and bold mountains, I was travelling on horseback, and came suddenly upon a plain and moss-covered cottage in the very bosom of a valley, where the brave settler had planted himself on a few acres of land which alone seemed capable of cultivation. Every thing about the residence bespoke industry and care. Being fatigued, I stopped to ask refreshments for my horse.—A hale young girl of about fifteen, bareheaded and barefooted, but perfectly modest and courteous, with all the ruddiness of Hebe, and all the nimbleness and vigor of Diana, went immediately for an armful of hay and a measure of oats for my horse; and then kindly spread a table with a cloth as white as the snow-drift, and a bowl of pure milk and brown bread for his rider. I never enjoyed a meal more. I offered the family pay for their hospitality; but they steadily refused, saying, that I was welcome. I was not willing thus to tax their kindness, and therefore took out a piece of money to give to one of the children that stood near. 'No,' said the parents, 'he must not take it; we have no use for money.' 'Heaven be praised,' said I, 'that I have found a people without avarice. I will not corrupt you;' and giving them a hearty thank-offering, wished them God's blessing, and took my leave. Now here were these humble people, with a home which, if it were burned down to-day, their neighbors would rebuild for them to-morrow — with clothing made from their own flocks by their own hands; with bread enough, and beef, pork, butter, cheese, milk, poultry, eggs, &c. in abundance; a good school for six month in the year, where their children probably learned more, because they knew the value of time, than those who were driven to school every day in the week and every week in the year; with a plain religious meeting on Sunday, where, without ostentation or parade, they meet their neighbors to exchange friendly salutations, to hear words of good moral counsel, and to worship God in the most simple but not the less acceptable form; and, above all, here were hearts at peace with the world and with each other, full of hospitality to the passing stranger, uncankered by avarice, and undisturbed by ambition. Where upon earth, in a humble condition, or in any condition, shall we look for a more beautiful example of true independence, for a brighter picture of the true philosophy of life?—*New Genesee Farmer.*

The Flower Pots.

Alfred. Take care, Jane, that is the plant that mother loved most of all. Water it as gently as you can, and then let me set down this little flower pot by the side of it. It will put us in mind of our little sister.

Jane. Yes, Alfred, I saw her little green grave yesterday. It is next our dear mother's and yellow flowers are growing on it.

A. Do n't talk about it any more now, sister; the tears come into my eyes already, when I just look at those flower pots. Do n't you remember how mother used to trim them with her pale hands?

J. Yes, and how she bade us put them where she could see them, and to water them when she was to ill to get out of bed.

A. Yes, I remember. We will water them every day for dear mother cannot take care of them any more. We have scarcely any thing else to remember mother by. But we are poorer than we used to be, and I often see grandfather cyphering on a bit of slate, and saying that he cannot pay his rent.

J. O, brother, how dreadful it will be to have to leave the old house! It is a poor old shed, to be sure, and the rain comes in all over the floor; but then it was mother's.—Do n't you love every thing that was mother's?

A. I do so; this is the reason I like the cradle to stand by my bed. Every time I look at it, I think how she used to sit and rock the baby, and sing about

'There is a land of pure delight.'

J. Do you know what that land means, Alfred?

A. To be sure I do. It is the land where dear mother has gone to, and where she said we must meet her. Heaven must be a good place indeed' or my dear mother would not have loved to talk about it so much.

J. Try to put me in mind of that hymn whenever you see me doing wrong. It will be very wicked in us to forget such a mother, and to disobey what she has said to us when she was dying. My Sabbath school teacher wrote down mother's words in the paper that I keep the lock of her hair in.

A. I know—hear if I do not remember every word: 'My children, love and serve God, your mother's God. Believe in the Lord Jesus Christ, and be sure to meet me in heaven: the Lord grant it for Christ's sake!'

J. We are alone in the world now; but I know who will take care of us. Whenever I see the birds flying, and the flowers growing, I think of the verse we used to say from the Bible, about the fowls of the air and the lilies of the field, and many a time they kept me from crying.

A. Let us go through the little gate, under the shade, and try to pray to God to make us good children.—*Gift for the Holidays.*

The Boy and the Boatmen.

A young lad was once rowing me across the Merrimack river in a boat. Some boatmen, going down the river with lumber, had drawn up their boat and anchored it in the spot where the boy wished to land me.

'There!' he exclaimed, 'those boatmen have left their boats right in my way.'

'What did they do that for?' I asked.

'On purpose to plague me,' said he; 'but I will cut it loose, and let it go down the river. I would have them know I can be as ugly as they can.'

'But, my lad,' said I, 'you should not plague them because they plague you. Because they are ugly to you, it is no reason why you should be to them. Besides, how do you know they did it to vex and trouble you?'

'But they had no business to leave it there, it is against the rules,' said he.

'True,' I replied, 'and you have no business to send their boat down the river. Would it not be better to ask them to remove it out of the way.'

'They will not comply, if I do,' said the angry boy, 'and they will do so again.'

'Well, try it for once,' said I. 'Just run your boat a little above, or a little below theirs, and see if they will not favor you, when they see you disposed to give way to accommodate them.'

The boy complied; and when the men in the boat saw the little fellow quietly and pleasantly pulling at his oars, to run his boat ashore above them, they took hold and helped him, and wheeled their boat around, and gave him all the chance he wished.

Thus, by submitting pleasantly to what he believed was done to vex him, the boy prevented a quarrel. Had he cut the rope, at that time and place, and let their boat loose, it would have done the boatmen much damage. There would have been a fight, and many would have been drawn into it. But the boy, who considered himself the injured party, prevented it all by kind and pleasant submission to the injury.—*A Kiss for a Blow.*

The force of Imagination.

A farmer being in the field with his reapers helped them to kill a rattlesnake, and soon after having occasion to go home, took up his son's jacket and put it on; his son was a young man, and both of their jackets were made out of the same piece of cloth. The old man being warm, did not button the jacket until he got to the house, and then found it too little for him; he imagined he was grown too big for his jacket, and that the snake had bit him and poisoned him, he therefore grew suddenly very ill and was put to bed. All the people about him were alarmed. Doctors assembled from far and near; the man grew worse and worse, and had liked to have died. At length the son came home with a jacket too big for him, and grumbling for his own. This proved an effectual remedy; the father recovered in a moment.

Alliterations.

I was sometime since in company with some young people, when the following line, which I had been writing, became the subject of remark:

'The FREAKS of FORTUNE and the FROWNS of FATE.'

To the inquiry if there were any word to designate the peculiarity of the same letter repeatedly and successively occurring, I remarked that it was called an 'alliteration.'—The conversation which had taken place, set me to think farther on the subject, and I was surprised to find how many things on which we depend for existence, comfort and pleasure, commenced with the important letter F. Having reduced my speculations on the subject to something like a system, I wrote them down, and now offer them for the amusement of youthful readers.

Let us begin with man, and we shall find that his physical, intellectual and moral character is embraced with words commencing with this letter. The physical man is composed of FACE, FORM and FEATURE, the intellectual man is distinguished by his FACULTIES and the moral man by his FEELINGS.

In pursuing our inquiries we shall be surprised in finding that all the productions of nature on which he has to depend for the support of life, its comforts and its pleasures, are all subservient to this important letter.—Under the general term *food* is embraced all the productions which sustain life, but we can afford to be much more particular, for we shall see in every and singular case an exemplification of our subject. All *food* is comprehended in *fish, flesh, fowl, fruit*—and bread the staff of life, is manufactured of *flour*. It is very curious to notice that the defined limits of their habitation are also embraced by this potent letter. The earth is divided into the *forest*, the *field*, and the *fen*—the sea and rivers are designated by the general term *floods*, and the air of Heaven by the *firmament*. It is farther worthy of notice that the distinctive characteristics of these different animals are designated in accordance with our rule. We have the *fur* for the *four footed* animal—the *fin* to mark the *fish*, and the *feather* to distinguish the *fowl*.

Let us next look at the article of clothing, and we shall find it made from materials coming under the same general rule. For our woolen clothing we are indebted to the *fleece* of the *flock*—our under garments are the *fruit* of the cotton tree, or the *fibres of flax*—our showy silks are the *filament* of the worm.—The *four footed* animal gives us his *fur* for our hat and his hide for our *feet*. We have now *fed* man, and *fitted* him with raiment, and it is necessary to warm him. For this purpose we must provide him with *fire*, and we shall find nothing better adapted for this than the *fuel* which the *forests* supply.

Man has an eye for beauty; he is not satisfied with a mere supply of his craving necessities, but he longs for something that may respond to those pleasurable emotions which he feels stirring within him. It has pleased divine beneficence to make our life not only a scene of existence, but of enjoyment, and therefore we find not only merely that which is necessary, but that which is fair. Now the fair in nature is embraced under the same mysterious letters, and *Flora* still regns goddess of the *flowers*.

If we trace man through life's pilgrimage we shall find him in the different stages of being thus clearly defined: *feeble* in infancy, *frolicksome* in boyhood, *fiery* and *fervid* in youth, *firm* in manhood, *failing* and *faltering* in the decline of life. Thus it will be seen that his *faculties flourish* or *fail* with his *frame*.

The pursuits of men all tend to points which are signified by words commencing with this accommodating letter. All who devote their time and talents to the amusement of the world, poets, novelists, essayists, gather their respective stores from *fairy* lands of *fancy*, *fiction* and *fable*. And the ever changing *form* which this kind pf literature assumes is governed by a very *fickle* goddess—*Fashion*. Then there are hosts of statesmen, warriors, travellers, toiling, fighting, and enduring every hardship, some with constitutions broken down with cares of state, others with dismembered bodies, and others worn out in pursuit of science. Do you ask what is the reward they claim for these great sacrifices? Alas! it is but an empty bubble—*Fame*.

In the more quiet and retired walks of life, we find the *farmer*, the merchant and the mechanic. They, too, are all busy; they are toiling to reach some object which they have in view; some bright prize that is glittering afar. What is it? It is *Fortune*. For this they rise up early and sit up late, and eat the bread of carefulness. They think that when they come into the *full fruition* of this, they will find perfect content in the bosom of their *family*. Thus the 'being's end and aim,' of all, however different the path they may pursue, is *Felicity*.

In our passage through life we shall be cheered in our progress, and be blessed indeed, if we can find one to accompany us possessing the *fidelity* of a *friend*—while our brightest prospects may be blighted, and all our efforts prove abortive, through the *falsehood* or *faithlessness* of a *foe*. The *fair* tongue of the *flatterer* has deceived the *foolish* —while the wise and prudent have been disgusted with its *fulsomeness*.

In our spiritual experiences we are swayed by two opposite *feelings*—we have *fear* in reflection on onr *follies* and our *faults*, and we are solaced by *faith* in the *forgiveness* of our sins; and our hope *flows* on or *falls* short in proportion to our *faith* in God as our *Father* and our *Friend*.

In the political world, the aim of the patriot is *freedom* for the people. To secure this, these United States separated themselves from England, and became a *Federal* Government, and, in the maintenance of the ground which they had taken, our *faithful* and *fearless forefathers fought* and *fell*.

We have now attended man from his *first* entrance into existence, to the appointed hour of his *fate*. We have scanned him in his professional, mental, moral religious and political character, and we are now prepared to pay him the last token of our respect—to attend his *funeral*. We accompany him to the churchyard, where lie mingled, in one confused multitude, the *fair* and the *foul*, the *friend* and the *foe*, the *favored* of *fortune* and the *frowned* on by *fate*, those who have fallen at a *feast* or by *famine*, the lovers of *fun, frolic*, or a *fray*—we consign him to his *final* resting place, and inscribe on his tomb stone, FINIS! —*Universalist Union.*

The Enterer at the Gate of Crime.

The Gate is wide—many are the paths leading thereto. High and low, rich and poor, young men and maidens, crowd the dark portal. The eye wearies with gazing upon the diverse forms; the heart sickens as it notes their thoughtless progress to the abyss of ruin and wo. Onward they press, emulous, it would seem, each of the other. The foremost, those who would make such haste, can scarce be recalled, for the road leads downward; more easy is it for them to go forward, than to return; but the end is fearful. More easy is it to retrace one step in this path, than to retrace two; but far more easy is it, to avoid taking the first step, than to avoid taking the second.

Mark the enterers at the Gate of Crime! how they hurry forward, unmindful that they pass the threshold, that their steps lead down to death. I will pause awhile upon this height, the height of observation which overlooks the Entrance. It may be that my voice of warning will reach some of the giddy throng, ere the time of returning shall be passed.

There is a youth, who, seemingly, but yesterday was a glad, light-hearted boy. I knew then. Now, he seeks to be a man. His voice is the loudest, as he elbows and blusters through the crowd. Hark! can it be so? again those awful words! The soft breeze which lifts the gray hairs from my aged brow, and warms my heart with whisperings of the love of God, bears with it to my ear His high name profaned by oaths and curses! Our Father's name used lightly by the children of his daily care and love! The rather, when we take it upon our lips, should we cover the face and bow the heart in lowly reverence, with deep humility and gratefulness of heart.

'Young man, the *first* step is taken! Turn back now, for the descent is *fearfully* rapid. I have lived long enough upon the earth, to know that the curses of the profane speaker return upon himself; that the end of the scorner is destruction.'

Heedless, he rushes on. He will not listen to an old man's voice. 'Rash impetuous boy, why will you not pause ere retribution overtakes thee?'

He passes on; and others take his place. Again ye careless ones, shall I observe your movements, but I am weary now; and my heart is sad withal, to see you thus destroy your usefulness, and peace of mind.

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BY REV. O. A. SKINNER.

'I have walked in mine integrity.'—Psa. xxvi. 1.

But few persons, in reviewing a long life, are able to say, *I have walked in my integrity.* So numerous are the temptations by which we are assailed, and so great are our imperfections, that the majority of those who profess to be Christians, yield more or less to unholy influences, and are guilty of many things wholly incompatible with purity of heart and life. Indeed, all are occasionally overcome with evil, and most are led to the commission of acts exceedingly heinous in the Divine sight, and destructive to the best interests of society. Many, it is true, are strictly upright in their dealings, and look with a just abhorrence upon every species of fraud and dishonesty in trade. But integrity relates not only to secular transactions; and if it constantly governs the heart, we shall be holy in our conversation, and uniformly faithful in the support of what we believe to be God's truth. Some take a very limited view of integrity, and hold those up as perfect patterns of this virtue, who are honest in their dealings,even though in their conversation they inflict great wrongs upon the innocent and unsuspecting, and sacrifice what they believe to be the gospel on the altar of pride, ambition and wealth. To walk in our integrity, we must faithfully support the religion of Christ; have our conversation pure, and deal justly with all men; for how can the heart be right, when we abandon the truth for any worldly interest, do injustice to any in our conversation, or are guilty of fraudulent dealings? I say then,

1. All who walk in their integrity, support those views which they find revealed in the Bible. It matters not whether they are popular or unpopular; whether they are a passport to honor and distinction, or a cause of reproach and disgrace, they adhere to them under every circumstance.

The history of the Church contains numerous examples of such integrity. The apostles endured every earthly inconvenience, rather than deny their faith. Most of the primitive disciples pursued the same course. The cruel arm of secular power;—the jeers and insults of the rabble; the loss of property, honor and influence, could not make them swerve in the least from the path of duty, or relinquish one truth they had learned of Christ. In the midst of persecutions the most bitter, and sufferings the most intense, they remained firm and unwavering.

But we need not go back to the days of the apostles, in order to find examples of Christian integrity. Though the age in which we live is, in some respects, lamentably corrupt; though there are thousands who support those religious views which are the most popular, instead of what they believe; and though multitudes seek to please man rather than God, there are in the world many bright examples of an integrity which no threats can intimidate, no honors bribe, and no discouragements destroy. Who has not seen those that would cling to their idea of truth, even though the whole world should be arrayed in arms against them, and who would sooner sacrifice wealth, honor, and even life, than yield a single principle in their system of faith? O it does the soul good to gaze upon such men. They are bright stars in the heavens darkened by thick clouds of sin; they are green spots in the dreary wastes of earth. They are as true to duty as the needle to the pole; and amidst all the storms which beat upon them, and the heaving elements of the boisterous sea of life,their course is undeviating, and their souls undismayed. Truth is their guide, and to truth have they sworn everlasting allegiance; and sooner than abandon this, and forsake the rock on which they stand, they will see every pillar on which the fabric of earthly hope is built crumble and waste away; for they know that though the heavens and earth dissolve, nothing can harm them, while truth is their defence and support.

2. All who walk in their integrity have their conversation as becometh the gospel of Christ. 'Speech,' says Dr. Barrow, 'is the rudder that steereth human affairs, the spring that setteth the wheels of action on going.—It is the profession and trade of many, it is the practice of all men, to be in a manner continually talking. Whatever, great or small, is done in the court or in the hall, in the church or at the exchange, in the school or in the shop, it is the tongue alone that doeth it; it is the force of this little machine that turneth all the human world about.'

St. James says—'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.'

None, I presume, will say, the influence of the tongue is here overrated; for what can it not do? Look at its effect upon the business of life. A false tongue can reduce the enterprising and prosperous to beggary. By its vile insinuations and wicked asseverations, it can destroy all confidence placed in the honest and deserving, and on which they are successfully prosecuting an honorable and profitable business. By its cruel slanders, it can poison the peace of families, churches, and villages. By its vile detractions, it can sully the fair fame of those who have walked in uprightness, and sought faithfully to follow their Saviour. All this the tongue is constantly doing. It is a fire, a world of iniquity; an unruly evil, full of deadly poison. Its language of profaneness, lying, slander, is constantly heard in every department of society; in the church and out of it; among the evangelicals and the heretics; the fashionable and humble, the rich and poor, the busy and idle. A rare integrity is required rightly to govern the tongue, and keep it from evil. Temptations are so numerous, that unless singularly conscientious and guarded, we shall be overcome, and give utterance to what will be calculated to do great injury.

Men of this integrity, however, can be found. Yes—there are those who would sooner perish in obscurity, than rise to honor by a false tongue. Rather than be guilty of lying and slander, they would suffer the loss of all things earthly. They realize that speech was given, not to blight fondly cherished hopes; not to destroy a good name, not to alienate man from man, not to spread darkness over the face of society, but to give expression to pure thoughts, strengthen our bond of union, be the medium of social intercourse, and guide our steps in the path to heaven. And for these purposes, they use the speech given them. In all their social intercourse, they speak the truth. In business, in politics and religion, they speak the truth. No matter how great the advantage they may gain in trade, or how seriously they can injure a political or religious opponent by falsehood, no inducement can be sufficiently great to make them give the slightest false coloring to anything they utter. Not even malice, or hatred, or revenge, or envy can do this.—Their adherence to the simple, unvarnished truth, is as uniform as the course of the sun, or the order of the material universe. They would not speak falsely or slanderously of their vilest enemy, or seek to regain a fortune they had lost, by a word not strictly true.

3. All who walk in their integrity are honest in their dealings. The opportunities for dishonesty in business are very great. There are two classes who are especially the prey of the dishonest—the inexperienced and unfortunate.

In all communities there are those ready to take every possible advantage of the inexperienced. They impose upon them by false pretences, and wrong them out of all their hard-earned possessions. They are equally dishonest in dealing with the unfortunate.—Instead of feeling a sympathy with them in the losses they have experienced, in the reverses which have impoverished them, they seize upon their necessities, for the purpose of wringing from them the last dollar retained, or of securing their services for half their real value.

This dishonesty is so common as to have almost ceased to be a sin. Men practice it, and hold their high stations in communities professedly moral and religious. Yea, they practice it, and retain their membership in churches, and continue to exhort, and pray, and recommend the gospel.

How many poor widows are compelled by extortioners, to toil for comparatively nothing! How many a hard laborer is made by them, to wear himself into the grave, in order to give support to a dependent family!—How many widows and orphans, and unsuspecting men, have been defrauded out of all their possessions by this class! And yet, those guilty of these vices, are called honorable men, and welcomed into the circles of Christians, and permitted to sit at the table of that Saviour, who, though rich, for our sakes became poor! We imprison a thief of a certain class, and yet take a thief to the church of the living God! We hang the murderer, and yet caress and honor those who by deception and fraud and oppression, drive the innocent to the grave! What glaring inconsistencies!

But all are not thus dishonest. Integrity has a home in many hearts. Yes;—society can boast of those who deal justly with all men; who would wrong neither the rich nor the poor, and who would not violate their integrity, to amass the largest fortune ever possessed.

Such, brethren, is the man of integrity.—He is true to his idea of religion, offends not in word, and is honest in all his dealings.

The advantages of integrity are very great; and I will ask your attention, while I present a few of them. And

1. It is essential to our safety. The correctness of this position is practically denied by thousands. They resort to dishonest management in almost all they do. If they wish to gain a favor of a friend, they do it by management; if they make a trade they must have some management in regard to it; if to establish any political or religious opinion, they must do it by management; if to render a child obedient, it must be by management. Instead of going fairly and honestly to work to accomplish what they desire, they resort always to management. No course could be more unsafe. It is impossible to respect an individual who acts upon this principle; for we see that he has no regard for right, and would stoop to anything, however low and degrading, in order to gain his purpose.—But not only is he in danger of losing the confidence of all his associates, and of being avoided with distrust; but he is in danger of falling under the condemnation of the law.—Thousands who commenced with what was regarded as innocent management, have gone on from one degree of deception to another, till they have bid defiance to all the laws of their country, and been called to pay the forfeit of that defiance by suffering in prison, or expiring upon the gallows. How many who began life with flattering prospects, and who were esteemed as honest and virtuous, have been plunged, for the want of principle, into the depths of shame and wretchedness!—Those destitute of integrity, have no safeguard against slander, theft, swindling, robbery, or murder. They are like a blind man, walking unprotected on the brink of a fearful precipice, liable at any moment to take that fatal step which will plunge them into the deep abyss below. Happy would it be for them, if no greater evil could befall them;—but alas! what they bring upon themselves, is worse than a thousand deaths.

Only he is safe then who walks in his integriy. And O how safe is he. He is far above all danger, and is sure not only of living in the esteem of all good and candid men, but of enjoying the protection and benefit of all good and wholesome laws. Amid all the changes and revolutions of society, he is safe. Having made no covenant with death, and no agreement with darkness, he fears no disclosure of the past, and is willing to have the world gaze upon every act of his life. In all he says and does, he remembers, that though he may be secreted from human eyes, there is an eye constantly gazing upon him, and from which nothing can be hidden.—With reference to the perpetual gaze of that eye, does he live. O safe, safe indeed is the man of integrity. Calmly does he sit upon the throne of virtue, shielded and blessed by the Lord of lords and the King of kings.

2. Integrity is essential to our peace. In order to enjoy true peace, we must live in such a manner, as to secure the approbation of our own hearts. It is not enough to secure the approbation of others. No man is happy even though the proudest nations of earth honor his name, unless he can honor himself. The hypocrite who has counterfeited the virtues for which he is reverenced, is unhappy. He has no respect for himself; and the conviction that he is a gross deceiver; that the qualities which gain him esteem and honor are counterfeit; and that if known by the world as to himself, he would sink at once into obscurity, and be regarded with contempt, renders him wretched. *Unworthy*, is the voice constantly ringing in his ear even when the world applauds, and by that voice is the music of the world's applause deprived of all its charm.

But the mean opinion entertained of himself, is not the only reason why he is wretched. He is perpetually disturbed by the goadings of conscience. The recollections of the past rise in gloomy terror before him. He remembers how he has slandered the innocent, wronged the confiding, tempted the unsuspecting, oppressed the poor, and lived by fraud and deception.

How different with the man who walks in his integrity. He is conscious that he is what the world has supposed him to be, and he can respect himself. He feels that the esteem and honor which he has secured are deserved, and that the better he is known, the better will he be loved. He knows that could he lay his heart open to the inspection of the world; and have all his principles and motives seen, as they are seen by the eye of Jehovah, he would be respected and reverenced by all.

Great, then, is the peace which rewards our integrity. Blessed, thrice blessed, is the man whose heart is pure before God.

3. Integrity is essential to the order and harmony of society. To be convinced of this, we have only to consider, that laws are of no service unless obeyed. The universe has laws which control the movements of every world it embraces; but if the different worlds were regardless of these laws, all would be confusion and disorder; and harmony would be unknown in the works of God. So in the human world. It matters not how wise and excellent may be the laws given to regulate our dealings and our social intercourse; if disregarded they will be of no avail. Suppose for instance the laws designed to guard against the abuse of the tongue and fraud in trade are universally disregarded. It matters not if they are good and wisely suited to accomplish the end desired; if all have no integrity of heart, they will be to us a dead letter, and our whole influence will be given to produce disorder and confusion. By a false tongue we shall excite the worst passions of community, and keep families, churches, towns, and even cities in a perpetual state of agitation and contention. We shall even array the brother against the brother, the wife against the husband, and the parent against the child. We shall make the world a scene of bitter strife, where all will be crimination and hatred. James very justly said—'And the tongue is a fire, a world of iniquity.

The want of integrity produces the same mischief in the world of business. How much of fraud is there here. We see distress, but it is more generally caused by fraud than by error in judgment. It is a desire to overreach, to wrong, and making haste to be rich, rather than anything else that produce the derangements which so often occur in business. Let integrity prevail; let there be an end of fraud and wrong, and the world would at once present a new aspect.

The great trouble then is, not the want of well defined laws, but a want of obedience to those laws. It is not the ignorance of the people, so much as want of integrity, that produces the confusion in trade, the depression in business, and the distress which is so often spread through the country. Let integrity guide, and half the evils which now curse the business portions of the world, would be brought to an end. How excellent then is this virtue.

4. Integrity is essential to the prosperity of religion. Love to God and man, can have no home in the bosoms of those destitute of integrity. Neither can faith or hope. These divine virtues cannot dwell with any cherished impurity, and whenever sin takes up its abode in the heart, they forsake it. Light hath no communion with darkness. One of the first steps, then, towards the formation of the Christian character, is to seek for integrity. Secure this, and all other virtues will be easily attained; for truth, candor, and fair dealing are always its attendants.

Not only so—he that is honest at heart finds it easy to confide in God. There are those so morally impure, as to be incapable almost of faith in the veracity of either man or God. Judging all other beings by themselves, they suppose them all faithless, insincere, and deceptive, destitute of those virtues which render their word worthy of credence. On the other hand, there are those so sincere and honest, that they can hardly conceive of anything like deception and faithlessness in others. Such rely with a rare confidence in God; their hearts are peculiarly fitted for trust. Hence when the Psalmist said—'*I have walked in mine integrity,*' he added, '*I have also trusted in the Lord.*'

But integrity is not only essential to the possession of true religion; it is also essential to its general prosperity. Those who have no integrity support that religion which is the most fashionable, or the best calculated to advance their worldly interests. Here is one of the greatest evils which the truth has ever encountered. The question asked by a worldling eighteen hundred years ago, is the question thousands are now proposing: *Have any of the rulers believed on him?* Comparatively speaking but few of those who believe in liberal Christianity, give it their support. I think it will be an advantage to my business, says one, to attach myself to this Society; I can be more successful in rising to the high stations of honor by joining there, cries another; and I can be more fashionable, says the third, by attending there, pointing to a different place from either. The question, what is truth? what has God taught? is one to which they pay not a moment's heed.—Thus they countenance what in their hearts they despise; they support that preaching which they deem a libel upon the Divine character, and lend their aid to have truth and its devoted ministers trampled in the dust, in order to secure some selfish end.

No honest man could pursue this course. He would firmly say, 'This is not my faith, and I cannot support it. My conscience will not permit me to do this. To establish the truth Jesus labored and suffered and died on Calvary, and now shall I, to whom that truth has been entrusted, refuse it my support?—Shall I turn against it, and do what I can to stay its march and keep it from rising? Conscience forbids—gratitude forbids—a love for man and truth forbids. For the truth I must live, and if needs be, for the truth suffer and even die.' This is true integrity; and O what an impetus would it give to the cause of Christ, if this integrity were universal.—Truth would run and be glorified, and thousands now in the ranks of the enemy, would enlist at once under the banner of universal love.

Unless a man has integrity, it is of but little service, to convince his judgment; he will still continue to support the popular creed.—But convince a man of integrity, and he will follow the convictions of his mind, though by so doing, he suffers the loss of all things earthly. O what a work could be done for truth by the universal diffusion of integrity. Heaven speed its progress.

But I must not enlarge. I have described as fully as circumstances would permit, the nature and advantages of integrity; and if I have been in any degree successful in my description, let the praise be to the memory of him from whom the portraiture has been drawn. It is known, I presume, to most of you, that since we last met in this Temple, one of our number has been committed to the silent grave. I refer to Mr. JABEZ ALLEN. And if any man with whom I have ever been acquainted, could in truth say, 'I have walked in mine integrity,' he was that man. His conversation was as becometh the gospel of Christ. He spoke evil of no man. He was honest in his dealings, and in all his transactions was governed by integrity. He was true to his idea of religion; and though opposed by the bigotted and denounced by the sectarist, he clung to it with a fidelity which has never been surpassed.

And great was his reward; for though his trials were numerous, his soul was always calm, and his hope firm. Often did death enter his dwelling, and lay its blighting hand upon those to whom he was bound by the tenderest ties. Two companions and eight children did he follow to the cold grave, besides many other valued friends. But amidst all his trials, he found comfort in his blessed faith, and was enabled to say, 'It is the Lord, let him do whatsoever seemeth to him good.'

His last sickness was protracted and painful; yet not one murmuring word fell from his lips; not one complaining thought lingered in his heart. Indeed, I know not how it was possible for a human being to give himself more entirely up into the hands of God, than he did. So perfect was his resignation, and so strong his confidence, that I felt a pressing anxiety to know what were those views of religion on which he dwelt the most. By repeated conversations I learned that they were the perfection and goodness of God's government.

God orders everything. He has infinite knowledge. God orders everything for the best. He is infinitely good. These were the doctrines from which he was constantly drawing comfort. Hence he felt that no suffering would be laid upon him, except for a good end; that he was perfectly secure in the hands of his infinite Father, and that when done with earth, he would be admitted to heaven.

He had no desire to live; and when his symptoms appeared favorable, and hopes were expressed that he might recover, it awoke unpleasant feelings within him; for he felt that it was far better to depart and be with Christ. So earnest was his desire to have his great and last change come, that he oftened expressed the fear, that he should not have patience to await its approach.

His sense of the Divine goodness was like that of the Psalmist when he said, 'O that men would praise the Lord for his goodness, and his wonderful works to the children of men.' According to his views, goodness formed the plan of creation; goodness ordained everything in relation to earth, and goodness has provided redemption for the world. He felt that goodness overshadowed him; goodness surrounded him; goodness upheld him; and goodness would raise him to the abodes of infinite joy. On one occasion, when he desired that I should pray with him, he said, *or rather give thanks; for I have so many mercies, that I have nothing to ask for.*

As he drew nearer and nearer to the grave, his faith seemed to increase in value. He not only took a great pleasure in devotional exercises, but delighted to converse upon his views, and felt an inexpressible desire that all should know the truth, and be made acquainted with his peace of mind.

Thus, brethren, lived and died a man who walked in his integrity. Though dead he yet speaketh. He says to us, 'Be ye followers of the Lamb; keep your hearts pure; be faithful to the truth; and fervent in spirit, serving the Lord.' The friends he has left behind have much to comfort them. The friend they have lost was spared to a good age; he has left behind a good name, and he died in peace with all men and with God.

GREATNESS. Greatness consists in endeavoring to elevate mankind at the expense of self. Washington was offered a crown, by a party of his enthusiastic admirers; and he refused it with a moral majesty which exalts his name above that of every monarch, living or dead, who has helped to degrade humanity by assuming or maintaining the position or the functions of royalty.

(ORIGINAL.)

Union Conference at Woburn.

Another of this series of Conference Meetings was held at Woburn on Tuesday the 16th inst. The day was pleasant and the season delightful; as the earth was putting on her most beautiful garments. But, beautiful and charming as was the day, and the outward world; we were permitted to enjoy in the house of prayer and praise an exceeding beauty, even the 'beauty of holiness.' Tho' the season was such as to render it quite inconvenient for the farmers to be present at the meeting, yet we found a respectable number of people convened in the Town House in the forenoon. There was singing and prayer and reading of the scriptures as usual in the morning. And the remarks that were made, were such as seemed to interest all present.

Br. Streeter begun his remarks by saying that the proper object of this series of meetings was to subserve the interests of practical and experimental religion, to cultivate the spirit of the gospel in our hearts, to prepare us to live well and to die well. He related an affecting incident which showed most deeply the power of the faith of this restitution to give peace, and hope and joy to the individual who is about to die with this religion in the soul. It was a young lady who had been educated in another faith, but who had previous to her sickness, embraced the hope of the final reconciliation of all things. She was inquired of by one of her former friends, when about to die, if her religion supported her. She said 'yes,' and added, 'I know not what its influence might be on one, who, while professing it, is not under its influence, but I do know that it is a blessed thing to me now that I am about to die.'

The writer of this responded to the statement made by Br. Streeter in relation to the worthy object of these meetings, viz, to promote practical and experimental religion.—He said there was always some object or end to be gained, which more than any other, engrosses the affection of the mind and causes its every faculty to be directed or exercised to the attainment of that object or end. And to the attainment of any important end, three things are indispensible, viz—It must be regarded as desirable: we must have faith that it can be gained and resolve we will obtain it. Success will then most usually attend our efforts. No matter whether it is wealth, or learning, or religion that we are in pursuit of, if it is desirable, if it is thought to be practicable, and we say we will possess ourselves of it, we shall not be likely to fail. That many other things are desirable we know, but true religion is more to be desired than all things else. That must be desirable that purifies the heart and inspires it with hope, that takes hold on heaven, and who can doubt that he may become truly religious, if he will? Nay—who will not say, 'as for me I will serve the Lord?' Since the commencement of this series of Conference Meetings, there seems to be a sure indication that we are in the spring-time. We trust the winter with us has past, and that now there is an awaking into newness of life. Truly this is the acceptable year of the Lord.

Br. Miner spoke of the power of the love and goodness of God to reform the sinner and to sustain the dying; and remarked, that this was the first meeting of the kind that he had attended. But he said he had heard and felt enough already, even at this early stage of the meeting, to compensate him for travelling the distance he had, to be there.

Br. Spear remarked that the faith which we profess was not only salutary and beneficial in its tendency, in inspiring the soul with hope in the hour of death, and influencing the possessor of it to live righteously and godly—but it had done much toward checking fanaticism, and counteracting delusion in the christian community. This it had done by the exposition given of certain passages of scripture in relation to the second coming of Christ. He thought, and truly, that the present condition of the community would have been far worse than it is, if Universalists had not shown to so many minds that the second coming of Christ is passed—and not to be this year, or any year to come.

Br. Ballou, of Medford, said that a question had presented itself to his mind since he had been there, and the remarks which had been made seemed to give it more and more importance in his estimation. The question was this—Is religion a reality? or is it something that exists in the fancy, and therefore unreal? He thought the way religion was treated, and the manner in which many professed christian people conducted themselves with regard to its requirements, indicated a want of faith in its reality. This was inconsistent. There is no reasonable excuse for such as believe, as profess the reality and blessedness of religion in the soul, and do not live it out in all its beauty and its power.

Br. Skinner made a few concluding remarks for the morning, and appealed to the brethren of like precious faith in Woburn, inviting and encouraging them to renewed zeal and engagedness in the great subject of religion. He told them of their former prosperity as a society, and how many happy and profitable seasons they had enjoyed in the place where we were then assembled, when they were wont, in years past, to worship there. He spoke of the prosperity of the cause of truth in the adjoining towns, and reminded them how much they needed a stated ministry, so that they might grow in grace—their children be gathered in the Sabbath School, and they edify and encourage one another by the conference meeting.

In the afternoon the number had increased considerably. There seemed to be a deep and lively sympathy felt throughout the congregation, while the several speakers addressed them. It seemed that the sentiments sung—the supplications offered in prayer, and the exhortations which came warm and feelingly from the heart, were responded to by all who were present.

I will not attempt to report what was said by the several speakers, suffice it to say, they seemed to sing and pray and speak 'with the sprit and with the understanding also.'

The ministering brethren who took part, and whose names I recollect, were Brs. J. C. Waldo, H. Ballou 2d., E. A. Eaton, G. W. Farr, H. R. Nye, J. H. Willis, J. G. Adams, H. Ballou, A. A. Miner and L. Willis. Beside these, several lay brethren, whose names I did not learn, addressed the meeting, and with much effect.

In the evening, I have been told, (as I did not remain,) the numbers and the interest were not diminished, but rather increased.—It was thought by those who were present, that 'the best wine was reserved till the last.' A young man who was converted a few years since, and belonged to another sect, but whose faith has been enlarged lately, declared it the best meeting he ever attended in his life. He did not know that Universalists had such spiritual love feasts; and there are a great many, both without and within the pale of our denomination, who are ignorant of this. But 'better days are coming.'

This meeting was much enjoyed by the friends at Woburn. They seemed to be all pleased; and those of us who have looked with anxiety and regret on the affairs of that people, were made glad, and encouraged to hope that they will now 'redeem the time,' and do their duty as a society of christian believers. For they commenced to raise means to have a minister settled with them, and I am happy to learn, have engaged the services of a good young brother, who will soon remove to be with them and build them up in a holy faith. L. W.

(ORIGINAL.)

Jesus Christ a complete Spiritual Benefactor of Mankind.

Never was there a being, born into mortality, more glorious than our blessed Lord—never had humanity a better, a more devoted, a more enduring friend than was he. Christ was a brother to us all!

When the world was lying in wickedness, alienated from their God and happiness, Jesus came to win them back. He taught the ignorant lessons of righteousness and hope. He administered the balm of healing to the infirm. He raised his hand, and the shadows fell from the eyes of the blind, and the leper's frame was cleansed. He spake, and the mouth of the dumb was opened in praise, the limb of the cripple filled out with strength, and the life of the departed returned. He bowed beneath affliction; uncomplainingly submitted to the basest ignominy, and expired, in agony, upon the cross, all for the love he bore our race. Never, never have we found, on earth, a benefactor like unto him, who spent his life in doing good, and blessed his murderers with his dying breath!

There is one point in which Christ is our benefactor and the benefactor of mankind, where he is by far not appreciated. I allude to his continuous and unfaltering *perseverance* in that great work of Redemption which he was appointed to achieve, and which he died to achieve for the world.

It is my delight to consider our Lord a *whole*, a *successful*, a *triumphant* Saviour.—Now that he has become exalted with power at the right hand of God—now that he is the ever-dwelling 'resurrection and life' in brighter worlds—now that he has his heel upon the neck of sin, and his hand upon the mane of death, I do glory in the thought, that my Redeemer will victoriously and universally deliver our race from the corruption, and all, which have debased them long.

And, it is necessary that we take this view of the case that we may do common justice to the Saviour, as the spiritual benefactor and deliverer of mankind. No christian can deny that Jesus was sent 'that the world through him may be saved;' nor can any deny that, in spheres above, where he is clothed with majesty and glory, he is continually operating for our release from mortality and depravity. In this thing we can but acknowledge Christ our friend.

But, what are our views beyond this point? Can we believe that our Lord will forsake his work of redemption till it is finally completed? Can we believe that he will cease to strive in behalf of mankind till death and sin and sorrow whom he hath already vanquished, are exterminated from the universe? Rationally, we can not entertain such ideas. Deny, that Christ will accomplish the entire redemption of mankind from their bondage to vanity, and you rob him of half his glory as the benefactor of our race.

It is actual injustice to our Saviour to say, that he will not succeed in making an utter end of all sin and unbelief, as well as of corruption; for to succeed entirely in this glorious enterprise, is undoubtedly his hearts' desire, his constant effort as well as the great object of his sufferings, death and ascension. Christ merits this entire and triumphant success. Those souls that know him not, ought to know him—those tongues that mock him, ought to bless him—those whose hands were crimsoned in his precious blood, ought to serve and praise him, for he hath labored for them—he hath suffered for them—he hath groaned and bled and risen for them all!

It is right, then, that Jesus should be the benefactor of the world by redeeming the world. And there is something noble in the belief that our Lord is pressing on, untiringly and unremittingly, in the beneficent enterprise of human salvation, and that, day by day, and year by year, his reign and his conquests are narrowing the dominions of evil, till, in the resurrection, it shall become extinct immortally. Just such a benefactor would I have Jesus prove to our poor and perishing race. We need from him, and he deserves over all a complete triumph of regenerating love. Let us, then rejoice, in the hope, that Christ is still pressing on in his career for the salvation of all men. Let us be glad in the expectation, that in this mighty conflict, he will conquer in our behalf, till all transgression shall cease, and till every soul shall praise and bless him amidst a flood of life, light, and joy immortal. D. J. M.

Ashamed of Holiness.

The objection that strict holiness will expose us to scorn is palpably unreasonable.—Did ever any artist blush to excel in the art that he professes? Is a scholar ashamed to excel in useful learning? And shall a Christian, whose high and holy calling obliges him to live becoming his dignity and purity, be ashamed of his accurate conversation? Can we be too like God in his holiness, his peculiar glory? Can that be matter of contempt, which is the supreme honor of the intelligent creature? Our continual and ardent endeavors to rise to perfection, commend us to our Sovereign and Saviour.—*Dr. Wm. Bates.*

The Trumpet and Magazine.

BOSTON, SATURDAY, JUNE 3, 1843.

Meeting at Plymouth.

The Massachusetts Convention of Universalists will meet at Plymouth, on Wednesday next, the 7th of June. The meeting will be continued two days. Brethren and sisters from every part of the Lord's heritage are specially invited to be present. 'Come in the fulness of the gospel,' says the Plymouth pastor; 'we shall have a glorious time in the land of the pilgrims.' The friends from abroad will please call at the church, or at the store of Mr. John Perkins for direction to places of entertainment.

☞The brethren there are desirous to see a large, a *very large* gathering of believers from Boston and vicinity. The steamboat goes down on Tuesday morning, 8 o'clock, and will return on Friday forenoon. Passage 75 cents. The Universalist clergymen of this vicinity are requested to invite their congregations to go down to Plymouth on that occasion. All who go will have a real Old Colony greeting.

Raising a False Alarm.

'Thou shalt not raise a false report.'—Ex. xxiii. 1.

It is not uncommon for persons to be arraigned before the Police Court in this city for raising a false alarm, especially for raising a false alarm of *fire*. It is no small offence, because it is attended with much inconvenience to the citizens at large. It calls out the fire department unnecessarily; it put people's limbs and lives in danger by the hurrying of the engines through the streets with great rapidity; and if the practice were not checked, it must necessarily dampen the ardor of the fire companies, as they would not know, on hearing an alarm, whether there were any real cause for exertion, or not. Such are the evil consequences of false alarms in this matter.

But have we *not* a class of false-alarmists in the community of a slightly different kind? We have no objection to urge against men making an alarm for just grounds and necessary purposes.—We have no desire that they should cry 'peace, peace, where there is no peace,' as those do, who teach men that there is peace to be found in the way of sin, whereas God says, 'there is no peace to the wicked': 'the WAY of the transgressor is hard.' But it is making a *false* alarm against which we speak; it is the *putting* of people 'in great fear, *where no fear is*,' (Psalms liii. 5,) to which we object. All such fear is unnecessary; it is injurious; it is fatal to the happiness of men, for 'fear hath torment.'

We suggest then to the preachers of endless misery of every hue and description, whether they are not raising a *false alarm*. Are they sure there is occasion for the alarm they excite? We know they must cry aloud where there is *real* danger; in that case, they will 'blow the trumpet in Zion, and sound an alarm in the holy mountain;' they will say 'to the wicked it shall be ill with him, for he shall *eat the fruit of his doings*.' All this we assent to; but 'thou shalt not raise a false report;' thou shalt not put people 'in great fear where no fear is.' Are the preachers of endless misery *sure* there is occasion for the alarm they excite? All false alarms, are useless, injurious and dangerous; and hence they are forbidden in the word of God. When Balak the king offered great rewards to Balaam to induce him to curse the children of Israel, he said, 'if the king would give me his house full of silver and gold, *I cannot go beyond the word of the Lord my God* to do less or more.' Memorable declaration! 'How shall I curse,' said he, 'whom God hath not cursed?—How shall I defy, whom the Lord hath not defied?' If every preacher would follow out this principle, if every one would be equally faithful to abide by the divine testimony, all the false theology in the world would at once disappear. There would henceforth be no more or any false alarms. We call the special attention of the clergy to this subject. We urge them to make themselves certain that there is just cause for alarm, before they alarm the people; for 'thou shalt not raise a false report.'

We have said, that great dangers attend the raising of *false* alarms. They destroy always the peace of the people; and oftentimes endanger limbs and lives. It is sometimes attempted to justify the preaching of the doctrine of endless misery, on the ground if it be not true, it will lead the people to be prepared. The doctrine may be true; and it may not be, the Partialist says. Now it is best to preach it, and then the people will prepare for it; and if at last it do not prove to be true, nobody is hurt. But this is wrong in principle; and is *not* to be justified.—'Thou shalt not raise a false report;' and it is the duty of the preacher to forbear, until he has the strongest reasons to believe that his declarations are true. Moreover if men are to be threatened with every conceivable evil, however great, in order that they may prepare for it, whether real or not, where is this to stop? Why do men desire to warn others of an evil, if it will never have an existence? But it is said, it *may be* true, and it is best to prepare for it. But is there *sufficient* ground to expect it? Suppose a man should rush out into the street, or highway, and cry 'Fire!' 'Fire!' a great multitude of persons collect; the bells ring; the engines are brought together; the firemen come from the neighboring towns; and the man is asked, is *your* house on fire? O no, he says. *Where is the fire?* he is eagerly asked.—'Well, I don't know; perhaps there is none.'—But why did you cry *fire* then? He gives a reason similar to that sometimes assigned by the preachers of endless misery,—'I did not know there was no fire; by calling the people out, they are made all ready for a fire; and even if there is no fire, I have done no hurt.' But he has no right to sound an alarm, without sufficient ground of apprehension; and has done hurt; he has disturbed the peace and tranquility of men. And if he had gone so far, as to say to some person, 'Sir, it *is your* house on fire, and your wife and children are in great danger of being burned to death;' and thus made the man a maniac, it would be sorry excuse to say, 'O! it *might have been his house;* and by telling him so, I have only led him *to prepare*.' How long should we let such an offender walk abroad in society?

We recollect that on a certain time, July 1826, we were present in the Old South Church, to hear an Oration pronounced by Josiah Quincy, on the occasion of 50th Anniversary of the Declaration of Independence. By some slight noise in the gallery, the great part of the audience were thrown into a panic; and they began to scream with the greatest power of which they were capable; and for the length of five minutes, one would have thought himself in bedlam. It was nought but a succession of yells and screams from perhaps two thousand voices, and the females the most powerful of all. Luckily, the audience did not rush from the house, by way of both doors and windows; for had they taken this conceit as well as the other, it would have been impossible to have prevented a great loss of life. Bring up one of the partialist preachers here, and let him put in his plea. It was best to make them believe the galleries were coming down, because they *would be prepared;* and then if the galleries did not come down, it would do no hurt.

At another time, a celebrated preacher of endless damnation, was holding forth in a neighboring town. There was a slight crash, like a seat giving way, in one of the galleries; and although there was no real danger, the very crowded audience was thrown into the greatest consternation. Some screamed, some yelled, some leaped from the windows. In the midst of the consternation, an individual who knew how small a matter had caused the alarm, stood up on a seat, and to get the attention of the people, shouted 'order.' This word, in their fright, they mistook for *murder;* and then such a rush as took place, may be imagined, but cannot be described. Here was a multitude '*in great fear where no fear was*.' The only danger to which they were exposed, lay in their own fright. Suppose some person should go into a crowded congregation, and break a seat on purpose to produce a panic, we should think him to be a very bad man. If a professed minister of the gospel, should endeavor to produce a panic among his hearers, by preaching doctrines that are not true, would it not be a *false alarm?* And are not the consequences of these moral panics frequently very fatal? Do they not often produce discord and contention? Do they not often produce insanity? Do they not sometimes produce suicide? We know, yea we KNOW, that such consequences have followed these panics. What shall be said of those, then, who torment the unsuspecting and unwary.

We have one word of advice to all those who preach endless misery. Are you aware that you may do great mischief by preaching such a doctrine? Can you prove that it is the doctrine of God? Is there any thing God-like about it?—Beware, lest you pronounce curses which God never pronounced: beware, lest you 'raise a false report:' Beware, lest you excite great fear where there is no occasion. Labor to comfort men, not torment them. Lead them to hate sin, and they will then find *peace*. But, be sure, we beg of you, be sure that you are not found fighting against both God and humanity.

Province of New Brunswick.

The following letter from a highly esteemed ministering brother in the Province of New-Brunswick, brings us the latest intelligence touching the state of our cause in that destitute region. It does not appear so cheering to our friends in this vicinity, as they could desire; but it ought to be remembered what difficulties are there to be encountered. It will take some time before the truth will overcome all the prejudices of the community; but the time will surely come, when it will prevail, throughout all the world.

DEAR BROTHER,—You will doubtless expect to hear something from me in reference to our common cause in this part of our Master's vineyard; and I exceedingly regret to have to say to you, that I have nothing to communicate very cheering.

Times here are what are termed dull and hard, there being a great dearth in money matters.—This renders it a difficult matter for a man to itinerate for the dissemination of pure gospel principles, unless he possesses a capital of his own. For a considerable part of the last year, now past, in endeavoring to furnish famishing souls with the bread of life, I have found it necessary to use my 'own toll.' This circumstance considered in connection with the formidable opposition with which we have to contend, which presents itself in the shape of *aristocracy, high-handed bigotry, priestcraft and sin*, and also with the unpopularity of the doctrine of universal love and salvation, renders our prospects somewhat dull and even discouraging, to those who are not sufficiently immersed in the love and spirit of the gospel to be willing to suffer persecution and oppression for its sake. But I am not yet discouraged; I feel the fullest confidence that we are fighting the Lord's battles, and that the truth must finally prevail.

I am preaching in different sections of our country, and feel assured that my labors will some day be rewarded with a fruitful harvest. I recently visited Fredericton, N. B. and preached there two Sabbaths; and although there are many discouragements, in the way of establishing our cause there, yet I think the day not far distant when the troubled waters will effect some cures. I think that a few awaking blasts from the gospel trumpet will produce a 'shaking of the dry bones,' and by and by an army will 'stand up and live.' But we must await patiently the good pleasure of the Lord.

Our Society in St. Stephen is prosperous; Br. W. C. George, of Maine, labors with the brethren there all of the time. They have a good Meeting-House well filled generally. In almost all parts of the country there is some inquiry on the subject of Universalism, which will result in the general dissemination of truth eventually;—but the leaven must have time to work. Besides there is much superstition to root up, bigotry to destroy, ignorance to disperse, and the fallow ground to be fairly broken up, before the good seed can take root and bring forth a harvest of fruit, unto the joy and salvation of souls.

With the sincerest desire for the health and prosperity of you and yours, I subscribe myself, your brother, in the bonds of the gospel,

AMOS HITCHINGS.

St. Andrews, N. B. April 20, 1843.

Reading Seminary.

We would remind the public that this Seminary will be open for the reception of scholars, on Wednesday next. Those who purpose to send children would do well to have them there at that time, though children will be received after the commencement of the term. Reading is a delightfully situated town, and is high, airy and healthy. We have entire confidence in the Teachers, and we hope to hear that the School has commenced under *very* flattering circumstances. There are children enough from Universalist families in the different Seminaries of this State, to give support to several Schools. This School then, ought not to suffer for the want of patronage.

HARPERS' FAMILY LIBRARY. The sixth number of the cheap edition of this work, is just received. The price is 25 cents per number only. The present number contains the whole of Southey's life of Nelson, one of the best written biographies in the English language. There have been many written lives of the great naval hero, but Southey's is clear and concise enough for a manual. It is a faithful history of his actions, his faults as well as his good deeds. For sale by B. B. Mussey, 29 Cornhill.

Letter from a Baptist clergyman.

Rev. Mr. Casewell, a Baptist clergyman; his good standing; his liberal sentiments.

The writer of the following letter is the Rev. Mr. Casewell, of England, who was for some time settled over the Calvinistic Baptist Church of the city of St. John, N. B., in which place he formed an acquaintance with Mr. Harding, who was a Universalist, to whom this letter was addressed, after the return of the former to England, his native place.

By accident, a friend of ours (Rev. A. Hitchings, of St. Andrews, N. B.) had the favor of a perusal of a copy of the letter, and conceiving that it contained some noble sentiments, which he thought might be both interesting and serviceable to the public, he secured a copy for insertion in the 'Trumpet'.

It will show that rational and scriptural views of theology are finding their way to the heads, and, we trust, the hearts of some of the Limitarian clergy, who exhibit their light in 'dark places,' and thus will assist to accelerate that day when true light shall universally prevail.

Mr. Casewell is represented by those acquainted with him, to be a man of superior talent and excellent character. We hope that his brethren in the ministry, some of them at least, may read his letter and profit by the excellent sentiments which it contains, and inhale the spirit which it breathes.

Oldham, Eng., 25th May, 1841.

MY DEAR SIR,—I have often had it in my heart to write you but something has hindered. I would not have you suspect on this account, that I cease to cherish a grateful remembrance of the kindness which I received from you when I was a 'stranger in a strange land.' However numerous my other failings may be, I think my conscience never charged me with forgetting old friends.

I have received many pressing letters from different persons to return to St. John; have sometimes thought of complying, but have now relinquished all thoughts of doing so. I am very comfortable, and enjoy excellent health where I am.

Since I left, I understand Rev. Mr. Robinson has been taking the city by storm. I suppose people have not been a little frighted with terrific representations of *hell* and *damnation*. I have no confidence in the religion which is of mere fire and brimstone origin. I am of opinion that such preaching does more harm than good, and I have quite abandoned it myself.

I think, too, there is a harmony in all the works of Deity; he has impressed nature and revelation with the same bright marks of his beneficence; and to me it is clear, that all suffering, both physical and mental, is the result of our departing from his benevolent arrangements. If we disregard the laws of our bodily constitution, which require suitable food, air, exercise, &c. impaired health and disease are the consequence; and so if we violate the laws which are embodied in our moral nature, disregard truth and the happiness of our fellow creatures, and are guilty of impiety, selfishness and cupidity, the fruit of this is remorse, wretchedness and pain, inseparable from a consciousness of wrong doing. *This is hell enough for any man to endure.*

My dislike to religious creeds, or creeds of religion has very much increased. I believe they have often been made in a spirit of proud self-sufficiency; been a fruitful cause of alienation, strife and deadly persecution among men—besides which they always have the effect of warping the intellect, checking the spirit of free inquiry, and destroying that noble independence of mind which is essential to its strength, elevation and progressive expansion. The ministry of your city, and I think, almost every where else, must throw off the shackles of the creed-makers;—think independently and vigorously for themselves; and discard the dogmas that have had their origin in the superstition of the dark ages, and be willing to connect the discoveries of science with those of Revelation, before preaching can be effective and Christianity can produce that amount of good in society for which it is so well adapted.

In England many of the ministers of the Established Church are going back to Rome.—Their influence is great, and among the uneducated they succeed amazingly. I shall be happy to hear from you when convenient. Mrs. Casewell is visiting her friends in Birmingham, or she would cheerfully unite with me in kind regards to Mrs. Harding and yourself.

When you write, address to Adelaide Buildings, Queen Street, and believe me,

Yours very truly, J. D. CASEWELL.

George Harding, Esq. St. John, N. B.

We are happy to learn, that our young friend and brother in the faith, E. K. Whittemore, has commenced preaching the gospel of the grace of God. A correspondent speaks of him, as having enjoyed many advantages, and as being of an excellent disposition. He bids fair to be very useful in his Master's cause.

The 'Light of Zion,' a Sabbath School paper, under charge of Br. J. G. Adams, is a bright and useful thing. All is right but *the name*, and that is too *big*. We are happy to perceive that Br. Adams is to have his own way in this matter;—and that the work will henceforth be called the 'Gospel Teacher.'

'The Lives of the Patriarchs. No. i. The Life of Abraham. For Sabbath Schools. By Henry Bacon. Boston: A. Tompkins. This is a little work of 54 pages, in catechetical form, for Sabbath School Classes.

'Gertrude Howard.'

We have received a copy of a new Tale, by Mr. Wm. B. English, entitled 'Gertrude Howard.' This is intended as a companion for Rosina Meadows. The heroine, like Rosina, is a maid of humble life, thrown in the midst of an unbroken train of snares and temptations. These she resists, and maintains, through all her trials of poverty and sorrow, a holy rectitude of character, and meets with the rewards of the virtuous and good. The story is local; the scene is in Boston at the present time. And the author has introduced a great many real characters, and with a good plot, interwoven with stirring and striking incident, has endeavored, in a careful contrast of vice and virtue, to show the happiness and reward of following a virtuous life.

The 'Ladies' Repository.'

We received the number of the 'Repository' for June, just as our paper was going to press.—Of course we have no time for examination.—The contents are as follows:—Sowing in Tears, &c. Mournful Thoughts. Omnipresence of God. Christian Reform and Christian Duty. The Wreck. The Spring. The Wood Path. A Mirror for all Churches. Life is like an April day. Discourses for Communion Seasons. A Home Call. Edouard and Antoinette. May. Lights and Shadows. Impromptu Reply. Gossipings of Idle Hours. Obituaries.

The work has its usual neat appearance. This number closes the year; and the new volume commences with next month. Br. Henry Bacon, Editor.

Love to the Guilty.

Great change going on in the world,—all discoveries, all reforms, all improvements of the age tend to Universalism; Rev. N. Adams, pastor at Essex Street; his advocacy of *Love* to the guilty.

The affairs of men are evidently in the midst of a revolution. Old things are passing away; and behold all things are becoming new. Old habits of thought, old forms of faith are passing away. Nothing is immovable but the truth, and that stands firm, when other things change.

It is worthy of remark, that all discoveries made by men,—all the advances they make in *science*, in moral *improvement*, and in benevolent enterprizes, serve to confirm the truth of Universalism. Every new work upon the sacred scriptures that appears, coming even from our partialist brethren, the most opposite to us, notwithstanding it will bear many impresses of the errors of former times, contains many arguments that sustain Universalism. All the moral reforms of the day, have a bearing upon Universalism—they all tend that way, viz. to the salvation of man from *sin*. In proof of these facts look at Prof. Stuart's late work on the prophecies, and Prof. Bush's lectures, works which some of their own friends declare have a fearful tendency to Universalism. In all the moral reforms of the age, men proved on the principle that is better than fear; that kindness is better than severity; that the hardest hearts may be softened by compassion and mercy. Men learn these great facts from their intercourse with society, when they do not learn them from their creeds; and having learned them, their creeds soon begin to change into a conformity thereto. Blessed be God for this; blessed be God that we can reach men's creeds through their hearts, when we cannot do it through their wills.

But we come now to the main subject of this article—the advance made by our partialist brethren in respect to the great subject of love to the guilty. How revolting were former doctrines on this subject! That God hated the sinner was regarded as beyond dispute. It was an alarming heresy to teach men that God loved *the sinner*.—This was the dangerous feature of Universalism—the circumstance that made it fatal to public morals. But now the partialists are almost as clear on this subject as Universalists are; and they insist in moving strains of eloquence, that the great central power of the gospel, is love to the guilty. If any one doubts this, let him read what follows. We know our partialist brethren at times forget this when preaching about their creeds; but when they are engaged in their moral reforms, then they are brought to the right principle. The Rev. N. Adams, the author of the following sentiments, is an orthodox clergyman of this city; of high repute in his own denomination; but what sacrifice he makes of his creed in the following address. In the year 1835 he was called to address the Prison Discipline Society at its annual meeting in this city, at which time he gave utterance to God-like sentiments. We have ever since felt a respect for him we never felt before; and notwithstanding he has shown at times indications of bigotry, we have soon forgotten it, because we know he is right at heart, sound at the core. When the external trimming shall perish; when the creeds shall be lost; when the doctrines written upon the phylactiries shall be obliterated, the *true man* will be left, with his strong kind heart, free as the air of heaven.

The following address needs no analysis. How clearly is the truth expressed. Compare it with the Rev. author's creed; and tell us how long the creed can stand in combat with the power of such sentiments.

MR. CHAIRMAN,—The secret of the success of the Prison Discipline Society, is its use of the great principle of the gospel, *Love to the Guilty*. It is this which makes the gospel the power of God and the wisdom of God unto salvation. We do not sufficiently understand this GREAT CENTRAL PRINCIPLE of the gospel. To many it is an inconsistency and absurdity. When they speak of the love of God TO SINNERS, they do not seem really to believe that he loves them. They have conceived the idea that God hates a sinner in his body and soul, from the crown of his head to the sole of his foot, in his ploughing, and sowing, and reaping. The provision which he has made for his salvation appears a cold and abstract appointment, which, after all, they feel it difficult to reconcile with His hatred of sinners; and when He speaks of His LOVE TO SINNERS, there is in their minds a suspicion of insincerity on His part. Now we know while God hates sin, and will punish the guilty, His heart overflows with the most intense love for man. But here is the distinction, for the want of which many walk in darkness in regard to this subject. It is a love, not of *complacency* but of *good will;* a good will that is INFINITE—*and compassion and concern which God alone can feel*. O, that some master mind would rise amongst us to unfold this theme, and make men see and feel that God's hatred of sin is not inconsistent with *intense love for the guilty*. Is the author of the Treatise on the Freedom of the Will the only man who is ever to live, that will pour daylight, on the strong, distinctive features of the Gospel!—'O, rise some other such'—who shall echo along the shores of this revolted world, and over its mountains and down its vales, and into its palaces and hamlets, and into every soul, the song that angels, drawing near this guilty earth, were not deterred by their views of the holiness of God, and his hatred of sin, from singing: 'GOOD WILL to men.'

Mr. Chairman, the Prison Discipline Society is illustrating this great principle better than any other institution, because it comes into most peculiar contact with great sinners. This Society, like the gospel, acts in accordance with the well known laws of our minds. For instance, it seems to remember that guilt *becomes shame;* as in Adam, who fled and hid himself as soon as he had sinned; and also, that guilt begets fear: 'I heard thy voice,' said the first transgressor, 'and was afraid.' While these two states of mind continued, it was impossible for the sinner to approach God, and hence the early promise of a Saviour, by which his fears were calmed, his mind soothed, and hopes excited. This still is a great object with God in all his intercourse with a sinner, to excite hope, to convince him that God has good will and compassion to him, and thus remove that shame and fear which conscious guilt produces, and which acts in the mind, as a principle of repulsion from God. And when the convicted sinner *feels that there is mercy for him*, then ariseth light upon his darkness, which brings him to God.

Perhaps, Mr. Chairman, you have seen a man carried to the State Prison. Of all the sights which the eye of mercy looks upon, there is hardly one that wakes up such feelings as this. He comes from the vehicle, and his arms are pinioned, the officers lead him to the enclosure; the outer gate opens to receive them; he stands within and the palisades are all around him, so high that they are dreadful. Gangs of convicts are at work in the parti-colored dress; the guard stand over them with presented fire arms; the curious men look up as he passes along, and upon the faces of some of them is 'grinning infamy,' and upon others, compassion. He draws near the jail house. Its grated windows fill him with horror; the iron door opens with a noise; the sound of the first foot-fall in the entry echoes, and terrifies him; his cell door receives the key; he has gone in.—Huge, massy walls oppress him almost to suffocation. Now he feels that he is a convict, if he did not realize it before. Perhaps he came along obstinately and in anger; or with desperation, swearing profanely that he would brave all the terrors of his punishment. But now the consciousness of being a convict has touched his proud heart. If his cell has a window in it, he looks out upon the busy, noisy, free, and to him happy world, and the contrast to his own condition makes him feel again what is it to be a convict. Perhaps he has a wife; she is now the convict's wife; the playmates of his little children will think, if not say to them, your father is in the State Prison. He recalls the circumstances of his trial; the looks and words of the witnesses; the appearance of the jury, when a disclosure from a witness made his guilt unquestionable.—He *feels* therefore that he is an abandoned sinner; the law, with remorseless and iron hand, has consigned him to eternal ignominy and infamy amongst men, and he wails with loud distress. A sound at the door disturbs him; an eye is peeping in at him through the hole in the top of the door; his first feeling is that of shame; he cannot bear that any one should see him—in prison. His next feeling is that of fear: 'Art thou come to torment me?' A kind voice addresses him, 'MY FRIEND!'—and after the interchange of salutations—'My friend, GOD looks down upon you with INFINITE COMPASSION.' The walls of the prison keep silence at such a word. 'You feel that your are an outcast from men; but God, your Maker, *has not cast you off; the Saviour that died for you, has mercy for you*.' The man sits down at the convict's side, opens the Bible, reads to him of a woman who was a sinner, that came to the SINNER'S FRIEND, and would not pour the box of ointment which she had bought, perhaps with her all, upon his sacred head, but went behind him as he sat at meat, and brake it upon his feet; and the Saviour looked upon her with compassion and mercy, and she went in peace.—Then he prays with him, and calms his agitated mind, and he goes away, turns down the leaf that bears the name of Mary Magdalene, and the penitent thief, and Saul of Tarsus, and leaves the Bible in the cell. The truth which these affecting histories combine to make upon his mind begins to act upon his heart. His eye meets that passage, 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' And again, 'wherefore he is able to save *unto the uttermost* all that come unto God by Him.' He questions with himself whether he is not the uttermost towards hell; *yet there is mercy even for him*. Then love, the love of compassion and good-will, from the lips of his teacher and from the Bible, begets hope, and hope grows up to confidence, and confidence leads to reconciliation and pardon. And now while opportunities of sin are withheld, and restraint upon the indulgence of passions is continued, the gospel does its work, and he who went in, a lion or a tiger, is one of the lambs of Christ! The Spirit of God takes up his abode in that cell, and the dawn of heaven is there.

Now the secret of all this success is the admixture of love and mercy with restraint and punishment. The latter without the former, leaves the prisoner ferocious, and as much, if not more, the child of hell. Sir, the success of Prison Discipline is owing to the gospel, whose Saviour, and the love of whose God, are employed to reconcile the guilty and alienated mind of the transgressor. No such effects were ever known where the gospel was unknown.

What's the Odds.

'What odds will it make,' said a careless, indifferent person to a sincere Universalist—'what odds will it make what meeting I go to?' I enjoy myself about as well at one as another, or rather I do not enjoy myself at either in a very high degree. My wife and children go sometimes to the Orthodox and sometimes to the Unitarian church.' Perhaps it will make no difference to you,' replied the Universalist, 'but with me it is not so. I have desires which nothing but Universalism will satisfy; I am happy only when I am musing on that theme. This doctrine is 'my meat and my drink.' Cold water to the thirsty soul was never more grateful, bread to the hungry never more sweet, than this blessed heavenly doctrine is to me. Well did Isaiah describe the gospel as 'a feast of fat things.' And I address you, neighbor,' continued the Universalist, 'in the words of the prophet, 'Why do you spend money for that which is *not bread*, and your labor for that which *satisfieth not?* Hearken diligently unto me, and *eat ye that which is good*, and let your soul delight itself in fatness.' '

Mrs. Pelby's Wax Statuary.

Although we have before given a notice of Mrs. Pelby's Exhibition of Wax Statuary in our columns, we trust our readers will not deem us out of place if we again allude to it; for we feel, after the pleasure we have derived from a visit, that we were selfish, did we not make it generally known that one of the most pleasing and instructive Exhibitions is open in our very midst.

The 'Sermon on the Mount,' is admirably calculated to awaken the tender emotions, that portraitures of the blessed Saviour always inspire. To the Christian who sees in his God but a mild and affectionate Parent, and in his Son a blessed Redeemer,—every object connected with their names, excites the purest and happiest feelings of our natures, and in gazing on the mild features of the Saviour and the groups around him, the mind is carried back to the hour when thousands listened to his true and persuasive eloquence.

There are also other specimens of Art. Laura Bridgman, from life—the 'Draught of Fishes,'—the 'Last Supper,' and the 'Trial of Christ,' in Cabinet size,—and a full length of the 'Saviour on the Cross,' which figure, we do not hazard too much in saying is the finest ever exhibited in this country.

The 'Intemperate Family' tells a fearful tale of suffering, resulting from that hydra-headed vice; in fact, the whole exhibition is well worthy the patronage of the Christian public; and the extremely low price of admission places it within the reach of the humblest. We promise visitors a moral and intellectual treat.

Ordination.

Br. J. J. Putnam will be ordained as pastor of the Universalist Society in Lebanon, N. H. on Wednesday next, June 7th. Sermon by Br. T. B. Thayer, of Lowell. Ministering brethren who can make it convenient are affectionately invited to attend.

The 17th of June.

Several of our subscribers have written us, that they shall pay their bills on the 17th of June.—This has put a thought into our head. Probably people will be coming to Boston on that occasion from every part of New England. It will be very convenient for our country subscribers to send in by them. Our office is easily found, 37 Cornhill, in the very centre of the city. It will be a great day. The President of the United States will be here, and his Cabinet; the Governors of several of the States; Daniel Webster will deliver the Address; and a 100,000 strangers will probably visit the city at the time.

Let us not forget those who fought the battle on the 17th of June, 1775.

COMMUNICATIONS.

Triumph of Faith.

Br. WHITTEMORE,—I have just returned from Hopkinton, to which place I was called by the dying request of a youthful sister in our most precious faith, to minister the consolations of the gospel of the blessed God to her surviving relatives and friends, when she should be with them no more. And I obey no less her request, than the wishes of her friends and the impulses of my own heart, in penning for your columns, such reflections as the circumstances of the case have suggested.

The sick-chamber of our departed sister, (Miss MARY D. RICE, daughter of Mr. John and Mrs. Levina Rice, who died May 19, 1843, aged 23,) has presented a scene hallowed, above the ordinary scenes which sickness presents, by the presence of that blessed spirit which shines out in the majesty of a mind not only calm and unterrified at the approach of dissolution, but even triumphing in holy joy, through faith in the Redeemer. The parents, brothers and sisters, who waited at the dying couch, in the gentle ministries of sympathetic love, have witnessed a scene which will long be sacred to the most profitable meditation; and which can scarcely fail to impart a lesson which shall draw them gratefully near to God; a lesson which shall bear to their souls with indelible impress, the unspeakable value of that glorious gospel, through which life and immortality for a world have been brought to light.

Remote in location from the influences of Universalism as conveyed in the preached word, Miss Rice had scarcely other means of imbibing its truth than the study of the Holy Scriptures; listening to an occasional discourse, at very long intervals, and, for the few years past, the perusal of the 'Trumpet,' taken by one of her brothers; yet, from these sources, (mainly, however, from reflection on the teachings of the Bible,) she, as well as other members of the family, had for some time past, entertained doubts of the truth of the doctrine of endless misery for a portion of God's children, in the belief of which they had been early educated; but besides communion on the subject, in the household circle, but little was said of the workings of her mind.

Miss Rice with her older sisters, feeling the importance of religious instruction, and desirous of availing themselves of such helps as were within their reach to aid them in investigating the Bible, connected themselves with the Sabbath School of a limitarian Society in their neighborhood. And when the teachings of the Scriptures were under consideration, they would frequently propose questions touching the great salvation, to the one who acted in the capacity of their teacher, until so difficult did she find it to evade the conclusions to which their questions tended, that she at length declared that she would answer no more questions on the subject! This, of course, instead of quenching their desire to know the truth, gave fresh impulse to their minds, and urged them on to greater thoughtfulness and study, till at length they felt strong convictions of the truth, that God is in very deed the 'Saviour of all men.' But still, educated as they had been, and as indeed the whole family had been, in an opposite faith, and having formerly cherished strong prejudices as well as strong fears, they felt that they needed one evidence, with which they had never been acquainted, and which they had been taught never to expect,—an evidence of the power of faith in Universalism to sustain the dying. Little, indeed, did they dream that this evidence, was in the first instance, to be furnished in the person of one of their number. At length, however, sickness came. MARY, the subject of these remarks, the youngest of the sisters, was prostrated by that fatal malady before whose power so many of the fair and lovely fall; and then was the surpassing value of gospel faith written in ineffacable characters, as we trust, on the minds of many who witnessed its influence on her soul. To her, it shone out vividly, as the evidence of her heavenly Father's limitless goodness. It clothed all his works with greater loveliness.—As she looked forth from her sick-chamber and witnessed the lovely hand of Spring deepening the verdure of the earth, and unfolding her fragrant and varied blossoms, clothing all around in smiles,—she, too, could participate in the grateful joy which the scene was calculated to inspire. It was the work of *God;* and God was her FATHER!—and her heart in child-like confidence sent up its gratitude, mingled with the odorous incense of the flowers.

The room, too, in which the sufferer was confined, seemed lovelier than it was wont, in her hours of healthful glee; and even the gentle footfall of her attendants, seemed music. Aye, the place was hallowed to the sacredness of no common joy, for she felt that the presence of her REDEEMER was there! And though she felt that death was fast approaching, she was calm and willing. She saw no terrors on his ashy brow; but she regarded him as pictured in the beautiful language of the now sainted Mrs. Julia H. Scott,—as

> ——'The friendly messenger
> Sent to unlock LIFE's flower encircled door,
> And show us those we love,' beyond the tomb!

She conversed freely and joyfully with her friends in relation to her departure; requested that the writer should officiate at her funeral;—that her death, with the testimony of her dying lips that she slept in the fulness of faith, should be published in the 'Trumpet'; and that, at her funeral, the exceeding preciousness of the faith of the great salvation should be urged upon the minds of all present, and especially the young, that they might live in duty, and die in peace, and hope, and joy. And when her sister who stood by her bedside, recollected the many conversations they had held with their Sabbath School teacher, she asked the dying girl if she had any communication for her? *Yes*, she replied, with much emphasis,—tell her I die a *Universalist*, and die HAPPY.

It was thus leaning by faith on the bosom of the Redeemer, that this gentle being calmly fell asleep, with the consoling accents lingering on her dying lips, in whisper to her friends—'We shall meet again in heaven'!

And, oh, how pitiable, Br. Whittemore, does the world's theology appear, in contrast with a doctrine which has power to sustain and bless like this! How utterly wanting in the great requisite, not only to sustain the dying, but to give solace to the bereaved survivors! I do not know that the doctrine of endless wretchedness, as commonly received, has ever appeared more odious or absurd, than when I have been contemplating the circumstances of the death I notice. Here was a trusting and gentle spirit breathing out life in holy joy, that God, the immortal Father, has provided *rest* for all his family beyond the troubled shores of time; and in consequence of influence which begat this trust, it has been pretended by the bigotted sectarists of the world, that when her spirit should meet its Parent source, it should meet His angry frowns which should wither it in everlasting despair! A minister of endless wrath, in this town, declared a short time since, to a member of our church, that he did not believe it possible that an individual, dying in the belief of Universalism, could be saved from endless suffering in the immortal world. This came, of course, from a heart full of unbigotted and expansive benevolence—and imbued with that charity which thinketh no evil! Aye, from the lips of a professed minister and disciple of the meek and lowly Jesus, whose soul was breathed out to God, with the prayer even for his murderers, melting in mercy from his lips,—'Father, forgive them, for they know

not what they do!' Such is the abhorrent darkness which man's invention throws over the immaculate character of God, whose name and nature is love. And then, as if in solemn mockery of all sense of reason, right and justice, they gravely call on us to give our hearts in love to Him. A thing as impossible to be complied with, as it would be, that man should command the rivers of the earth to wind their journey up to the summits of the everlasting mountains, and be obeyed! And for my own part, I feel willing in all sincerity to adopt the language of the immortal CHANNING, and bear it with me to the throne of my Creator,—'I *could not* love *such* a Being if I *would*—and I WOULD NOT if I *could*'! And who, feeling but the common impulses of humanity, could say *less*? For, look! oh, look, at the heart-rending wretchedness which the *doctrine* of *endless* misery has caused on earth! I ask no one to contemplate the extent of the worse than useless wretchedness which it depicts as awaiting God's children in the unseen world—for *even* the lightning-vision of the most vivid imagination hath not power to peirce the blackened horror in which it enshrouds millions of everlasting souls! Were it true, methinks every ray of the glorious sun in Heaven should be turned to streaming tears of blood, in sympathy for man's fate,—the music of the spheres howl out in dirge-like symphony, with the despairing eloquence of the doomed—in the righteous plea—

Father of mercies! why from silent earth
Didst thou awake and CURSE me into birth?

and all creation mourn in endless night!

While at the house of mourning, the mother of our departed sister stated to me, that, in former years she had suffered seemingly all that mortality could endure, in consequence of a belief in interminable woe; that frequently, when her children were young and *innocent*, *and she thought* of the dreadful doom to which they might be exposed, by growing up and coming in contact with the temptations of the world, which might lead them to never-dying death, she had prayed ardently and earnestly to God to strike them out of existence, or take them from the world while young, that the doom might be averted! But, added she, I know better now;—and I know full well that there is no peace in believing the doctrine of endless woe; not even to those who may believe *themselves safe*, unless they are prepared in the first place to lock up all desire for happiness in the spirit of *unchristian selfishness* in their own bosoms, and forget all sympathy for the sufferings of the world around, and even for the sufferings of their own children. And on behalf of the parents, brothers and sisters of the deceased, as well as the community in which they live, I greatly rejoice in the belief that there will go out from the happy death-scene which they have witnessed, an influence calm and tranquilizing to the sorrows of the soul, as the voice of Him who spake, and hushed the vexed waters of Genezaret to murmurless repose! as well as powerful in its influence to arouse the friends of our holy cause, in Hopkinton, to a lively sense of duty to themselves, to humanity, and to God, and thus prove instrumental in building up the Redeemer's kingdom of righteousness and peace and joy in their midst, and in their minds. May God sanctify this dispensation of His providence, to the good of all concerned, and receive from every heart the meed of grateful and perpetual praise.

Requested by an affectionate sister of the departed, to accompany this communication with a few stanzas, I subjoin the following, written for another occasion, but not published:

Hark! a wail is sadly swelling,
On each zephyr's gentle wave,
To our anguish'd bosoms telling,
'One we lov'd is in the grave!'
Aye, the youthful, gentle maiden,
Wont to make her hundred blest,
With the pains of life o'erladen,
In the grave hath found her rest.

To us all, though sad the parting,
While earth's fondest ties were rent,
While bereaved affection smarting,
Freely gives its sorrow vent;
Yet, there cometh, sweetly soothing,
From the blessed word of God,
An angel death's rough passage smoothing;
JESUS THAT LONE PATH HATH TROD!

Thanks to God! The grave no longer
Wore its gloom, when Jesus rose,
He, than all its power was stronger,
Bringing balm for all our woes.
Light and life immortal shedding,
O'er the drear abodes of death;
Hope's bright wings in glory spreading,
O'er the world he left beneath!

Death the conquerer captive leading,
Bound in everlasting chains;
And the cause of mercy pleading
High, and holy, lo! He reigns!
Love's bright sceptre mildly swaying,
He shall reign till each shall fall
At his feet, in rapture saying,
God in Christ is all in all!

In the *grave*? Oh, no! Thy spirit
Mary, soars to God above!
Life immortal to inherit,
In the realms of deathless love!
Yes; a voice of soothing gladness
From the Word of Life doth come,
(Antidote for all our sadness,)
'TO DIE IS ONLY TO GO HOME.'

Thou has found that home before us,
While, away we longer roam,
Yet Faith's voice steals sweetly o'er us,
We too, *dying shall go home!*
There, lov'd sister we shall meet thee,
When life's little span hath sped,
And in joy immortal greet thee,
God's own light around us shed.

Marlboro', May, 1843. T. J. G.

Ministers and Mesmerism.

Mr. EDITOR,—I have read in your last paper the communication of 's. c.' in relation to ministers and mermerism. On my first reading of the article, I did not think I should interest myself any further just now in the matter,—as I had already in honesty, certainly, if not in the most cautious terms, expressed my opinion of clerical mesmeric lecturers in general; and being willing to leave the subject to others who might be disposed to utter their sentiments respecting it, either pro or con. But on a second look at the communication, I have concluded to jot down a few thoughts in way of reply.

Every reader who saw my first communication on this subject, will understand by it that I do not object to ministers lecturing on other subjects not immediately connected with their pulpit services, provided these subjects be not *incompatible* with the gospel. I believe they may—and not go out of the line of duty as that is laid down in the language from Paul to Timothy by me quoted. I agree with 's. c.' that 'obviously the charge of Paul to Timothy, especially if taken with a general application to all ages, is to be understood as meaning that one who engages in the regular gospel ministry, should make that the main business of his life, the uppermost concern of his mind.'

Now if Br. C. will just keep here, he will see that this idea will not justify a minister in traversing the country, almost, if not every day in the week, expressly on the business of mesmeric lecturing—making *that* the main employment—'the uppermost concern of his mind'; and by almost constant attendance to this new science, becoming nearly, if not altogether, unfitted to discharge his pulpit duties. Has he never known this to be the case? Again,—is it giving evidence that the gospel ministry is the main business of life—the uppermost concern of mind, to leave a good pastorship, dissolve connexion with a Society; and because crowds and monies could be gathered by lectures on mesmerism, to make these lectures the 'main business' of the life and the mind—at least, for a season? It may seem so to some others—but it does not to me.

I am aware that many of our ministers do not receive an adequate support for their labors. I wish they did. But while I regret this, I am sorry they cannot be in some better stated occupation than that of public mesmeric lecturing and experimenting, as these have been carried on during the year past. The community has been completely drugged with the matter—and I believe, (with all my reverence for the great truth of the science) humbugged with ninepence catchers under the name of mesmerizers. It has been thus in the town where I reside; it has been thus in the towns around us, and especially in our great 'city of notions.' The business itself has been disreputable; and for a minister of the gospel under existing circumstances, to make this his 'main business, the uppermost concern of his mind,' is not, in my opinion, to be vindicated.—And I have reason to believe and to be thankful that such is the opinion generally of my denominational brethren, brothers and sisters.

As to my treatment of 'the young brother who lectured in Bath, Me.' I would observe, that I had allusion to another *place*, although the individual may have been the same. I *knew* nothing of his school keeping, although Br. C. says I did; neither have I handled him any more roughly than I have any one else travelling the country as a *mesmeric lecturer*, with his animate and inanimate appurtenances to astonish men, women, and children, for twelve and a half cents each, while professing to have the gospel as the uppermost concern in his mind. I have no unkindness towards any brother who does *thus*—but I have a duty which I owe them and my conscience, and of this I will speak freely, whatever accusation or insinuation may be made in return.

One word about the allusion to some person or persons, who, upon an adequate salary, or favorable worldly connexions, live at ease, and throw out their insinuations. *Who* and *what* may all this mean? If any allusion is here made to *my* salary, (and I can hardly think that 's. o. c.' is meant, as he is not exactly a salaried man,) permit me to remind my brother that the salary received by the writer in his present situation has never been so great as that received by his predecessor, ('s. c.' himself,) that notwithstanding 'worldly connexions' rich or poor, he makes it *his business to support himself and family* upon his salary; and that as to living at ease, (most ungenerous as is this insinuation) he is as willing to 'compare notes' on this score with Br. S. C. as is the latter to discuss the sublimity and utility of *animal or spiritual magnetism*. At any time—the sooner, the better—we are ready for the comparison. My elder brother need not lose his philosopy here. Candor and fair-dealing would be much better than these hard allusions. They do not tell well for those who make them.

In conclusion,—I am no censor—no judge of other men—no seeker after motes in other's eyes when I have beams in my own. But this I have, thank God, a share of that spirit, which, when I see wrong doing, and believe it my duty to reprove it, prompts me to speak out. I have done so in this instance; and I believe my remarks have been responded to by many minds whose approbation I esteem. Nor do I heed in the least the insinuation of inquisitor or judge, if I use my christian liberty in speaking my honest thoughts. If any brothers are aggrieved, I am sorry; and would pray that they *give themselves* no further occasion to be aggrieved. With love to them all, I close this communication.

Malden, May 29, 1843. J. G. A.

Not so—Finally.

I would once more say to Br. 'H.' of the 'Gospel Messenger,' that he seems to me as far from the mark as ever in his last article in reference to the matter in question between us. He thinks I ought to have shown how the passages quoted by me sustained my position. It seems to me that he cannot be so blind as not to see this,—notwithstanding his flourishing over the texts adduced. These texts set forth the Christian works of men; and these works are evidences—*necessary, important, required* evidences of godliness or piety: just such evidences as are necessary now. So long as we are required to live 'soberly, righteously and *godly* in this present world,' not only that we may be individually blest in secret communion with our Father, but that others may take knowledge of our godliness, so long will my position remain, that it is a matter of some consequence whether men know of our piety or not. This is the whole matter in short metre; and why that whole column of talk to sustain an error which belongs of right to some other religion than that of Christianity? I shall not, *certainly*, occupy further time in 'strife about words to no profit' on this matter, so long as I consider the subject so plain. I have only again to express my regret that such notions as those advanced by 'H.' should go forth as *editorial* in our denominational publications. Thinking thus—I wrote as I did—and am perfectly willing to leave the subject where it is to the candid and discriminating readers of the 'Trumpet' and 'Gospel Messenger.' J. G. A.

Westbrook Seminary.

The Spring Term at this Institution closed on Friday, May 19th. Many people were present at the examination, and all, we believe, listened to the exercises with the liveliest gratification.—Abundant evidence was exhibited of the ability and judgment of the teacher, and of the capacity and diligence of the pupils. The languages, composition, declamation, and reading in concert, were among the exercises.

The Seminary, under the care of Mr. True, has been rapidly and steadily gaining ground in public opinion; and deservedly ranks high among our literary institutions. We hope it may continue to meet with the confidence and support it so well merits. B.

Massachusetts Convention.

The Massachusetts Convention of Universalists will hold its annual session at PLYMOUTH, on Wednesday, the 7th day of June next. Each Universalist Society in its fellowship has the right to send one delegate.

L. R. PAIGE, Standing Clerk.

Cambridgeport, May 2, 1843.

Strafford Conference.

This body will hold its next Quarterly Conference with the friends in South Wolfsboro', N. H. on the first Wednesday and following Thursday in June, (7th and 8th). If the weather is favorable, the services will be held in a grove by the side of a beautiful sheet of water; where we are informed, thousands can be seated. Brethren will call on Br. Henry B. Rust, for directions.

Come up to this, our Summer gathering, all who can, and we will have another season of spiritual refreshing; better, if possible, than those we have heretofore had.

Ministering brethren are earnestly desired to remember our need, and come over and help us. 'We are but two.' E. FRANCIS, Clerk.

N. B. The Directors of the Strafford Missionary Society will meet at the same time and place above as.

Strafford, Belknap and Carroll Missionary.

Brethren, residing in the above counties, AWAKE! The Directors of your Missionary Society have at last, after many disappointments, succeeded in securing an Agent. We have engaged Br. G. G. Strickland, of Reading, Mass., for a short time. He will enter upon the work the first Sunday in June. Let those of the brethren 'scattered abroad as sheep without a shepherd,' who desire the missionary's labors, meet with us at the Conference in South Wolfsboro', where he will be present. Let there be a strong and faithfully laid foundation, begun in our midst, whereon the true Gospel Temple shall be established, during the coming season. Who will be backward? Br. S. will have something for your careful attention, quite soon.

E. FRANCIS, *Secretary*.

BRIGHTON MARKET—May 29, 1843.

From the Daily Advertiser.

AT MARKET—260 Beef Cattle, 20 yoke Working Oxen, 20 Cows and Calves, 450 Sheep, 1190 Swine.

PRICES—Beef Cattle—A small advance was effected. A few extra were sold for something more than our highest quotations. We quote first quality, $5,50; second quality, $5,00 a 5,25; third quality, $4,25 a 4,75.

Working Oxen—No sales noticed.

Cows and Calves—Dull. Sales at $12, 15, 20, 23 and 27.

Sheep—Sales at $1,50, 2,00, 2,25.

Swine—Lots to peddle, from 4 3-4 a 5 7-8c for Sows, and 5 3-4 a 5 7-8c for Barrows. At retail, 5 1-2 to 7c.

General Intelligence.

Destructive Fire at East Cambridge. About a quarter to 3 o'clock on Wednesday May 24th, a fire was discovered in the livery stable occupied by Uriah J. Daily, and owned by Henry Farnam, of this city, situate on Bridge street, East Cambridge, which was in a few moments, together with its contents of hay, &c., destroyed. The flames spread with fearful rapidity, and took hold of the large brick building below the stable, lately called the Lechmere House, (formerly known as Marcy's Hotel) on the junction of Bridge and Cambridge streets, also of the extensive stables attached to the same, on Cambridge street, directly in the rear of Daily's stable.—These buildings were immediately wrapt in flames and the stables, with a quantity of hay, &c., were completly burnt down, and the interior of the hotel pretty much destroyed. The fire swept from the hotel across Bridge street, to a block of brick buildings owned by the heirs of Amos Binney, and occupied in the basement as stores, by Mr. Jonathan Wheeler, dry goods dealer, C. H. Perry & Co., shoe store, and the Middlesex Bank; and in the upper stories, as dwelling houses, by Mrs. Siller, Mr. A. H. Stearns, and —— Seaver. The raging element was here subdued, the two upper stories and the *roof* of the buildings only being burnt. The goods and furniture in these buildings were nearly all removed in safety.

A wooden dwelling house, next above the stable first burnt, occupied by Mr. Daily, and owned by Henry Farnam, of Boston, was much injured. We understand Mr. Farnam was insured.

The hotel and the stables belonging to it, were owned by Mr. George Wheatland, of Salem, and insured at the Manufacturers Insurance Company of this city, and Concord Mutual Insurance Office. Mr. Zeba Williams was the occupant of the hotel, and his loss is considerable, he having no insurance, and only a small portion of his furniture was saved. The stables were occupied by Mr. Charles Jones, who saved all his carriages and horses. The buildings owned by the heirs of Amos Binney, were insured at the Concord Mutual Insurance office, and Manufacturers Insurance Company, Boston. Mr. Jonathan Wheeler had an insurance on his stock in these buildings of $3000 at the Cambridge Mutual Insurance office.

The horses were all removed from Mr. Daily's stable; one, however, was very much burnt.

Fire in Quincy. A fire broke out on Wednesday, at half past 11 A. M., in Quincy Centre Village, near the Orthodox church which was quite destructive in its effects. The dwelling houses of Mr. Peter Brackett, Mrs. B. Faxon, and Mr. Gardner Pratt, and a carpenter's shop belonging to the latter, were entirely consumed. The stable of Mr. Cliff Rogers was also consumed, together with a quantity of hay, &c. There was no insurance on any of the buildings, except the house and shop of Mr. Pratt.

The Fire at East Bradford, (Mass.) On Sunday afternoon, a fire was discovered in the barn of Wm. S. Balch, which was destroyed, together with the dwelling house, two barns, tan house and two currier's shops, about 100 cords of bark, 200 hides, 700 pairs of shoes, and two valuable horses. Whole loss $5000, on which there was insurance only for $1500. The fire was caused by some boys who after the people had left for meeting, undertook to make a bonfire near the barn.

The Grampus. The following is a list of the officers of this vessel—which it is now feared is lost:

Albert E. Downes, Lieut. Commanding; Lieuts Geo. M. McCreery, Wm. J. Swann, Hunn Ganesvoort; Jas. S. Thatcher, purser; T. S. K. You, master; E. C. Conway, ass't surgeon; Midshipmen, A. J. Lewis, E. N. Beadnel; Geo. L. McKenney, captain's clerk.

The Maine Charitable Mechanic Association are talking of visiting Boston, with their Banners, &c. on the 17th of June. The Portland Light Infantry are also discussing the matter.—It will be a grand celebration.

Two hundred and thirty-three buildings are now erecting, or have been recently completed, in the city of Rochester. Among them are two meeting houses—a Universalist and a German Catholic.

Warning to Post Masters.. It is stated that Mr. Wickcliffe, Postmaster General, has given assurances that wherever a post office is kept in a store, or place where tipplers are furnished with intoxicating drinks and allowed to loiter about the store, to the annoyance of ladies and others who may wish to visit the office, to mail or to receive letters, it will be deemed by the Department its duty to remove the keeper of such post office from office.

Painter's Cholic. It is a fact not generally known, that what is called lemon syrup, made from sulphuric acid, is an effectual preventive of the disease known as the 'painter's cholic.'—Those who labor in white lead manufactories ought never to be without it, for where it has been used that terrible disease is unknown. So says the celebrated German chemist, Liebeg.

Admonition. Persons intending marriage should not send their invitations, or make their arrangements prior to a publishment, fourteen days, according to law. A couple of young lovers made all due preparations for a wedding at church yesterday afternoon, and after keeping a large audience waiting two hours, it was announced that the interesting ceremony must be postponed one day, the parties not being entitled to a certificate from the city clerk till to-day.

Wreck of the Lexington—Recovery of Part of it. The New York Sun says;—We understand that Mr. Mark W. Davis, of Newark, descended in a diving bell on Monday last, and recovered part of the wreck of this unfortunate steamer, the destruction of which caused such a lamentable loss of life. The remnants which have been recovered are said to be a great curiosity—portions of them being burned and charred.

Astronomical Apparatus. We are happy to learn, says the Daily Advertiser, that the amount of $25,000, which was a short time since proposed to be raised in this city for the purpose of a Telescope and other astronomical instruments, is all subscribed. Of the above sum $5000 were subscribed by one gentleman, $1000 by another, several sums of $500 by other individuals, $3000 by the American Academy of Arts and Sciences, and $100 by the Society of Diffusion of Useful Knowledge. A considerable length of time will doubtless elapse, before the principle telescope can be manufactured, but measures we doubt not will be immediately taken for having it in progress without delay.

New Route to and from Nantucket. The Barnstable Patriot says it is in contemplation to establish a steamboat route between Nantucket and Hyannis, and an omnibus line across the Cape to Barnstable, to meet the steamer Express thence to Boston. It is calculated that the whole trip will be done in less time than now occupied via New Bedford, and at a little more than one half the expense—say $2.50.

CAUTION. *Gold Watches* are advertised for sale, in the New York papers, for from fifteen to twenty dollars, each; but it appears that there are gold watches in that city—not advertised in the papers—that are *worth* even less than *that* small sum, as will be seen by the following paragraph, which we copy from the Commercial Advertiser:

A good hearted Virginian was 'taken in and done for,' a day or two since by means of a brass watch, made to look like a gold one. He was going to Boston; at the wharf he was assailed by a young rascal, who said that he was a Virginian, anxious to reach Boston, but destitute of money, and possessed only of a valuable gold watch, for which he had paid a hundred dollars, but which his need compelled him to offer for fifty; adding that he would gladly redeem it on his arrival at Boston. The generous Virginian paid the fifty dollars: and it is almost needless to add that the distressed vender was quickly an absentee, or that the valuable gold watch proved to be worth nothing.

Come to Life. The Mail states that Mr. Benjamin Webber of Roxbury, who was supposed to have committed suicide last winter, and whose body so mysteriously disappeared after the Coroners had sat upon it, returned most unexpectedly to his friends the other day, alive and well. He has been to New Orleans, and left so suddenly that he was unable to give notice of his departure.

A Reverend Scroundrel. Horace Fleming, a Methodist preacher in Branch County, in Michigan, was lately arrested on a charge of Polygamy and on the examination plead guilty and was committed, but afterwards made his escape from the officer who had him in charge. He is described as being about 33 years of age, 5 feet 8 inches in height, with thick dark hair and dull grey eyes, and a thick protruding under lip.

He is a Millerite, and last fall left his wife and family at Utica, N. Y., and came West to proclaim the speedy coming of Christ. He passed himself off as a single man, and consummated his deception by heartlessly marrying a respectable young woman of Sherwood, Branch County, while his wife in Utica was mourning his absence. He formerly belonged to the Ohio Conference, and travelled for several years on the Penfield, Rochester and Cleaveland circuits.—*Detroit Adv.*

Death by Lightning. In Canaan, N. H., on Monday afternoon the 15th ult., during the thunder shower, Mr. Caleb Kimball was struck by lightning and killed instantly. He was at work in his field in company with a Mr. Richardson of C. They were each of them driving a team with harrows. Mr. Kimball had two yoke of oxen attached to a heavy harrow, and Mr. Richardson had a single horse attached to a light one.—When it began to rain they stopped their teams, Mr Richardson driving his horse close behind the other team. Mr. Kimball was standing by the head of the forward yoke of oxen, and Mr. Richardson by the side of his horse, at some little distance, with his right hand hold of the reins. The lightning seemed to strike Mr. Kimball first, killing him instantly, passing to the forward yoke of oxen, killing them both; it then passed into a chain and was conducted between the hind yoke of oxen without injury to either of them. It then entered the large harrow and shivered it in pieces; then struck the horse and killed him, and stunned Mr. Richardson so that he was senseless for some moments. He soon recovered from the shock, without any other injury than that his right hand and arm (the one in which he held his reins) continued lame for some time. Mr. K. was about 33 years old, and has left a wife and several children.—*Patriot.*

Woolen Manufactories in Michigan. It is stated that two gentlemen from New England are now erecting a woolen manufactory at Marshal, Michigan. The establishment will be completed during the summer; will give employment to about forty hands, and manufacture the coarser cloths which are in great demand in the West. The establishment of this manufactory will if it prove successful, doubtless be followed by the establishment of similar manufactories in the same section of the country.

MARRIED:

By Rev. O. A. Skinner, Mr. Henry B. Leman, of Charlestown, to Miss Eunice G. Light, of Waldoboro', Me. Mr. Daniel B. Hilliard to Miss Christiann E. Lord.

By Rev. John Pierpont, Mr. John Smith, of Sudbury, to Miss Victoria Still.

In Roxbury, by Rev. C. H. Fay, Mr. Josiah M. Russell to Miss Susan M. Haynes.

In Kensington, N. H., by Rev. H. Jewell, Mr. Dearborn T. Blake, Town Clerk of Kensington, to Miss Harriet E. Sanborn.

DIED:

In this city, Mr. Ebenezer T. Raymond, 31. Mr. George C. Ripley, 43. Mr. Willard N. Fisher, jr. 20. Mr. Warren F. Souther, 19.

In Stoughton, May 20th, Sarah Elenora, only daughter of Geo. and Sarah P. Marden, aged 5 years.

In North Bridgewater, Mr. Nathan G. Hovey, aged 36, of Bradford, Mass.

In Fitchburg, May 19th, *of croup, only* child of C. D. and Sarah Ann Bond, aged 4 years.

In New Gloucester, Maine, May 15, after a distressing illness of about three months continuance, REV. JABEZ WOODMAN, aged 67. He had had a complication of diseases for a number of years past; but the complaint which terminated his existence was the dropsy. Br. Woodman was a native of this town, and, if I mistake not, was born in the same house in which he died. He was a man possessed of more than ordinary natural abilities. He received an education at Dartmouth College—having commenced his studies at that institution about the year 1779, and graduated at the close of the summer term in 1803, being twenty-seven years of age. Rising forty-four years of his life were devoted, almost exclusively, to the instruction of youth in the various branches of science and art, pursued at the town schools and literary institutions established in this country. Soon after obtaining his diploma at Hanover he opened a High School in his own house, which was kept in operation till about six years ago, when he found himself obliged to discontinue the business on account of his advanced age, and other bodily infirmities. He was an efficient, a successful and celebrated teacher in the various departments of Academical instruction, especially in Mathematics and the learned languages; and perhaps I may safely say, that the number of pupils who have received instruction from the departed Woodman exceeds *three thousand*.

He enjoyed the entire confidence of the people of New Gloucester, and was many times chosen into public offices by their unanimous voice. He officiated in the capacity of Town Clerk about 15 years; and the faithful manner in which he discharged the duties of that important station, secured to him in after life the respect and approbation of the inhabitants of the town. Father Woodman was educated in the system of faith embraced by the Calvinist Baptist denomination. His father was a believer in the sentiments of that sect of Christians. When 32 years of age he made a profession of religion, and felt himself called on to preach the gospel, and soon after he became a public promulgator of the opinions held by the order of Christians to which his father belonged. He was never settled in any particular place as pastor of a church or society, but occupied by choice, through the greater proportion of his useful life, the double station of *preceptor* and *minister*; attending to his school through the week, and preaching on the Sabbath wherever his services were demanded.

He continued to preach his Calvinistic sentiments till about twenty years ago, when his views became so extended as to embrace in the arms of heavenly love the great family of mankind. He informed me but a few days before his spirit took its flight to the land of rest, that 'he always believed that the eternal salvation of all who ever would be saved was secured to them in the counsels of God through sovereign grace. It is by grace through faith we are saved, *and that not* of ourselves—it is the gift of God through Jesus Christ our Lord—not of works lest any man should boast. I am as firm a believer in *election* now as I ever was. I formerly believed that Christ died for a *part* only of the human race, and that that number were *elected* for ceaseless happiness, and would certainly be saved. And when I contemplated the nature of Divine grace, I saw that God must be partial if he loved some in the immortal state and condemned others. I saw that if sovereign grace could save *me*, it could save *the whole* family of man. Grace in my mind became extended; I saw that all men were for happiness; that God hath saved us and called us according to his own purpose and grace, which was given us in the Saviour before the world began; that Christ gave himself a ransom for all to be testified in due time; and that God is the Saviour of all men, especially of them that believe.'

A report is in circulation that during his last sickness he renounced his sentiments. But it was not so, and those who put the story in circulation ought to feel ashamed of the falsehood. The report was started while our brother was living, and he requested me, more than once, to correct it both in private and in public; and it is with much pleasure that I comply with the request. He said he had not the *shadow of a doubt* respecting the truth of the doctrine of the salvation of all mankind from sin and death through Jesus Christ. About two hours before he died he called his children to the bedside, and advised them to read the Bible, learn its doctrines, lead religious lives, love each other, be honest in all their dealings, and make the situation of their widowed mother as pleasant and agreeable as laid in their power. He then assured them that he was still strong in the faith of a world's salvation, requested them to invite me to attend his funeral, and be particular to state that he died in full possession of his reasoning powers of mind, and in the firm and unwavering belief of the glorious doctrine he had long rejoiced in disseminating to the world.

May the rich consolations of the gospel afford the afflicted mourners all the comfort they desire under this severe bereavement of Divine Providence.—*Abridged from the Gospel Banner.*

RELIGIOUS NOTICES.

Br. J. F. DYAR will Lecture in the centre schoolhouse in Brighton, next Sunday evening, at 51-2 o'clk.

Br. E. K. WHITTEMORE will preach in Lunenburg next Sunday.

☞The Universalists will hold religious services in Georgetown, Mass. next Sunday.

☞There will be religious services by the Universalists in Epping, N. H. next Sunday.

Br. T. J. GREENWOOD will Lecture in Woodville, (Hopkinton), a week from next Sunday, at 5 o'clock.

Letters containing cash rec'd since our last.

P. M. Bridgewater, $5—P. M. Dixfield, $2—P. M. West Winchester, $2—J. Q. St. John, $4—P.M. Salisbury, $2—P. M. Swanton Centre, $2—M. M. F. Marlboro', $10—C. W. R. Meredith Bridge, $4.

CLOTHING, Cheaper than ever, at SNELLING'S

Corner of Ann and Blackstone Streets, Boston. The following prices will serve to show the public, that I am determined not to be outdone in cheapness of prices by any establishment in this city—viz.

Coats from	$6,00 to	13,00
Pants "	50 to	7,50
Vests "	37 to	4,50

The subscriber has been so fortunate in these times of depression and low prices, by availing himself of every favorable opportunity to take advantage of them, as to purchase at the lowest rates, and has it therefore in his power to sell accordingly. Those in want of any article in his line of business, and who are desirous of trading upon fair and honest principles, without resort to humbugs of any kind, may have their wishes gratified by calling at his Store, *Corner of Ann and Blackstone-Streets.*

☞N. B. Articles of any kind cut and made to order at the shortest notice. Be sure and call. Don't forget the corner. JOHN SNELLING, Jr.

June 1, 1843. 1y

SKINNER'S PRAYER BOOK. For sale at the Trumpet Office, at the LOWEST terms for Cash. Persons wishing copies of this very valuable work, are requested to send their orders to THOMAS WHITTEMORE, No. 37 Cornhill, who will see that the Books are sent in prime order, and without delay. 50 cents single; and a large discount to those who buy to sell again. Mr. W. will send out this work on as favorable terms as they can be any where obtained.

WINCHESTER'S DIALOGUES, 18 3-4 CENTS. Wonderfully cheap! Winchester's Dialogues, the new edition from Philadelphia, for 18 3-4 cents only, for sale at the Trumpet Office, 37 Cornhill, north side of the street. Call and see.

READING SEMINARY. The Summer Term of this Institution will commence on the first Wednesday in June, under the care of Rev. W. B. WAIT and Lady. The Female Department will be under the direction of Mrs. Wait, (formerly Miss H. A. HOYT,) late Principal of the Female department of Murray Institute at Gloucester.

☞Both Mr. and Mrs. Wait have had much experience in Teaching, and they will spare no pains to give satisfaction.

TUITION—English Studies, $4 per term.
Languages, Drawing, &c. $1.50 extra.

N. B. Board can be obtained in respectable families with superior accommodations, at $1,50 per week, including washing.

Such arrangements will be made with Boston booksellers, that Books may be obtained at the Seminary as cheap as elsewhere.

Persons wishing to inquire respecting the School are referred to Revs. H. Ballou, S. Streeter, T. Whittemore, and O. A. Skinner, *Boston*; Rev. E. H. Chapin, *Charlestown*; Rev. H. Ballou 2d. *Medford*; Rev. J. G. Adams, *Malden*; Rev. John Nichols, *Lynn*; Rev. L. S. Everett, *Salem*; Rev. J. M. Austin, *Danvers*; Rev. D. Forbes, *Newburyport*; Rev. T. P. Abell, *Haverhill*; Rev. H. R. Nye, *Methuen*; Rev. C. H. Fay, *Roxbury*; Rev. E. A. Eaton, *Waltham*; Rev. S. P. Landers, *Worcester*; Rev. H. Bacon, *Providence, R. I.*

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice *small* patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. 1stf March 22.

PROSPECTUS of the UNIVERSALIST MISCELLANY, devoted to Biblical Literature; Explanations of Scripture; Doctrinal and Moral Discussions; and the Promotion of Practical Piety.

Rev. O. A. Skinner and Rev. E. H. Chapin, Editors.

No apology is deemed necessary for commencing the publication of this Magazine. A denomination numbering so many hundred thousands as ours, ought to have, at least, one periodical designed for more labored and critical articles than are usually published in weekly papers. The periodicals already established among us are of a high character, well suited to the end for which they are designed, and are exerting a great influence upon the christian world. THE UNIVERSALIST MISCELLANY is not intended to supplant any of these, or curtail their circulation, but to fill a place which is wholly unoccupied. We need, and should have, a periodical for the publication of carefully written sermons; critical, doctrinal, and moral essays; labored articles on biblical literature, scriptural words, phrases, and texts; and pungent addresses to the heart and conscience. Articles of this character should be published in a form convenient for binding, that they may be preserved.

There are other reasons for commencing this publication. The opposition which the Truth encounters, requires renewed exertions for its advancement. No means calculated to aid its progress should be neglected, more especially as the most persevering efforts are made to crush it.

Besides, there are many topics on which, as a denomination, we have no fixed and well-defined opinions; and a work of this character, it is believed, will tend greatly in perfecting our religious system, and in throwing light on many subjects now involved in much obscurity.

Not only so, the late discussions in regard to the prophecies, which have been caused by the theory teaching the immediate dissolution of the world, have done great good, and thrown light upon many portions of the sacred word which have heretofore been considered dark. The views obtained should be set forth, and explanations given to the Divine predictions corresponding with this new light.

Nor is this all. The late signal awakenings, which have been witnessed in the denomination, in some parts of the country, have developed new powers in our religion, and opened before us new fields of labor. The Miscellany shall be faithful in bringing out to perfection these newly developed powers, and in cultivating these new fields.

The price of the Miscellany is put at One Dollar per annum, in order that it may find its way into every family. This arrangement meets with general favor, and some small towns have guaranteed fifty subscribers. To carry forward the work on the proposed plan, five thousand subscribers are requisite. Who is not willing to pay the sum of one dollar for such a publication?

The following brethren have been engaged as contributors to the work, namely: Rev. H. Ballou, Rev. S. Streeter, Rev. H. Ballou, 2d, Rev. L. S. Everett, Rev. J. M. Austin, Rev. T. P. Abel, Rev. E. G. Brooks, Rev. S. P. Sawner, Rev. P. P. Thayer, and Rev. C. H. Fay.

☞The postage on each number will be one and a half cents for less than 100 miles.

CONDITIONS.

1. The work will be published on the first of every month, each number containing thirty-two pages, handsomely printed on good paper, and neatly stitched in a printed cover.

2. One volume $1.00; six volumes, $6.00; payable in advance; and at the same rate for a larger number.

N. B. Please make immediate returns to ALFRED MUDGE, Publisher, No. 21 School Street, Boston.

TEETH

DR. HITCHCOCK, SURGEON DENTIST, 98 Court-Street, corner of Stoddard-Street, Boston, author of the popular work on the 'Preservation of the Teeth,' which has been so highly recommended by the press, invites the attention of the public to his extensive DENTAL ESTABLISHMENT, where all the necessary operations on the TEETH are executed, viz: *ARTIFICIAL TEETH.* Persons desirous of having Artificial Teeth, that will not in the least affect the breath, or change their color, can have the Mineral or unchangeable Teeth, which are unsurpassed, both as to their utility and perfectly natural appearance. Dr. H. would especially urge upon those wishing half or whole sets, to examine his recent improvement in inserting teeth. Many who are in the habit of wearing Teeth are sadly troubled with their moving when conversing, and also with difficulty in keeping them in their place. This obstacle is now obviated by Dr. H's method, so that they can be worn not only without trouble, but with the greatest comfort and utility. Single pivot Teeth, or a greater number, will be inserted with reference to the color of the adjacent or natural Teeth, with such perfection that they cannot be distinguished from the natural ones.

FILLING TEETH. Teeth filled with the purest gold, and warranted. The premium at the Mechanics' Fair, was awarded to Dr. H. for his specimen of Filled Teeth.

☞All operations warranted, and charges satisfactory. Individuals in the country requiring Dental Operations will find it to their advantage to visit Dr. H.

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☞Admittance 12 1-2 cents.

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisements, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

BELLS, CLOCKS, ORGANS. GEORGE H. HOLBROOK, East Medway, Mass. manufactures CHURCH BELLS, CHURCH CLOCKS and CHURCH ORGANS.

Holbrook's BELLS are well known. It is the general testimony of those who are judges, and who have had opportunities of forming an opinion, that his Bells are the best which are manufactured in the United States, both for strength and brilliancy of tone. The best Bells in Boston, New York, and other great cities, are from Holbrook's Foundry.

Mr. Holbrook's CLOCKS are well known. There are probably a greater number of tower Clocks in Massachusetts manufactured by him, than any other man. He has facilities for manufacture, which enable him not only to make good Clocks, but to undersell all other manufacturers. These are the causes of the great number he has sold.

His ORGANS may be judged of by the Organ at the Marlboro' Chapel, which is from

Poetry.

Man likened to a Stream.

A stream came forth from a mountain's side,
A babbling stream, a thing of play,
And it leaped like a child, as the morning smiled
Upon its joyous way.

It was a clear and gentle stream,
It claimed the sunshine as a brother,
And the twain did play in a childish way,
Like twins of some young mother.

And now the stream did gather strength,
And now the stream more stately flowed,
And the sunshine's heating was waxing great,
That on its surface glowed.

The sunshine burns upon a river,
That once a babbling stream did play;
As a thing of thought, with passions wrought,
That river takes its way.

Upon the sun a cloud is lying,
Upon the river the twilight closes,
The night is hieing, the day is dying—
That river ne'er reposes.

And whether it sink in its mother earth,
Or whether it melt in the boundless sea,
Or whether it mounts where the clouds have birth,
It cannot cease to be.

And so the child of man comes forth,
And so he 's seen a few brief years,
And so in the gloom of a closing tomb,
He dying disappears.

Miscellany.

Rain.

The rain! What a bountiful provision is it of the Giver of every good and perfect gift. How desolate and dreary would the earth be without its genial and blessed outpouring upon mountain, valley and plain. Do we rejoice in the sunshine? Are the rays of the brilliant day-king gladdening to our eyes,—and do they awake into life, and joy, and thanksgiving all our thoughts and aspirations? Verily. Yet the full sunshine is not the only dispensation needed to give beauty, and verdure, and healthfulness to the great globe on which we dwell. The rains drop down the blessings of munificent Father. 'He maketh his sun to shine upon the evil and the good, and sendeth his rain upon the just and the unjust.'

What if the rain shall come when we do not desire it? what if it may sometimes hinder our plans, and prevent our immediate pleasure in going abroad amid the charms of nature in her many colored habiliments and decorations? It ever comes in the right time according to the wise ordination of that Being who holds all elements at his control—who when he will, can spread out before us the blue, cloudless expanse above and around, or cause the vapors to arise and the clouds to drop down their watery treasures.

Would we estimate the utility and necessity of rain, we have only to observe how the earth and its different species of vegetation all languish in need of fertilizing showers, which, when they have fallen, produce new life and beauty. We have too, in the dropping rain, one of the chief aliments of the vegetable creation. Without it, this creation would perish. In its genial worth the rain moistens and softens the earth, circulates in the minute vessels of plants and trees, and conveys to them those numerous juices which support their life and promote their increase. Washing the mountains and hills, it bears from them the richest of their surface, which deposited in vales below, contributes to their fertility. Another striking proof of the wise and beneficent arrangement of Providence for the benefit and happiness of his dependent creatures.

In view of human impotence when contrasted with this bountiful provision of God, a thoughtful and pious author remarks: 'If the irrigation of the earth depended upon the care and labor of man, his toil would be unceasing; and with all his exertions, he could not prevent the desolating effects of dryness and famine. Men might assemble and unite all their forces, they might exhaust their rivers and their fountains, without being able to supply the creation with a sufficiency of moisture to prevent the plants and vegetables drooping and perishing for want of water. Hence we see how necessary it is that the exhalations and vapors should be collected and retained in the clouds, which, by the aid of winds, shower down fertility upon the ground by refreshing and renewing the vigor of plants, trees and vegetables. The treasures so exhuberantly teeming on the earth's surface are richer than the gems of Golconda or the mines of Peru; for we can live without gold and without silver, but without herbs and grain we could not exist.'

Incalculable are the advantages of rain.—By it the earth is not only fertilized, renovated, and made to give 'seed to the sower and bread to the eater,' but its abundance comes to fill the fountains, lakes, rivulets and rivers of the globe. These are all supplied by the rains of heaven; they all speak of that bounty which knows no limit or exhaustion, and which is sufficient for all the wants of this earthly creation.

Often—often when the rains come, do I think of the beautiful and impressive language of the Holy Scriptures. Here, we may remember God's truth is compared to rain.—'My doctrine shall drop as the rain, and distil as the dew.' What a striking comparison! Let us for one moment regard it.

What is the first idea suggested? That of the divine impartiality. Does heaven send the rain of the clouds upon the just and the unjust? So comes the gospel to every intelligent creature. In this dispensation God is kind to the unthankful and the evil; he has compassion on the wandering and those out of the way. He hath concluded all in unbelief, that he might have mercy upon all. His invitation is, 'Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else.'

Another thought is, that the rains of heaven are more abundant than the immediate wants of man; not only in the populous city, but in remote and uninhabited regions—in vast desert solitudes. It is thus with Christian truth. It comes to abound more than sin; to fall on the waste places of the earth, so that even in the wilderness waters shall break out, and streams in the desert.'

Again—the rain has a special object to accomplish. This is to fertilize the earth. It causes the grass to spring forth, the fruits of the field to prosper abundantly, the face of nature to rejoice, and man to be supplied with the necessaries of life. How refreshing amid the sultry summer, when man and beast have become burdened and feverish with its heat, and the fields are parched and withering—to view the dark cloud on its welcome way, and to hear the sound of an abundance of rain! And what a delighting and freshing prospect is seen when the shower has passed!

'The sun breaks forth, from off the scene
Its floating veil of mist is flung;
And all the wilderness of green
With trembling drops of light is hung.'

A just comparison to the gospel. It comes for the moral refreshing and renewal of the human soul—giving it life eternal! It is that which men need; and so God has sent it; and so will it operate on the great world of mankind.

'As showers on meadows newly mown,
Jesus shall send his blessings down,
Crowned with whose life-infusing drops,
Earth shall renew her blissful crops.
Lands which beneath a burning sky,
Have long been desolate and dry,
The effusion of his love shall share,
And sudden life and verdure wear.'

Thus speaks Jehovah by the evangelical prophet. 'For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'—*Light of Zion.*

Instinct of a Bird.

One of the most remarkable cases of instinctive knowledge in birds was often related by my grandfather, who witnessed the fact with his own eyes. He was attracted to the door one summer by a troubled twittering, indicating distress and terror. A bird who had built her nest in a tree near the door, was flying back and forth with the utmost speed, uttering wailing cries as she went. He was at first at a loss to account for her strange movements; but they were soon explained by the sight of a snake slowly winding up the tree.

Animal Magnetism was then unheard of; and whosoever had dared to mention it, would doubtless have been hung on Witch's Hill, without benefit of the clergy. Nevertheless, marvellous and altogether unaccountable stories have been told of the snake's power to charm birds. My grandfather having a mind to test the truth of such stories, thought he would watch the progress of things, but being a humane man, he resolved to kill the snake before he despoiled the nest. The distressed mother meanwhile continued her rapid movements and troubled cries; and he soon discovered that she went and came continually with something in her bill from one particular tree—a white ash. The snake wound his way up, but the instant his head came near the nest, his folds relaxed, and he fell to the ground rigid and apparently lifeless. My grandfather made sure of his death by cutting off his head, and then mounted the tree to examine into the mystery. The snug little nest was filled with eggs, and covered with *leaves of the white ash!*

That little bird knew, if my readers do not, that contact with the white ash is deadly to the snake. This is no idle superstition, but a veritable fact in natural history. The Indians are aware of it, and twist garlands of white ash leaves about their ancles, as a protection against rattlesnakes. Slaves often take the same precaution, when they travel through swamps and forests, guided by the North Star; or to the cabin of some white man, who teaches them to read and write, by the light of pine splinters, and receives his pay in massa's corn or tobacco.

I have never heard any explanation of the effect produced by the white ash; but I know that settlers in the wilderness like to have these trees around their log houses, being convinced that no snake will voluntarily come near them. When touched with the boughs they are said to grow suddenly rigid, with strong convulsions; after a while they slowly recover, but seem sickly for some time.—*Mrs. L. M. Child.*

Washington on Matrimonial Advice.

We accidentally fell upon the following excellent epistolary essay of General Washington, upon the subject of advising ladies in relation to matrimony, in Spark's 8th volume of Washington's Life. We recommend it to our readers as an interesting evidence of the complete discretion and wisdom that always characterized Washington's mind.—Its plain sense and familiar knowledge of human nature is admirable; while at the same time it discloses the versatility of a mind that could unbend itself from the graver matters of war and state, and thus playfully and affectionately commune with the privacies of domestic life. The letter is directed to Lund Washington, Mount Vernon.—*Family Mag.*

Rocky Hill, 20th September, 1783.

DEAR LUND:—Mrs. Curtis has never suggested in any of her letters to Mrs. Washington, (unless ardent wishes for her return, that she might then disclose it to her, can be so construed,) the most distant attachment to D. S.; but if this should be the case, and she wants advice upon it, a father and mother, who are at hand, and competent to give it, are at the same time the most proper to be consulted on so interesting an event. For my own part, I never did, nor do I believe I ever shall, give advice to a woman who is sitting out on a matrimonial voyage: first, because I never could advise one to marry without her consent; and, secondly because it is to no purpose to advise her to refrain when she has obtained it. A woman very rarely asks an opinion or requires advice on such an occasion, till her resolution is formed; and then it is with the hope and expectation of obtaining a sanction, not that she means to be governed by her disapprobation, that she applies. In a word, the plain English of the application may be summed up in these words: 'I wish you to think as I do: but if unhappily you differ from me in opinion, my heart, I must confess is fixed, and I have gone too far *note* to retract.'

If Mrs. Curtis should ever suggest anything of this kind to me, I will give her my opinion of the *measure*, not of the *man*, with candor, and to the following effect: 'I never expected you would spend the residue of your days in widowhood; but in a matter so important, and so interesting to yourself, children and connexions, I wish you would make a prudent choice; to do which many considerations are necessary; such as the family and connexions of the man, his fortune (which is not the *most* essential in my eye,) the line of conduct he has observed, and the disposition and frame of his mind. You should consider what prospect there is of his proving kind and affectionate to you; just, generous and attentive to your children, and how far his connexions will be agreeable to you; for when they are once formed, agreeable or not, the die being cast your fate is fixed.' Thus far, and no farther I shall go in my opinions. I am, dear Lund, &c.

The Sleeper Awakened.

The following anecdote of an excentric and aged minister, who recently died at Newburyport, may cause an innocent smile.

'Mr. Milton was remarkable for the general attention to the conduct of his hearers during service, which he bestowed even during the delivery of his discourse; and then the familiar way in which he would address the delinquent was quite edifying. He was once preaching on a warm afternoon, when he saw a parishoner sitting near the pulpit in the first gallery asleep. The first name of this gentleman was *Mark*. Perceiving his inattention to the discourse, the preacher suddenly stopped in the midst of a sentence, and elevating his voice to its highest pitch, exclaimed, 'MARK!' As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation—his mouth opened, wondering who called him, and for what; while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of the discourse, 'Mark,' I say, 'the perfect man, and behold the upright; for the end of that man is peace!'

Labor.

Whence originated the idea that it was derogatory to a lady's dignity, or a blot upon the female character, to labor? and who was the first to say, sneeringly, 'Oh, she works for a living?' Surely, such ideas and expressions ought not to grow on republican soil.—The time has been, when ladies of the first rank were accustomed to busy themselves in domestic employment. Homer tells us of princesses who used to draw water from the springs, and wash with their own hands the finest of the linen of their respective families. The famous Lucretia used to spin in the midst of her attendants; and the wife of Ulysses, after the siege of Troy, employed herself in weaving until her husband returned to Ithica. And in latter times, the wife of George III. of England, has been represented in spending an evening in hemming pocket handkerchiefs, while her daughter Mary sat in a corner darning stockings. Few American fortunes will support a woman who is above the calls of her family: and a man of sense, in choosing a companion to jog with him through all the up-hills of life, would sooner choose one who can work for a living, than one who thought it beneath her to soil her pretty hands with manual labor although she possessed her thousands. To be able to earn one's living by laboring with her own hands, should be reckoned among female accomplishments; and I hope the time is not far distant when none of my countrymen will be ashamed to have it known that they are better versed in usefulness, than they are in mental accomplishments.

Small Beginnings.

It is related in the Gentleman's Magazine, of Chauntry, the celebrated Sculptor, that, when a boy, he was observed by a gentleman in the neighborhood of Sheffield, very attentiuely engaged in cutting a stick with a penknife. He asked the lad what he was doing; when with great simplicity of manner, but with great courtesy, he replied, 'I am cutting old Fox's head.' Fox was the school master of the village. On this the gentleman asked to see what he had done, and pronouncing it to be an excellent likeness, presented him with a sixpence; and this may be reckoned the first money Chauntry ever received for the production of his art.

This anecdote is but one of a thousand that might be cited of as many different men, who, from small beginnings, rose to great stations and influence; and shows the importance of not despising the day of small things, in any condition or circumstances of life. All nature, in fact, is full of instructive lessons on this point—which it would be well for us more thoroughly to study and appreciate.

The river, rolling onward its accumulated waters to the ocean, was in its small beginning but an oozing rill, trickling down some moss-covered rock, and winding like a silver thread between the green banks to which it imparts verdure. The tree that swept the air with its hundred branches, and mocks at the howling of the tempest, was, in its small beginning but a little seed trodden under foot, and unnoticed; then a small shoot that the leaping hare might have forever crushed.

Everything around us tells us not to despise small beginnings; for they are the lower rounds of a ladder that reaches to great results, and we must step upon these before we can ascend higher.

Despise not small beginnings of wealth.

The Rothschilds, Girard, Astor, and most of the richest men, began with small means. From pence they proceeded to pounds; from hundreds to thousands; and from thousands to millions. Had they neglected these first earnings; had they said within themselves, what is the use of these few cents? they are not of much value, and I will just spend them and enjoy myself as I go—they never would have risen to be the wealthiest among their fellows. It is only by this economical husbanding of small means, that they increase to large sums. It is the hardest part of success to gain a little; this little once gained more will follow easily.

Despise not small beginnings of education. Franklin had but little early education, yet look at what he became and how he is reverenced. Fergusson, feeding his sheep on the hills of Scotland, picked up merely the rudiments of learning, but subsequently rose to be one of the first astronomers in Europe.—Hershel, the great astronomer, was in his youth a drummer boy to a marching regiment and received but little more than a drummer boy's education; but his name is now associated with the brightest discoveries of science, and is borne by the planet which his zeal discovered. A host of instances rise up to testify that by properly improving the small and perhaps imperfect beginnings of knowledge, they may become as foundation stones to a temple of learning, which the future shall gaze upon and admire.

A man can scarcely be too avaricious in the acquisition of knowledge; he should hoard up his intellectual gains with the utmost assiduity and diligence; but unlike the lucre seeking miser, must put out his knowldge to usury, and, by lending out his stock to others, increase by the commerce of his thought his capital until his one talent shall have become five.

Despise not the small beginnings of fame or honor.

The fame which springs up on a sudden like a mushroom plant, is seldom lasting.—True fame and honor are of slow growth, ascending by degrees from the lowest offices to the highest stations—from the regards of a few to the applause of a nation. But he who despises the lower steps of honor, because they are low, will seldom reach the higher; and he who spurns at the condemnation of his own dear circle, as too small a thing to seek after, will never secure the esteem and renown of a state or kingdom.

Despise not the beginnings of error.

The walls of a castle have been undermined by the burrowings of small and despised animals; and the beginning of error, though at first unheeded, will soon if not checked, sap the foundations of truth, and build up its own wretched dogmas on its ruins. All first errors are small: despise them not, they will soon increase to great ones, and perhaps devastate society.—*Sar. Geor.*

A First Spree.

'Never was drunk but once in my life,' said a chap, in my hearing; 'never mean to be again. The street seemed to be very steep, and I lifted my legs at every step, as if I were going up stairs. Several cart-wheels were making convolutions in my brain; and at one time I fancied my head was a large carving and turning establishment, the lathes of which I was keeping in motion with my own feet.—I could'nt conceive what was the reason that the town had turned into such an enormous hill; and what made it worse, was, that it seemed all the time growing higher, and threatened to pitch over on me. Stop, stop, thought I, I'll head this old hill, yet; or, at least, it shan't head me. So I turned round to go down to the bottom; but hang me if the town didn't turn around with me, heading me all the time, and presenting the high bluff in front of me. Well, sure enough, the ground flew up and struck me on the forehead; and as soon as the stars cleared away, I commenced climbing with my hands and knees.

The next thing I saw was *a great brick house coming full split round the corner!* and I believe it ran right over me, for I don't remember any more.'

A Recipe for Happiness.

It is simply, when you rise in the morning, to form the resolution to make the day a happy one to a fellow creature. It is easily done; a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves as light as air, will do it, at least for the twenty-four hours; and if you are young depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time into eternity.—By the most simple arithmetical sum, look at the result. You send one person—only one—happily through the day; that is three hundred and sixty-five in the course of the year, and supposing you live forty years only after you commence this course of medicine, you have made fourteen thousand and six hundred human beings happy, at all events, for a time, and this is supposing no relation or friend partakes of the feeling and extends the good. Now worthy reader, is it not simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, 'I would if I could.' We do not often indulge in a little moral dose, but this is so small a pill, one that needs no red current jelly to disguise its flavor, and is taken only once in the day at the hour it is required. It is most excellent for digestion, considerably helps the action of the liver, purifies the blood and gives tone to the whole system.

Luther and the Bible.

He loved, above all, to draw wisdom from the pure spring of the Word of God. He found in the convent a Bible fastened by a chain. He had constant recourse to this chained Bible. He understood but little of the Word; but still it was his most absorbing study. Sometimes he would meditate on a single passage for a whole day; another time he learned by heart some parts of the Prophets, but above all, he wished to acquire, from the writings of the Apostles and Prophets, the knowledge of God's will,—to increase in reverence for his name,—and to nourish his faith by the sure testimony of the word.

The Heart.

Professor Longfellow, in one of his beautiful compositions, in speaking of the human heart, says:—'the little I have seen of the world, and known of the history of mankind teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the bright pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the world's sanctuary, and threatening vices within—health gone—happiness gone—even hope, that remains longest, gone—I would fain leave the erring soul of my fellow man with him from whose hands it came.'

A Picture of Jesus in the Garden.

President Durbin, of Dickinson College, who is now travelling in Europe, in a letter to Professor Allen, thus speaks of a picture of Jesus in the Garden of Gethsemane, by Charles Dolci, which he saw in the Pitti Palace Gallery in Florence. 'This painting, though a small piece,' says the President, 'has wondrous power to touch the heart.—The profound submission and agony expressed in the attitude and countenance of the Saviour, wrapped in the gloom of night, over whose face some straggling locks of hair mingle with the drops of blood which are starting from the pores, while an angel in a flood of light above, holding the cross on his left shoulder, presents him the cup with the right hand, overwhelms one with the force of the words, 'O, my father, let this cup pass from me. Yet not my will but thine be done.' I sat down before it in silence that I might feel its full effect' and then unwilling to change the current of my thoughts by other, and less holy images, I immediately departed from this world of varied beauty and feeling, wishing that all who visit the gallery of the Pitti Palace might enjoy as much pleasure, and receive as much profit, as I did.'

Death of a Soldier.

Died, at the Hotel des Invalides of Avigon, Rose Barrean, a female grenadier. She was the only female ever admitted to that asylum, and was allowed to spend the remainder of her life there, in consequence of the extraordinary bravery which she had displayed when serving in the army of the Pyrenees, with her husband and brother. In 1793, her regiment received orders to attack the redoubt of Alloqui, defended by a formidable battery and strong entrenchments. Her husband was severely wounded by a ball, and her brother killed by her side, but nothing daunted, she rushed on to revenge them, and was the third that entered the entrenchments. It was not until the redoubt was carried, that she returned to attend her husband, whom she scarcely quitted until he was able to rejoin the regiment. She spent many years in the Hotel des Invlides, much respected, and was followed to the grave by a double detachment.

Gone Up.

There was found in a sleeping apartment at Cabotville, not long since, the entire wardrobe of a firm believer in Miller's humbug, stiffly frozen, having become wet with the perspiration of the unfortunate man, while in the intense anticipation of his final exit. The clothes were *standing up* in the middle of the floor, just as he had risen *through* them, with the boots strapped on. In his pockets were found a complete series of the 'Midnight Cry.' The suspenders were also broken open on the shoulders, as if the escape had been made without giving time to *unhitch*. All the information left by the poor Millerite was a small scrap of paper, on which was written in flaring capitals, 'GONE UP,' which we suppose was meant to inform the unbelieving world that *one* had ascended to the mansions above, without boots, pants, or his ready made ascension robe!—*Northampton Demo.*

A Long Fast.

A late French paper gives the following remarkable fact in the physiology of animals. A boy in the employ of the miller, at the village of Tarcieux, lost one of a flock of turkeys under his charge, and it was not found till the 5th inst., having remained the whole of the thirty days without food. The poor bird was discovered in a hole in the wall of part of the mill, into which it had got, and from which it could not afterwards emerge. It was lying with its head under its wing, in a sort of stupor. At the commencement of its fast, the turkey weighed between ten and twelve pounds, but when found it was reduced to little more than feathers, skin and bone, weighing not more than two pounds. It was not dead, and the miller administered to his bird small quantities of bread sopped in wine. After an hour, the attenuated animal opened his eyes, and assumed an energy of motion like one in a state of intoxication, but has since become gradually better, and there is every appearance that it will soon be restored to perfect health.

True Politeness.

It is remarked by some writer, that 'excess of ceremony shows want of good breeding.' This is true. Nothing is more troublesome than overdone politeness; it is worse than an overdone beefsteak. A truly well-bred man makes every person around him feel at ease; he does not throw civilities about him with a shovel, nor toss compliments in a bundle, as he would hay, with a pitchfork.—There is no evil under the sun more intolerable than ultra politeness.

You may know a well-bred man anywhere, at home or abroad. He makes no fuss—never attempts to show off—finds no fault. The dinner, if it does not exactly please him, he does not grumble about; but your pretender, who dines poorly at home, swells up in pompous fault-finding when he gets abroad. The truth is, that the man who is well esteemed at home, is content with his position in society, and never tries to show off; but the fellow who is known only for his vanity and pretension at home, assumes a pompous character always on going abroad. This kind of people you can meet every where, in travelling, and they may be assured that they 'astonish' nobody, but they disgust many.

True Philosophy.

I saw a pale mourner bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried,

'My brother! oh, my brother!

A sage passed that way and said,

'For whom dost thou mourn?'

'One,' replied he, 'whom I did not sufficiently love while living, but whose inestimable worth I now feel!'

'What would'st thou do, if he were restored to thee?'

The mourner replied, 'that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace.'

'Then waste no time in useless grief,' said the sage, 'but if thou hast friends, go and cherish the living, remembering that they will one day be dead also.'

A Dangerous Customer.

A wild boar was killed a few days ago in the forest of Raulaing, in the Vosges, (says a letter from that place, in the Presse) by M. Krantz, of Dinoze. The monster, although twice wounded, rushed upon the intrepid sportsman, and would, no doubt, have killed him, had he not deliberately knelt on the ground, and taking a steady and sure aim, fired within four paces, lodging the contents of his gun in the animal's forehead. The staunch old beast had been the object of chase for ten years, and had been so frequently wounded that more than two pounds of bullets, slugs, buckshot and other missiles of like nature, were found lodged in his skin, which in many parts was so thick as to be impenetrable. It was reckoned that he had received no fewer than 290 shots. He had killed upwards of fifty boar hounds. His weight was 678 pounds.

Have you Planted a Grape Vine.

If you have planted one that produces good fruit, take care of it, and propagate it by cuttings and layers, and its fruit will repay your labor. If you have not, buy or beg one, and, I do not know how much it will cost to requite the favor. The second year after planting, it will produce you fruit, which will increase every year as the plant enlarges.—The fruit will be found to be wholesome and grateful, and you will realize the pleasure of *sitting under your own vine during the intense heat of summer; and you will wonder* that you have lived so long without enjoying this pleasure.

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THOMAS WHITTEMORE, Editor.

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Moral and Religious.

(ORIGINAL.)

Human Happiness.

On no subject, perhaps, do men generally entertain more erroneous views than on that which relates to the happiness of their species. That happiness is our being's end and aim, is indisputable; and the best method of obtaining it, seems to have been the study of men of all ages, and all capacities. But from the great diversity of opinions on the subject, and from the delusive errors which have obtained amongst all classes of men, one would be justified in the conclusion that the study of men had been, rather, how they could avoid it, than how they could obtain it. Every method that human wisdom and ingenuity could invent to render man wretched and miserable has been adopted, and a vast amount of human suffering has been the legitimate consequence; all of which is to be imputed to erroneous views with regard to its nature.

That false views of theology have been the prime cause of many of the errors on this subject, will not be disputed by any observing and reflecting mind. The popular theologians of the day make it one grand object of their labors to make the people believe that a violation of God's laws will tend to secure happiness while here on earth, but will meet with a just and adequate recompense in the future world. And these views they impress so fully on the minds of their blind followers, and the community generally, that the world has sought for present happiness, generally, in the infringement of the laws of the Deity, rather than in their observance.—And here they will continue to seek for it, as long as they are blinded by such views. The idea of punishment in the future world is not calculated to restrain them, because it is too far removed, from the period of committing the crime. And furthermore, these very theologians assure their followers, that all the punishment in the future world may be avoided by a timely repentance. Thus, by promising men happiness in the infraction of the Deity's laws, they encourage them to it, and by promising an escape from all the punishment they threaten, they remove all restraint against it.

This, in our humble opinion, is the grand secret of a great portion of the evil that exists in the world, especially in Christian communities. But we cannot stop here to point out the extent of this evil, and must reserve it for some future occasion. What we wish to show in this article, is, that men, generally, have adopted very erroneous views with regard to their happiness, and have been so far governed by them as to reap misery and woe to themselves. With a great portion of the race, happiness is supposed to consist in an unrestrained indulgence of the lower propensities of their natures. The observations of Dr. Good are so apropos that we must be excused for introducing them. He raises the question—'Is the practice of virtue most contributary to man's individual happiness?' and he answered it thus: 'The libertine says, no; and he seeks for it in his mistress, whom he changes as often as he changes his dress.—The glutton says, No; unless a good city-feast be virtue; for the soul of happiness with him consists in a haunch of venison and a brisk circulation of the bottle. The spendthrift says, No; you may as well seek happiness in a hay-stack; happiness, my dear sir, you may depend upon it, consists in nothing else than a good stud and a pack of hounds. The gamester, in like manner, says, No; and he directs us to a pack of cards and a pair of dice. Even the miser joins in the general negative, and would fain persuade us that it resides in the meagre and miserable ghost that constitutes his own person, or the meagre and miserable pursuits to which his person is daily prostituted.'*

The truth is too plainly expressed, here, and is too obvious to every observing mind, to be denied. Every person who has taken the pains to think at all on the subject, must have discovered that a great majority of the common race, seek for happiness in the gratification and indulgence of the lower propensities of their natures. They seek for it in precisely the same course that the lower order of animals do. And that they find it will not be denied; but it must be remembered that it is of the same species of that which is enjoyed by brutes. The brute enjoys just as much, and the *very same kind* of happiness with his food, as man does. He eats it with as good a relish, and derives as much strength and nourishment from it. And in this respect he is on an equal footing with man. Some men, it is true, seem to enjoy a very high degree of felicity over a good 'haunch of venison' and a bottle of sparkling wine. Indeed, they seem to flourish and 'grow fat' upon it. And who does not know that a horse, an ox, or a swine, will do the same? The swine will eat and drink to his fill, and lie down, and grow fat, and if man makes it the great business of his life to do the same, I cannot see wherein he is above the brute in this particular. He certainly seeks for happiness in the gratification of the same faculties, that brutes do, and therefore must be considered no more than a brute, if he is content to stop here. That he *finds* happiness in this course, will not be denied, because every one must know that the Deity has so constituted us, as to make the gratification of our several appetites a source of enjoyment. But that he finds the *highest degree* of enjoyment of which he is susceptible, is not only questionable, but is well known, by every philosophic mind, to be erroneous. Man is *something more* than an animal; he is of a higher grade—is endowed with faculties peculiar to himself, and these faculties are what raise him above the brute in the scale of being. And is it irrational to suppose that his greatest happiness consists in the *proper cultivation and exercise of these higher faculties*? Certainly not. Every one can see for himself, that the low and grovelling idiot, who is raised but little, if any, above the brute, does not enjoy a high degree of happiness, as the truly religious, moral and intellectual man. And what other inference can we draw from this, than that the latter finds his superior enjoyment, in the gratification of his higher faculties.

These higher faculties which are peculiar to man, are the *intellectual, moral and religious*. And he who lives in the proper exercise and gratification of all these faculties, together with the animal and domestic propensities, enjoys the highest degree of happiness of which human beings are capable. In the exercise of the intellectual faculties, he enjoys a kind, and degree of felicity, to which the mere animal is a perfect stranger. By these faculties, he is enabled to weigh evidence, to examine facts and circumstances, to study systems, to soar aloft on the wings of philosophy, and grasp with his mighty mind, the truths developed in Nature, to feast his soul on the beautiful, swelling numbers of poesy, and the great and glorious truths of revelation. And who will pretend to dispute that these offered a kind, and degree of enjoyment to man, as far superior to that which flows from the animal propensities, as the intellect is superior to these? And not only so, but by proper mental cultivation he will be able to store his mind with such truths and principles as will enable him to discover many of the sources of human misery in time to avoid them, and to learn the way of wisdom, which is declared by the wise man, to be the way of pleasantness and the path of peace.—It needs no argument, then, to prove that the *proper cultivation of the intellect*, secures to man a superior kind, and a greater degree of enjoyment, than that which is derived from the gratification of the animal propensities and appetites alone.

So, also, the cultivation and exercise of our *moral sentiments, or those sentiments or faculties which constitute us moral beings*, is a source of enjoyment to us, of the very highest kind. The votaries of vice may boast as they may of the pleasures of sin, and the advocates of popular creeds may proclaim this fatal error from the pulpit and the press, yet it must be confessed, by all well informed and virtuous minds, that the well cultivated and well disciplined moral sentiments bring more real enjoyment to the human species, than was ever found in the dark and devious ways of vice and iniquity. The history of the world, and the experience of every one (for there are none who do not sometimes do wrong, and consequently suffer the miseries thereof,) will attest this truth. As these are the faculties which exalt man, in part, above the beasts of the field, and raise him, in the scale of being, to an affinity with the divinity himself, it certainly must appear rational to every thinking mind, that their proper exercise renders them ministers of much purer enjoyment to the human species, than that which flows from the mere animal propensities, however innocent and pure may be their gratification. And, indeed, I should be led to doubt the soundness of that individual's morality, however high his standing in society, who should contend to the contrary. I should suspect him of being in love with sin, if he contended that there was more happiness in the drunken revels of the bacchanalian, than in the staid and sober life of the strictly temperate; or that the happiness of our species was promoted more by murder, theft, hatred and wrath, than by loving God and keeping his commandments. It cannot, nay, it will not be disputed, by any one who has tasted the joys which flow from an upright, moral life, that sound morality and strict virtue are the most sure and certain ministers of enjoyment to the rational soul. Let no one, then, suppose that he can enhance his happiness by violating the principles of sound morality, or by departing from these moral precepts which are given him in the inspired volume, for it is one of the wise arrangements of a just and holy God, that a life of virtue is one of happiness and peace, while a life of sin is one of wretchedness and misery. One of the inspired apostles of our Lord has told us, that, 'He that will love life and see good days, must refrain his tongue from evil, and his lips that they speak no guile, he must eschew evil and do good, he must seek peace and ensue it.'

The same is true of the *religious* faculties, or those faculties which constitute us religious beings. They are of an order superior to the animal propensities, and, therefore, their proper exercise and gratification, will be sure to secure a great amount of happiness.—These are the faculties which lead us to worship and adore—to reverence and respect the great Author of our Being, and the Father of our spirits, when they are guided by an enlightened intellect, and the voice of Revelation. But when they are left to their own blind impulse, they lead men to do homage to idols of wood and stone, and not unfrequently to beasts, birds and reptiles. But as long as man possesses these faculties, he must worship something. His happiness is never perfect without it. Hence, when he so cultivates his intellect as to lead his religious faculties to do homage to the great and good Father of his race, he finds a degree of enjoyment which the lower propensities never yield him. Indeed, whoever has looked upon an assembly of rational and devout worshippers, must have discovered that religious devotion is a minister of the purest kind of enjoyment to the children of men. Indeed, to enjoy these pleasures, men will sacrifice almost everything,—home—country—friends. Instance the pilgrim fathers. To enjoy the privilege of worshipping God according to the dictates of their own intellects and consciences, they left their homes, their countries, and their kindred, and sought a refuge from the persecutions of the English prelates, in this western wilderness. And can it be supposed they would have made all these sacrifices, if they had found no enjoyment in religious worship? Indeed, whoever has witnessed the glowing expression of the countenance, and the sparkling of the tear of joy, in the eye of the rational and devout Christian, in the hour of religious worship, cannot doubt that a proper exercise of the religious faculties, affords a high degree of enjoyment to the well instructed and heartfelt Christian. Is it not obvious, then, that man's happiness consist more in the cultivation and exercise of these faculties, than in the gratification of the mere animal appetites? Not that we would underrate the latter, but we would gladly direct the attention of men more to the former. The world has strove long enough to find happiness, and the highest degree of it too, in the indulgence of the mere physical appetites and wants. Their pursuit, indeed, seems to have been confined to this, to the exclusion of the higher and nobler faculties of their natures. I know there have been, in every age, many, very many, honorable exceptions to this, but as a general thing, the world has neglected the intellectual, moral and religious faculties, and sought for happiness in the gratification of the lower propensities, or the physical wants. But we think it must appear obvious, from what has been said above, that the greater degree of enjoyment of which human beings are capable, is found in the cultivation and exercise of all the various faculties we possess, especially of the higher and nobler ones, the intellectual, moral and religious. If we would be wise, then, we must seek for it here. And may God grant that we may all be so enlightened on this subject, that we may seek for happiness in the way of wisdom.

P. H.

Westport, Conn.

* Good's Book of Nature, p. 392.

(ORIGINAL.)

The 'Revival in North-Adams.'

Br. WHITTEMORE,—I see by the last Trumpet that you make some allusion to an article published in the 'Christian Watchman,' in reference to the 'Revival in North Adams,' and which was written by Rev. Mr. Alden, of this village. I have also seen the article to which you allude, and *know* the writer, and am acquainted with the *proceedings* of the 'protracted meetings' which have been continued for twelve weeks past in this village, and hence I am prepared to give you a *correct* statement of the matter.

It is true that the three limitarian Churches in this village have been 'signally' visited by the spirit of *anti*-Christ, and have had a revival of *spurious* religion, and have made many converts, in their way of making converts, who are *not two-fold* more the children of hell than themselves, for that would be impossible. I would not speak so plainly did I not feel myself perfectly justified in so doing. The fact is, these meetings were commenced for the *purpose* of putting down Universalism in this place—of stopping the progress of truth, and all the *usual* means resorted to in order to accomplish this *laudable* object, such as misrepresenting our views, and telling the most glaring and palpable falsehoods. The preaching of 'Jesus Christ and him crucified' has been with them, apparently, of less importance than the preaching of *future judgment and endless damnation;* and even less than the *ridiculing* of the doctrine of God's impartial grace: 'the restitution of all things.' But, notwithstanding their untiring efforts, and their numerous falsehoods, yet their *hope* of gaining converts from the Universalist Society has become a *'hope deferred,'* which makes them *heart-sick* and faint,—and the statement by Mr. Alden, that 'a number of the converts were previously Universalists,' is a *positive falsehood;* and he, undoubtedly, knows it to be such. It was merely written to keep up the prejudice against our denomination. Why, if it be true, as the Orthodox generally say, and especially in this place, that there are but few Universalists in the United States, how happens it that they convert such *vast numbers* at every protracted meeting throughout the country?

Not a single individual has left our Society since these meetings commenced, and not one of their converts ever advocated or professed the doctrine of Universalism. Two or three of them may, possibly, have heard Universalist preaching occasionally, but were never regular attendants upon our meetings, nor ever did any thing for the support of the cause. A very strange kind of Universalists! Indeed, it was necessary to publish the *story* some distance from *home* in order to have it believed!

These meetings, so far from proving a detriment to our cause, have advanced it. Our congregation has gradually increased, and an interest has been awakened in the community to know what Universalism *is*, and many are inquiring 'what is truth?' The Society here, which before, supported preaching only half the time, have engaged preaching *all* the time, and have rented the old Methodist meeting house, (they having built a new one,) which we enter next sabbath. Our choir is the best in the place, our friends zealous, and we are confident that our cause will triumph, as we know that the Lord is for us. We held a conference meeting, for the first time, last Sunday evening, and truly enjoyed a season of refreshing from the presence of the Lord. Our friends are determined to build a meeting house next summer, and will undoubtedly effect it. This is the darkest and most superstitious portion of the state, but the darkness is not so dense, but that it can be penetrated by the rays of divine light and truth.

If any think that I have spoken too plainly in this communication, let them consider that it is an apostolic injunction, and sometimes necessary to *'rebuke sharply.'* Charity does not cloak over such *wilful untruths.* After the present excitement has subsided in this place, there will be a reaction in the public feelings, and the result will be favorable to the cause of God. We rest in *truth*, and rejoice that—'Truth is mighty and must prevail.' Your brother in the truth,

No. Adams, May 26, 1843. H. TORREY.

Parental Commands.

Many parents seem to imagine that they are to establish their authority by giving many commands. The fewer the better in every view. He that never gives a command will never be disobeyed; and parents must not forget that in all the early training, this is the first point to be secured. Run no hazard, therefore, by giving orders, which may by any possibility be disobeyed; in other words give as few as possible. If you want your child to go for a pitcher of water, rather than say 'Go bring it,' it is better to tell him that perhaps he is old enough and strong enough to do you that service, perhaps not; and if there be any inconvenience in wanting it, take care that he suffers, at least, as much as any body else. If, after all, you find it necessary to give an order, and obedience does not follow instantly, then, 'he that spareth the rod hateth the child.' 'Chasten him and let not thy soul spare for his crying.

(ORIGINAL.)

The Memory of a Mother.

How inexpressibly sweet and soothing, to the lone breast is the memory of Mother. If in early life we miss her kind and affectionate counsel—if we have seen that eye which never beamed with aught but holiness and love, closed in death's cold sleep, and those lips which never parted but to bless and to delight, sealed forever, and that form which moved in such beauty and grace around our fireside, fade away in the dimness of the tomb, then, does memory revert to the days that are past, and thought dwells upon the uncertain future, where we shall have no Mother near to counsel and direct us. The spot that was once rendered dear to us by her presence and influence, has become as one of the waste places of the earth. The home that was ours in the brightness and innocence of childhood, has become changed and desolate, and all around us seems to partake of the general sadness of our hearts. If we are an elder sister, there are young and growing minds left for us to form by our own bright examples, and there is much of love, of confidence, and of innocent trust, felt by those young beings, who have been deprived of their best earthly friend in the person of their mother. Little do those who have never drunk of the bitter cup of bereavement, realize the untold agony which is comprised in these three words—'she is dead.' It strikes a chill to the warm sunny hopes of our young hearts, and speaks in language louder than the peeling thunder, that we have lost the only friend who would love us through every varied scene of life. Reader, hast thou drank of the bitter cup of disappointment—have thy young hopes been wrecked upon the rolling tide of time, until thou hast become weary of the world, sick at heart, and fain would be at rest? Remember thy mother, think of her as she was wont to move around her home, dispensing happiness to all around—think of her as she laid her dying hand upon thy head, and supplicated the guardian spirit of Religion to hold its benign influence through thy young life. Think of her too as amid the ransomed throng of bright immortals that walk the blooming shores of paradise, and reflect that in God's good time you will meet her in the realms of unfading bliss, to go no more out forever, and it will inspire you with new energy, build up your waning hopes, bidding you press onward in the path of duty, the faithful performance of which will one day mete out its own reward. Has the dark seal of crime been set upon thy brow, and thou hast become an outcast from society, and art forbidden to hold communion with the good and holy, O! think of thy early life, and of thy mother—think how often she has led in evening prayer—think too how it would embitter her existence, were she aware of the unrestrained life her child was leading, and it will serve to bring thee back a penitent and chastened being, to the path of virtue, purity and peace.

The influence of our Mother's example does not rest in the grave. It does not pass away when she passes off the stage of life. No. It will live in the hearts of her children, and seem to rule their destiny in all the various relations in life, until they too, are called to go down the dark valley. Like the lone star that guideth on, and on, memory of our Mother is as a shining light, to guide and guard in the sure path of virtue and of honor! Even the name possesses a magical sound.—And often when uttered by some light-hearted being in its innocent mirth, has it thrilled my soul like music; breaking up the sealed fountains of other years, and presenting to the eye of memory many sweet scenes of innocence and joy, now forever passed away. The memory of my Mother oft associates the dark passages of my existence, shedding a holy and benignant light around my pathway, stimulating me to deeds of charity and love, and bidding me to hope for an existence of purity and peace beyond the sky. And such is the sweet influence which the memory of our Mother will ever shed around our hearts. O! sweet to think of her as she is resting beneath the cold clods of the valley. To think of the last bright smile which she shed upon us, the last look of love and recognition with which she blessed us, e'er she closed her eyes in the sleep that knows no waking. And as evening shades are gathering around us, and all nature is hushing to repose, it is indeed consoling to look upward, and feel that we shall one day meet her in a mansion of indescribable beauty, beyond those starry gems which now stud the fair brow of heaven.

Southbridge, Mass. A. M. W.

Suggestions to Parents.

Children should never be allowed to dictate to their parents, nor contradict them; but they may inquire whether it is not so and so, or whether such a way would not be preferable? As to their reading, such books as combine entertainment and instruction are to be chosen rather than those which are merely fictitious and romantic. Books of immoral tendency they ought not to peruse. Whatever other good books they read, the Bible should be their daily companion. They should be brought up to pay a strict regard to the Sabbath, and to attend public worship with seriousness, and close attention to what they hear. They should be frequently reminded of their dependence on God, and of his all surrounding presence,—of their accountability to him, and of the uncertainty of life; as also of the importance of being ready to meet death. They should be taught the way to a throne of grace, and the duty and privilege of coming to it day by day, with an humble and believing heart. The value of time should be deeply impressed on their minds, and they should learn to improve it all to some good purpose. I would only add that parents should pray with and for their children, that God would sanctify them, keep them from evil, and guide them in the paths of truth and peace, for His name's sake.

(ORIGINAL.)

Union Gathering in Lynn.

A union gathering, in aid of the Second Universalist Sunday School in Lynn, was held in the Town Hall, Friday evening, May 12, 1843. The object of the Teachers, in proposing a gathering of this kind, was threefold; to raise money to replenish the library, to awaken a renewed interest in the Sabbath school, and to extend the spirit of union, and sociability. I am happy to say that the anticipations of the Teachers, in regard to the gathering, were more than realized. The spirit of liberality, manifested by the parents and friends of the school on this occasion, has encouraged the hearts of the Teachers to renewed diligence and perseverance in the cause which is a blessing to the rising generation.

At an early hour the people began to assemble, and continued pouring in until the Town Hall was comfortably filled. The services of the occasion were commenced by chanting the Lord's Prayer, which was listened to with silent and heartfelt satisfaction by the assembly. The people were then addressed by our excellent Superintendent, Br. N. Holder. He stated the object of the gathering; that we had not come together with a sectarian spirit, but with a benevolent spirit, for the purpose of promoting the interests of humanity by advancing the moral and religious education of the young, and extending abroad a spirit of union and brotherly kindness. These remarks were well adapted to the occasion, for there were present members of each religious denomination in town. Then followed an address spoken by one of the scholars. Subject—Charity. Singing—'The morning light is breaking.' Prayer by Br. J. Nichols, pastor of the society. After the prayer the assembly were invited to partake of a bountiful collation, which loaded two tables that reached nearly across the Hall. After the collation, some excellent remarks were made by Br. Nichols. I will not do him injustice by attempting to write them from memory. Singing;—then followed some very appropriate and encouraging remarks by Br. B. F. Newhall, of Saugus. The 'Echo' was next spoken by a scholar. Singing. At this stage of the meeting sentiments were offered by various individuals, a few of which follow:—

By H. A. RHODES. Sabbath Schools.—As the opening bud, needs the refreshing showers of heaven, so may the young mind continue to receive that spiritual food, which is essential in strengthening them in the ways of morality and virtue.

By P. CHESLEY, Superintendent of the *Christian* Sabbath School. The managers of this rich and excellent repast—May their usefulness in the promotion of education, morality, virtue and religion in the Sabbath School, correspond with the good taste, skill and ability, displayed in the arrangement for the 'Union Gathering.'

By a SCHOLAR. May love and union be our motto; and may Sabbath Schools flourish like the young and beautiful flowers of Spring.

By A. BUTTERFIELD. Union Gatherings—A silken cord that will unite heart to heart, and lead us on in peace, until we are all gathered into that house not made with hands, eternal and in the heavens.

The sentiments were followed by singing. Then came the closing address by a scholar; after which the meeting was dismissed.

The next day, in the afternoon, the children with their teachers and friends assembled again in the Hall, where similar services were performed to those of the previous evening. The receipts after paying all expenses were a trifle over $50, which is sufficient to replenish the Library in good order. This was truly a joyful occasion to all those who were interested in the same. Throughout both meetings might have been seen in the sparkling eyes and smiling countenances of those present, *manifestations* of inward *joy* and *satisfaction*. There is much more that might be said in regard to the beneficial effects of the 'Union Gathering,' but as short stories are the order of the day, I will draw this to a close.

J. L. A.

(ORIGINAL.)

'Not one Faileth.'

There is, in the christian world, considerable speculation, in relation to the disappearance of certain stars, especially of that which is absent from the constellation, Pleiades, and that which in a previous century, blazed out with strange light, and then gradually and completely faded from human sight. The common impression in relation to such cases, is, that the star, or distant world, has become extinct; and, in this world-destroying age, the disappearance of stars is quite frequently alluded to as an argument in favor of the earth's probable destruction. 'A blazing world!' says the one who believes in the dissolution of the world by flame, and illustrates his faith by a reference to the stellar phenomena just mentioned. 'A blazing world! what a picture! A sphere consumed by fire!—Why should not such, then, be the fate of the earth; and who knows how soon it may come?'

But who can *know*, and who shall *knowingly say*, that the star which vanishes from the human eye is consumed, or annihilated? Not man! For the sight, or perception of man, does not embrace the distant mysteries of the unsearchable universe. To a human being the *appearance* is often taken for the reality; hence we are divinely commanded to 'Judge not according to appearance, but judge righteous judgment.' John vii. 24.

In every age men have been, more or less, led into erroneous conclusions concerning the heavenly bodies, by regarding appearances, being yet ignorant of the true state of the case. Thus, it was, anciently, the universal belief that the sun and the whole planetary and starry system passed round the earth, till the philosopher Pythagoras maintained the contrary. And, then, also, Xenophanes, the founder of the Eleatic School, supposed that the stars were extinguished every day and rekindled at night; and he even pretended that an eclipse of the sun was simply its extinction for the time being. These examples should caution us against the apparent readiness which many manifest to believe in the *destruction* of such stars as have passed from human observation; for where man has not looked beyond *appearances* in the firmamental operation of the Almighty, he has often, I may say almost invariably, wandered into error.

No true philosopher, then, will judge from the mere fading or disappearance of a star that it is destroyed. The far off luminaries which shine so faintly to our vision, may be destined to sudden, or astonishing changes of position which we know not of, and perhaps, never can know in our earthly home. Many stars are regularly subject to a certain increase and decrease of their lustre; sometimes after having brightened considerably, fading, for awhile, altogether from the naked eye.—Changes like these, to a much larger extent, however, may be natural to some stars, the same as some planets, or some comets, have a wider circuit appointed them than have others. Those stars which are lost to view from one point, may reappear in another position. We cannot, perhaps, determine this particular *positively;* but many stars which were known to the ancients are no longer seen in the positions which they then occupied, while *now* there are many plainly visible in stations where the ancients did not detect any; and no man can safely say that these latter stars are not the former ones which have disappeared from one station only to reappear at some other; (not detected, indeed, by any peculiarity of form, &c.) for, at least, with the strongest telescope, what is called a fixed star appears only as a point of light.

But whatever may be our opinion in relation to the disappearance of some stars, it evidently becomes us not to conclude too hastily that they are lost or annihilated because they are no longer seen in their accustomed places. Even Revelation would, seemingly, correct us in such conclusions; for, says the prophet, 'Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.' Isa. xl. 26.

D. J. M.

Lowell Sabbath School Conference.

Pursuant to a call from the 'Lowell Universalist Sunday School Union,' a Conference was holden at the Second Universalist Church in Lowell, Wednesday, May 24th, at two o'clock, P. M. The exercises consisted mainly of a sermon from Br. Chapin of Charlestown; at the close of which the Conference proceeded to transact the business properly coming before them. Br. JOHN MEAD, Chairman, and Br. J. W. HANSON, Secretary.

Voted, That Brs. Brown, of Nashua, Thayer, of Lowell, and Nye, of Methuen, constitute a business committee, to draft resolutions for discussion in the evening.

Voted, That the sincere thanks of the Conference be presented to Br. Chapin for his very eloquent discourse.

The following individuals then presented themselves as delegates to the Conference: Br. D. H. Jaques, of Tyngsboro', Br. W. Robbins, of Dunstable, Brs. H. R. Nye, S. C. Frazier, and A. W. Carleton, of Methuen, Br. Varnum Lincoln, Miss Hannah Rogers, Miss Almira Pollard, and Miss Clarissa Parker, of Billerica.

Voted to adjourn to the First Church, at 7 1-2 o'clock in the evening.

(At the close of the exercises in the afternoon, the delegates from abroad were entertained with a collation, by the female teachers of the Lowell Sunday Schools.)

Met according to adjournment at 7 1-2 o'clock, P. M. An address to the throne of grace, by Br. Brown, and singing by the congregation. Br. BROWN, as chairman of business committee, then presented the following resolutions, which were adopted, after having been discussed by Brs. Brown, Thayer, Miner, Nye, Bagley, Emerson, Abbott, Guild, and a stranger from abroad.

1. *Resolved*, That it is expedient for the several Universalist Sabbath Schools in towns adjacent to Merrimack River, to form a Sabbath School Association, to be known as the Merrimack River Sabbath School Association.

2. *Resolved*, That those parents who neglect to give their children a good religious education, do them an injury for which no outward or temporal good, or subsequent kindness, can possibly atone.

3. *Resolved*, That the Sabbath School is among the most efficient means of religious instruction, and therefore demands the hearty co-operation of all the friends of the young, and of parents especially.

4. *Resolved*, That the moral and religious welfare of the rising generation require that the doctrinal principles of our most holy faith should be taught in our Sabbath Schools; that taking root in the young heart, they may exert there their holy influences, and thus prove their support and their guide, as they shall go forth to meet the trials and temptations of life.

5. *Resolved*, That in the instruction of the children in our Sabbath Schools, our highest efforts should be directed to the formation in them of a true Christian character.

6. *Resolved*, That by the encouragement and improvement of our Sabbath Schools, we use a most effectual means for the prevention of vice and crime, and the preservation of peace and good order in society.

7. *Resolved*, That teachers should make the moral obligations of life the subject of familiar conversation with their pupils.

8. *Resolved*, That as the welfare of Sabbath Schools depends mainly on the teachers, they should endeavor themselves to be interested in the Schools that they may create an interest on the part of their scholars.

9. *Resolved*, That teachers, unless aided by parents, cannot make the Sabbath School what it should be.

10. *Resolved*, That we recommend to the Sabbath Schools in this Association, the substitution of cards or tickets, containing scripture passages, verses, or short sentences, for the use of the younger classes in our Sabbath Schools, in the room of the catechisms now in use among us.

Brs. Brown, Thayer, and Nye were then chosen, to call a conference of delegates from such towns adjacent to Merrimack River as they may deem expedient, and also to select a preacher; the time and place of this conference to be determined by the better judgment of the committee.

Voted, That the proceedings of this meeting be printed in the 'Star of Bethlehem' and the 'Trumpet.'

Voted, That the meeting be dissolved.

J. WESLEY HANSON, *Sec'ry.*

The Trumpet and Magazine.

BOSTON, SATURDAY, JUNE 10, 1843.

Conference at Waltham.

The Union Conference was holden at Waltham on Tuesday of last week (30th ult.). Taking Father Ballou, of Boston, Br. Willis, of Cambridgeport, and our dearer friend into our carriage, we had a very pleasant ride to Waltham, where we arrived just at the opening of service. We expected a thin attendance, both of ministers and laymen. The Anniversaries in the city, we thought would, although they ought not, prevent the attendance of the former; and the peculiarly pressing duties of agriculturalists would lessen the numbers of the latter. But on entering the house there were more present of both classes than we expected to see. And we must here speak of the faithfulness of Father Ballou. He was not absent. He permits no attractions to keep him away from the Conference Meetings. Nothing but ill health, or absolute duties from which he could not disengage himself, would prevent him from being present at the meetings in this vicinity.

Br. Eaton, the resident pastor, opened the Conference at Waltham, by reading the 11th hymn of the Universalist Collection,—

'How pleasant, how divinely fair,'

which was sung by the whole congregation.—Devout prayer was offered by Br. J. C. Waldo, of West Cambridge, after which a part of the 104th Psalm was read. We then sung, in the good old tune 'Turner,' the hymn, 'Come, holy spirit, heavenly dove.' Many eyes brightened up during this performance. After the hymn, Br. Eaton, with much feeling, addressed the assembly. He was glad to greet us in his own town, and in the midst of his own Society. We had great reason for gratitude. God had given us a pleasant, beautiful day; and he was happy to see present various friends from the neighboring towns. O it was a pleasant scene. He looked at the past, the present, and the future—all, all were calculated to excite gratitude. He hoped there would not be a silent tongue, nor a cold heart there that day. If we look at the past, we cannot but see the resurrection of Jesus, and what a subject of contemplation. If we look at the present, we are astonished at the prosperity of our cause; and if we look to the future, it is full of hope. He assured us all, that we had a hearty Christian welcome. Here we sung one verse of the hymn 'Loving Kindness,' and no one rising readily, we sung another verse, when Br. T. Whittemore commenced to speak.

He said this hymn on 'loving kindness' was a peculiar hymn. He had often observed its power in meetings of this description. If a meeting was dull, sing *this hymn*, and it was sure to produce *life*. The theme was sublime. The loving kindness of God! Here the speaker proceeded to show how the Old Testament writers spoke of the loving kindness of God, especially Isaiah. He then proceeded to the New Testament, and showed what were the sentiments there. O the inspiring power of divine love! It was this that fired the soul of Murray, and sustained him when he was stoned in the pulpit in Boston. It was this that filled Winchester's soul with joy, &c. &c. and then another verse of the same hymn was sung.

Br. Waldo arose. He agreed that the hymn was a beautiful one, and there were two exclamations in it which had specially arrested his attention. 'His loving kindness, *O how free!*'—Free as the air we breathe. How is it spoken of by the prophet. 'Ho every *one* that thirsteth come,—come buy wine and milk without money and without price.' We know by experience the love of God is abundantly *free*. And then another expression, 'His loving kindness, *O how strong!*' What is there stronger than the loving kindness of God? What else is there that has not failed us? It began with our infancy; and it reached on from youth to manhood, and from manhood to old age. But this is not all. Its greatest excellence is, it quits us not when we die. The apostle says, 'What shall separate us from the love of God?' He was persuaded that neither death, nor life, nor any thing else could do it. See Rom. viii. 38, 39. How could we here refrain from singing another verse of the hymn?

Father Ballou said, it was always the wish of all true hearted Christians to honor the Saviour. They delight in nothing more. I was thinking, said he, that each individual in this congregation, (and it would be the same with all, if ever so many were here,) desires to do something to show forth the love we have for Jesus. How happy should we be, if we could, like the Magi of old, visit the babe of Bethlehem, and present some offering to the glorious Redeemer of the world. Then, said he, I thought of those who accompanied Jesus on his way to Jerusalem, and broke down branches from the trees and strewed them in his path, and the little children shouted hosannas to the Son of David. O what a privilege! O could we see Jesus here, how would we strive to honor him! But Jesus in person is not here. Still we have a greater privilege than all: we can bring a more acceptable offering. It is the offering of a grateful, contrite heart.

'Were not the sinful Mary's tears,
An offering worthy heav'n,
When o'er the faults of former years,
She wept and was forgiven?'

My friends, if we were sensible of our faults, if we felt that Jesus is the Lamb of God to take away the sin of the world, it would bring us into the situation of Mary: we should bring an offering richer far than all the gold of the East.—Have we not reason to be penitent? Look at Jesus. See the blood gushing from his hands, his feet, his side, his brow; behold the scene;—and will you not then make an offering like that of Mary? You would then hear the voice, 'Thy sins are forgiven thee.' O the blissful voice!—In the valley of humiliation, we always hear that blessed voice. Singing, 'Burst ye emerald gates.'

Br. Randolph, of Woburn, said if we should see now, with our present faculties, the emerald gates thrown open, it would be too great for us. It is best we cannot see it now, except by faith. We have powers to perform our present duty.—We must remember we are to do our duty to-day, and also to look forward with faith. If all would do this, we should be happier, and the world would be better. Here we sung two verses of the hymn, 'Hark! how the gospel trumpet sounds.'

Br. Partridge, of Watertown, spoke on the subject of loving kindness. Can we not say with the Psalmist, 'Thy loving kindness has followed me all the days of my life'? Can we realize that the loving kindness of God has been with us always? Paul and Silas in prison sung of the loving kindness of God. Do we feel so? Let each one ask himself, have I enjoyed this loving kindness? In order for us to profit by it, we should so think of it, that we may feel it on all occasions. He referred to the case of his own sickness, and showed how precious was a sense of God's love to him, when drawing near the gates of death.' Singing—'How gracious the promise,' &c.

Br. Burnham arose. The apostle had told us, we should be followers of God as dear children; and when the brethren have spoken of the love of God, I have thought of our duty to be like him. See what God has done for us; and shall we not feel that we have a duty to perform towards him? All good children love their parents, because the parents love them. Should we not, then, love God, who does so much for us? Those who live in love, live in bliss. Let us seek our enjoyment from this source. Remember too, that if we love God, we shall love one another. O here is an important duty, which is too much neglected. Singing—second verse of last named hymn.

Br. Lemuel Willis said—in passing from our several homes this morning to this place, we saw, with joy and gladness, that Nature had put on her most beautiful garments. But there is a greater beauty still: it is when our minds take hold of the beauties of religion, and we are clad in the beautiful *garments of righteousness*. I have, said he, sympathized with the remarks made this morning: they have been good because they have been addressed to the heart.—We do not come here to learn doctrine, but to have the heart touched. We come like the meeting of the waters in the valley of the poet, not to be acted on merely, but to mingle together.—We talk a great deal about religion; it is beautiful in the abstract: but if it is a mere abstraction, it will do but little good. I am surprised sometimes, that people can hear these great truths without emotion. We are exhorted in Scripture, to 'lay hold on eternal life;' this means something more than talking about it.—Suppose we should talk about wealth and knowledge, would this satisfy us, if we obtained them not? Why should we be pleased to hear about the excellence of religion; and yet not have it ourselves. Let us be consistent. Here we sung, 'I have looked around the verdant earth,' &c.

Br. Usher, of East Lexington, spoke. He, like Br. Willis, was particularly pleased with the practical character of the remarks that had been made. The theme was beautiful; and it even seemed to be rendered more beautiful by the beauty of the morning. It invites us to join to praise God. He is good. Realizing this, especially as manifested in Christ, what is our duty? John the Baptist and Jesus and his disciples called on people to repent. This is our duty *to-day*. Let us look upon the works we have performed, and forsake the evil. We shall then have peace. Sin spoils every prospect, obscures every beauty. Wherein are we wrong? Have we forsaken God's sanctuary, and gone astray? Let us remember, that the goodness of our God, leadeth to repentance. Another verse of the last named hymn was sung.

Br. Nye, of Methuen, referred to the main subject of the addresses. We frequently speak and sing as we have done to-day. We are not to manifest our love merely in this way. How does the child show its love for its parent? Not by words merely. So if we really love God, we shall show it, not by words merely, but by obedience. If we wish to be good, we must take Christ's character as an example. He took our nature; he was tempted in all points as we are, yet without sin. We, it is true, have not the same mission he had; but there is enough in him we can follow. His is a worthy example. In all his life you can find no sinful act—the loveliest trait in his character was forgiveness of injuries. In the best of men there will be something to deplore; but not so with Christ. If we would seek to live without stain, let us strive to follow the character of Christ.

By this time it was somewhat after 12 o'clock; and after prayer by Br. Partridge, the meeting was dismissed until half past 2, P. M.

AFTERNOON.

The exercises of the afternoon were commenced by singing the well known hymn,

'Come we who love the Lord.'

Prayer was offered by our venerable friend and father, H. Ballou, after which Br. Eaton, offered some very pertinent remarks. He spoke of the first Union Conference Meeting he ever attended, viz. that at Cambridgeport; and described the very happy effect which those services had upon him. He spoke also of the Conference at Salem, where thousands came together, and where the brethren, and the laymen in a special manner, spoke of the good things of the kingdom.—He referred also to the Conferences at West-Cambridge and at Woburn. He entered largely into the subject of the reasonableness and purifying tendency of religion. He invited the laymen to speak, particularly those of his own Society; it will encourage others. Speak, said he, of the effect religion has on *you*. The address was long and deeply interesting. We cannot pretend to report it. The audience sung, 'Come sinners to the gospel feast.'

Br. Partridge said, that Father Ballou, in his prayer, referred to the promises of God. He rose, therefore, to speak of *faith*. The promises of God are sure; they are yea and amen to the believers; whosoever rests on these promises, *rests on a rock*. In this day, some predict the world is coming to an end. Universalists are unmoved; because they trust in the promises of God. Faith is necessary to all men, more or less. All the farmer's operations proceed from his confidence in God; for he would not sow his seed, if he did not *believe* he should reap a harvest. Suppose we had no confidence in God. O what miserable beings should we be. But the unbelief of man cannot alter the promises of God. The effect of faith is in ourselves; it gives us *great* peace and joy. Singing,—'Jesus at thy command.'

He was succeeded by Br. John Nichols, of Lynn. He had enjoyed much here to-day. He could not go away with an approving conscience, unless he offered a few words. It is the part of true wisdom to regard things according to their real value. We set a value on every thing that contributes to our happiness. We prize our friends because they make us happy; we desire money, because we think it will make us happy. But there is *something* more valuable than all,—it is religion,—it is a knowledge of God and of his statutes. Now in relation to the value of things, we know earthly things will not give unmingled peace to the soul; but religion will; it will give ease and comfort to the soul. We should then love it more than all things else;—we should be always striving after it. Religion is supremely valuable. He had found it to be so. Had it not been for his confidence in God, he knew not what would have become of him, in his late trouble. He spoke to the youth. Religion would make them happy—prepare them for life and death—it will make them like Jesus. How calmly he died, saying, 'Not my will, but thine, O God, be done.' The audience sung two verses of the beautiful hymn,

'Religion is the chief concern,
Of mortals here below.'

Br. Randolph, when in these Conference Meetings, could not help speaking, although he knew others could speak better. Religion is such a reality, that he felt solemnly impelled to urge it on men. Every thing wrong in society is for the want of religion. When, said he, I look about the world, and see such a want of religion, and see how adapted religion is to heal all the moral maladies of the soul, my heart is indeed sad, and I am amazed. But men will not take up a cross. They are willing to be religious, if they can have their own way. We ought to purify our hearts; we ought to have *rigid self-examination*. Singing,—'O may my heart by grace renewed.'

Here two arose. Father Ballou urged the layman to proceed, but he declined, and Father Ballou went on as follows: Was ever the case known, that any old person, on the borders of the grave, lamented that he had paid attention to the cause of religion? Did you ever hear of such an instance? Did you ever know a person to express sorrow he had lived a meek and humble life? Never. Did you ever hear an aged man say, he missed it when he was young, for he set out in religion too early, he ought to have spent his life in sin? Never did you hear of such a thing. But if you should inquire of a great many young people, you will find that they intend by and bye to pay attention to religion. They wish to let it alone a little longer, and have their *enjoyment* now; but by and bye they intend to be religious. No person that ever experienced religion regretted that they experienced it too young. You cannot embrace the religion of Christ *too early in life, for your own present* good and happiness.

There is some apology for this state of feeling, in the common error, that religion would be good for nothing, if it were not for an extraneous re-reward. This is a *cruel* deception. If I could believe that the day of my death was to be the end of my being, I would say, the religion of Jesus is *for this life* the best path to walk in. But when you take into view the immortal glory, which God has prepared for us all, O what a zest does it give to religion! What a stimulus! Now what is heaven? It is love. If this will make heaven hereafter, it will make heaven now; if it will be worth any thing then, it is worth it now. You want fire in the winter; you do not want it in summer to prepare you for winter; and so you want the fire of religion in this wintry world. Here we sung,

'O happy is the man who hears,
Instruction's faithful voice.'

Br. C. F. Eaton (layman) arose. He said he had risen twice to preach a short sermon from this text, 'Religion is the chief concern,' &c.;—but the Br. in the pew yonder, (Nichols,) had preached a sermon forty times better than he could, and Father Ballou's remarks on the same subject could not be improved. He would, then, take another text. There is religion enough in the world, but it is of a poor kind. What is *true* religion? There is a passage in the Sermon on the Mount, 'Blessed are they who do hunger and thirst after righteousness, for they shall be filled.' Righteousness is the main thing. But what is righteousness? It is right doing, right aiming, right purposing. We often hear people say, they do not know as they are religious; but they mean to do *about right*. Yes, but *about* right, is not *right*. We ought to do exactly right; and that's right. But what are we? Creatures of God. Should we not do what's right with Him? He says, 'My son, give me thy heart.'—To give the heart to God, is right, exactly right. We all want religion—we think how good it is to have religion. Now if we would have religion, we must use the means; we cannot have it without. We must hunger and thirst after righteousness. These are two of the strongest figures to express intense desire. Hunger will break through a stone wall. Do you want religion? Do you want to be good? Labor for it;—pray for it; sigh for it. You may hunger and thirst after money, and you will not be filled.—You may seek fame and not be filled. You may seek to be eminent; and you may be eminent and may not be; there is an uncertainty about it. But if you hunger and thirst after righteousness, you *shall be filled;* and filled with what? The best thing under heaven, ☞ *righteousness*.—The righteous man has every thing: all is his:—love is his; joy is his; life is his; death is his;—every thing is his. Seek righteousness, and you shall find. Seek first the kingdom of God and his righteousness, and every blessing shall be added unto you. Singing,—'So let our lips and lives express.'

Br. Bernard Snow (layman); he thanked Br. Eaton for breaking the chain of clerical exhortation. What should be the object and character of these meetings? In order to make them what they ought to be, should not the laymen take a part? We are commanded in the gospel, each one to act for himself, to run the race, &c. In order to gain the prize, each one must run for himself. The clergy can't run the race for *us*.—We must run with them, and even excel them, if we can; at least we ought to *do our duty*. We must grow in grace. *This is the order of nature*. The plants grow; the human body grows. For his part, he had just begun to go alone; just got so he could stand on his feet; and he was determined to press forward. He closed with a long and beautiful quotation from Prof. Longfellow.—We sung, 'The morning light is breaking.'

Br. Stevenson had not intended they should sing again before he spoke; for the laymen having begun, there would not be much more time for singing. He had been thinking of the words sung in the forenoon: 'Fight on, ye conquering souls, fight on.' We have too long been contending with what we ought not to fight against. What is our weapon? Love. The great principle of our lives should be, 'Father, thy will be done.' We should fight against error. But how? In wrath or bitterness? No, but use constantly the weapon of love. Christ hath conquered all things, even death, by love. It has been said here to-day, 'Sufficient unto the day, is the *evil* thereof.' Yes, but not sufficient unto the day is the *good* thereof. No, we look to heaven for comfort. Here we sung, 'See heathen nations bending.'

Br. L. Willis. Whoever is about to commence an important undertaking, will consider well whether he is able to go through with it. So Christ taught the people, (and here the speaker introduced at some length the parables of the builder and king going to war, who did not count the cost and test his ability). Have we counted the cost of making a profession of religion? He showed this was the real subject to which the parables referred. He spoke of the cost of making a profession of religion—and showed we lost nothing, but gained much by such a duty. He referred tenderly to the case of a young man of his parish, sick of consumption, who found religion a great comfort to him on his death-bed.

Br. Waldo, of West Cambridge, showed the true sense of the phrase,

'Religion is the chief concern,
Of mortals here below,'

and showed what senses we ought *not* to attach to the words. The object of religion is to make us happier and better. If our religion does not accomplish this for us, it is not the right kind.—He then proceeded to speak of the universal diffusion of mercy; there is mercy in every thing.—He illustrated this by a variety of incident. But our limits will not allow us to report his interesting address. And of what remains of all the speakers, we must be very brief.

Br. S. B. Emmons (layman) addressed us, on the subject of 'religion' being the 'chief concern.' It *ought to be so*, he said. He spoke of personal effort in the matter of religion; and his remarks were sound and judicious.

To him succeeded Br. Nye. He spoke, in glowing terms and with great readiness of language, on the important subject of human duty. He showed that morality was a part of our duty, though not the whole of it. We owe duties to God. Jesus was a moral man; but he also discharged his duties to God. He indulged in prayer and communion with God. He urged the duty of prayer with great force and propriety.

Br. Usher also spoke. His subject was the *excellence of religion—its power in sorrow:* he had experienced it; had lost beloved sisters; had recently seen a case of a young lady who feared to die; her faith was wrong. He illustrated the subject by a very interesting anecdote. We would be glad to report these speeches more in full, (for our notes are copious,) but we dare not occupy more room.

Br. Waldo prayed, and the meeting was dismissed at quarter before 6 o'clock.

EVENING.

The exercises commenced, by singing,

'Come to the house of prayer,
The day is past and gone.'

Br. Randolph led in prayer, after which we sung, 'Sweet is the work, my God, my King.'

Br. Eaton's opening address was very free, and very interesting. His call on other denominations was very cordial.

The speakers of the evening were Father Ballou, Brs. B. Snow, Whittemore, Randolph, Willis, Nye, Emmons, C. F. Eaton, and Usher.—The principal subject of the evening was, the overcoming of evil with good, suggested by Father Ballou. He had listened the evening before to an address before the Peace Society, in which it was urged, that the only just principle of human conduct, was the overcoming of evil with good. This was the principle of the divine administration, and it was fully and clearly illustrated in the character of the Lord Jesus. This principle, Father Ballou continued, would soon renovate society, in all its creeds, and in its spirit. This was farther illustrated by Brs. Snow and Whittemore,—the latter of whom referred to the address of Rev. Nehemiah Adams, of Boston, a few years since, before the Prison Discipline Society, in which that Rev. gentleman maintained, that the principle of LOVE TO THE GUILTY, was the only principle on which reformers could proceed. It was God's spirit; it was Christ's spirit; and the singular success of the Prison Discipline Society is to be attributed to its proceeding on that principle. How long, asked Br. W., can cruel creeds stand before such concessions as this? Br. Randolph referred to the Missionary enterprise as another proof that sound principles are prevailing among the enemies of Universalism. Taylor, in his history of Enthusiasm asserts, that the Missionary enterprise is founded on the principle of love to the guilty, and can never be successful on any other ground. Br. Willis showed, that all *real* conversions arose from that principle. Paul asserted, that the greatest, the best, the strongest of all Christian principles is love No sinner was ever converted by any other power. Br. Nye considered the nature of love to the guilty—it was not a love of their sins. Jesus' love was unconquerable—he never hated even his enemies. See his death!—God is the same; and in cultivating such a spirit, we act in concert with him. Br. Emmons approved the principle; in one sense it was the uppermost principle of society, for *all* professed to approve of it. He hoped we should all go home and act upon it. His address was interesting and profitable. Brs. C. F. Eaton and Usher both offered a few words, after which the meeting was closed by singing the hymn,

'When shall we all meet again.'

We set down this occasion as one among the most profitable we have enjoyed. The audiences were not very large, but respectable for numbers, and very attentive. The services were marked by no extravagance; every thing was done 'decently and in order,' and as we trust to the honor of God, and the good of man.

The next Conference Meeting, and probably the last for the season, will be holden at South-Reading, on THURSDAY, the 22d day of June.—We have no doubt it will be a glorious meeting.

We are under obligations to Br. Abel Tompkins, for a beautiful copy of the Prayer Book, recently published by him. In the original binding, the work was unusually handsome; but he has caused some to be put up in *extra* style, which are indeed beauties. They are for presents; and we should have bought one for a dear friend, had we not been anticipated in that matter by the benevolence of the publisher. Let the work be spread; let it be sold; it will be a messenger of grace, we doubt not, in many a family.

The second edition of this work is now published; the first edition of 1000 copies having been disposed of in a few days.

American Unitarian Association.

The annual meeting of this Society was held at Rev. Mr. Gannett's Church, Federal street, on Tuesday evening, May 30. The audience present was much larger than have usually attended these meetings.

The Annual Report of the Executive Committee was read by the Secretary, Rev. Mr. Briggs. The Report stated that the operations of the Association had been principally directed to the missionary department and the tract department. Many applications had been made for aid to feeble societies during the year, but the Association had extended to only thirty-seven. Fifty are now in want of assistance. Twelve missionaries have been employed by the Society during the year in various parts of the United States. The Society have published this year between sixty and seventy thousand tracts, mostly of a doctrinal character. This course was pursued because the Unitarian faith was so extensively misrepresented.—Extracts from the correspondence of the Secretary were read showing such to have been the fact. Unitarians, says the Report, have dealt in negations long enough, and it is time that they began to deal in something more definite and positive. In some parts of the country the sect called Christians strongly sympathize with Unitarians, and one of this denomination has been employed by the Association. An extract from a letter received from him was read, in which he gave his opinion that it was inexpedient that he should change his denominational name for that of Unitarian. The difference, said he, between us is, that while you are Unitarian Christians we are Christian Unitarians. We do not ask him, says the Report, to give up his name, for we would sooner part with our own, much as we regard it, than to ask him to give up his.

There has been received, during the year, including the balance in the Treasury, at the last annual meeting, the sum of $7511,32; and there has been expended $7036,92. The efforts which have been made to procure aid for the Society, by means of subscriptions, have proved very successful.

The Report alluded to the irreparable loss which had been sustained, by the Society and the world by the recent death of the lamented CHANNING.

After the Report had been read addresses were made by several gentlemen. We are unable to give the names of most of the speakers, on account of the low tone in which their names were announced by the President.

Rev. Mr. ——— approved of the positive and determined tone of the Report. And one subject, he said, on which he would be happy to see a more positive and determined tone was the subject of brotherly love, for he that hath not the spirit of Christ, is none of his. Discussion, however necessary and important, involves more or less, a loss of the spirit of devotion. We must endeavor, in all our discussions, to exercise a christian spirit, and nowhere do we more need this spirit than in our own communion.

Rev. Mr. Gage said the spirit of Unitarianism was the spirit of christianity, and that this was a spirit which must be aided by our life rather than by our words. It is time that the recuperative energy of our faith should go forth and raise up humanity from its degraded and fallen condition.

John C. Park, Esq., remarked that while efforts were making for the reform of those of other states, it should not be forgotten that there were in this very city, at least ten thousand out of one hundred thousand, who, year after year, know nothing of the house of God. A new impulse has been given to christianity, and much is owing to the zealous efforts of the clergy. Meetings for social converse have been held by the young men connected with the denomination, and they have made the cause of christianity their own. The criminal and the drunkard are now no longer regarded as outcasts from society. Christianity is the basis of all these efforts for the elevation of mankind. This age is the age of the melioration of the condition of humanity. But there is another doctrine preached, which still claims to be christianity, and which resembles it in the shoot, but will be found to be deceptive, when we examine the root. We have had sufficient controversy to prove that there is vitality in Unitarianism.

Rev. Mr. Arnold said he came from a land of darkness, where was found the theology of Dwight and Edwards, and where Calvinism had luxuriated for ages. He had attended the anniversary of the Prison Discipline Society, and he found there the spirit of Christ. Unitarianism has its basis in the benevolent spirit of the age, and he found it stamped upon all our modern literature. The world is yet to be redeemed, and there are thousands in the community which nothing but our faith can reach. We find among us many timid ones, but such must learn that Unitarianism is not a mere negation. Let us be ready to pull down when necessity requires it, but let us also be ready to build up. Let us do our work faithfully, if we fail to do so the spirit of the age will cast us out.

Rev. Mr. Robbins remarked that there was a danger pressing upon us that we should put on the tattered garments of a cast off faith; our faith is not one of sorrow but of joy. Our mission is to the laboring man. We are yet to take up the question of property and the question of wages.

Rev. James F. Clark, said negations were good so far as they would go, but we had something positive to preach. He should make no apology for Unitarianism. There is no hope of any denomination without courage and resolution.

After the acceptance of the Report, Rev. Mr. Parkman offered some resolutions, but circumstances prevent our giving a further account of the proceedings.

The Association adjourned at a late hour.

Removals.

Br. G. G. Strickland having removed from Reading, Mass. to Dover, N. H. wishes to be addressed accordingly.

Br. A. W. Mason having removed from West Cummington to South Adams, requests to be addressed at the latter place.

Rev. J. A. Coolidge having removed to Petersham, Mass. requests to be addressed at that place.

Br. J. E. Burnham having removed from Great Falls, N. H. to Freeport, Me. requests all communications designed for him directed to the latter place.

Br. Samuel Jenkins has removed from Clinton, N. Y. to Newmarket, N. H. and wishes all letters and papers directed accordingly.

Sabbath School Association.

The Massachusetts Universalist Sabbath School Association held its annual session in School-St. Church, on Thursday, of last week. We were not present in the morning. Br. L. S. Everett, of Salem, was elected President for the ensuing year; the other officers were also chosen, and some slight alterations were made in the constitution.

In the afternoon a public service was holden in the Church, which was nearly filled, many children from the Sabbath Schools of the city and vicinity being present. The service commenced by the singing of the 545 hymn of Ballou and Turner's Collection, by the whole congregation. Prayer was offered by Br. H. R. Nye, of Methuen. Then came the 543 hymn, in the tune, 'a poor wayfaring man of grief.' After this the Secretary proceeded to read the Sixth Annual Report. An account of each Sunday School was given, so far as it had been reported to the Secretary. Several of the schools had sent in no reports. We give the following statistics, showing the number of scholars and teachers attached to each school, and the number of volumes in its library.

Schools.	*Scholars.*	*Teachers.*	*Volumes.*
1st Boston	404	50	943
2nd "	111	24	510
4th "	173	34	486
5th "	360	71	1000
East Boston	55	11	156
Chelsea	50	10	125
Cambridgeport	118	21	200
E. Cambridge	111	20	334
Charlestown	255	38	500
Roxbury	201	33	660
Medford	109	22	
Malden	84	14	300
Watertown	75		
1st Lynn	208	52	450
2nd "	114	30	320
So. Danvers	140	22	500
Newton Up. Falls	60		
Waltham	75	18	250
1st Lowell	130	20	425
2nd "	130	14	400
Methuen	62	9	275
No. Reading	40	7	80
So. Reading	40	9	200
E. Lexington	60	10	250
W. Cambridge	97	16	213
Concord	85	13	185
Framingham	35	8	300
Canton	30	7	113
Stoughton	103		293
Weymouth	90	14	200
Plymouth	173	34	600
Duxbury	92	13	112
New Bedford	75	14	140
Provincetown	128	32	240
Salem	216	47	440
Marblehead	150	30	440
Newburyport	90	15	232
Gloucester	130	30	215
Rockport	100	20	300
Amesquam	100	19	150
Hingham	90	18	160
Taunton	75	12	200
W. Wrentham	60	10	200
No. Attleboro'	80	14	140
Worcester	80	16	150
Dudley	50	8	130
Sterling	50		

The number of schools reported this year, was 47, which contain in the aggregate 5,318 scholars, 968 teachers, and 14,325 volumes of library books.

After the reading of the Report and singing a hymn, addresses were made by Br. Austin, of Danvers, Father Ballou, and Br. Bacon, of Providence, R. I.

In the evening a sermon was delivered by Br. C. H. Fay, of Roxbury.

Dedication.

The Meeting-House erected by the Universalists at Saco, Me. will be dedicated on Wednesday, the 21st inst. Meetings, it is expected, will be holden two days. The brethren from Portland and Portsmouth, and all the region round about, are respectfully invited to be present. It is hoped there will be a joyful and profitable occasion.

'SACRED SONGS; *adapted to Social Religious Meetings, Sabbath Schools and Family Worship. By L. S. Everett, pastor of the Universalist Society in Salem, Mass.*

The first half of this book we have before mentioned, under the title of 'Sacred Songs for the children in Sabbath Schools. The first 54 pages have been published by themselves, in a handsome little volume, for Sunday School purposes. The entire work contains 108 pages. The following are the tunes: Sterling, Bridgewater, Peterboro', Northfield, Complaint, Lisbon, Mourner's Song, Star of Bethlehem, (or Westbrook,) Hour of Rest, Ganges, Happy Pilgrim, Hiding Place, 'O how happy are they,' Transport, Devotion, Evening Hymn, Truro, Resignation, Romaine, St. Martin's, 'Come ye disconsolate,' Corydon, Sherburne, 'All's well,' Cheerful Hope, Supplication, Zion's Pilgrim, Urmund, Morning Light, Granville, Parting Friends, 'How lovely the place,' Whittemore (the Everett of the Second Book of Conference Hymns), Meditation, Good Shepherd, The Martyr's Song, Coronation, Devizes, Zion, Union Hymn, Invocation, Lenox, Arlington, China, Quincy, Eden of Love, Christian Warrior, Who's like Jesus, Pilgrim's Farewell, Christian Hope, Home, Majesty, Dalston, Mercy Seat, Turner, Dismission, Stafford, Brookfield, Lena, Old Hundred, Rochester, Benevento, Winter, Loving Kindness, Portuguese Hymn, Salem, Maryland, 'Peace, troubled soul,' Pleyel's Hymn, Beverly, Knox, Dover, Silver Street, Amsterdam, Shirland, Cambridge, Bethesda, Italian Hymn, Mear, Boylston, Bethlehem, Missionary Hymn, Thirty-four Psalm, Love Divine, Greenwich, Evening, Disciple, Windham, Marblehead, Russia, Morning Hymn, Friendship, Ortonville, Pickering, Charity. Thus it will be seen, there are nearly one hundred tunes, and there are upwards of that number of hymns.

We shall keep the work constantly for sale at the Trumpet Office; and those who wish for further information, will please call and examine it.

Professors.

Among the various hits at the *times* and their drolleries, the following from the New York Morning Chronicle is as comprehensive as any we have seen.

It is wonderful, the rapid increase among us of professors of every thing. If a man turns a somerset, he styles himself a professor of gymnastics; if he charges a dollar for feeling a man's head, he is a professor of phrenology; if with the aid of the sun and a little fox, he takes likenesses, he is a professor of photography. All this waggery is admirably hit off in 'Aldgate Pump.' A street sweeper in that styles himself professor of mud. A friend of ours says that the public is a great fat goose, which these professors of HUMBUGS pluck most cruelly. Is he right or wrong?

We acknowledge the receipt of a sermon on the passage, Heb. ix. 27, 28, from Br. N. Gunnison. He gives a clear and correct view of the text, according to our view of the matter; and we commend the pamphlet to all who are seeking to understand it.

Conversion of a Clergyman.

We copy the following from the last number of the 'Magazine and Advocate.' In the apostles' day, 'a great company of the priests were obedient unto the faith.' we shall ere long see this fulfilled in our day.

BROTHER GROSH—With high emanations of joy I have recently learned the *fact*, that the very talented and popular Rev. John Barber, now of Hartsville, Onondaga co., N. Y., who for many years was a preacher of the Methodist denomination, and with whom I debated in February last, the subject of the Saviour's second advent; has fully embraced and is successfully preaching the *doctrine of God's* boundless benevolence, as resulting in the ultimate salvation of all human creation. Br. Barber is a gentleman of great *research*, possessing strong reasoning and speaking powers—besides sustaining a spotless *moral reputation*.

He is determined to devote the remainder of his days, in support of gospel truth and righteousness; which determination, may God strengthen by the holy influences of His love: and I trust Br. Barber and his *worthy* family, will deserve the confidence and support of our denomination —that he will be an ornament in *Zion*, by being prominently useful in his day and generation.

Br. Barber will preach at Clockville, the *third Sunday in June*, inst., when he will present his reasons for renouncing the doctrine of endless punishment. W. J. Goss.

Rirkville, May 29th, 1843.

Select Theological Library.

We have been requested to state in the 'Trumpet,' more particularly, the terms of the Select Theological Library. *In regard* to that we would say that the terms are $1 for 10 numbers, *payable, in all cases, in advance.* We should advise those persons who wish to obtain Universalist works cheap, to subscribe for this work, as they may not have a like opportunity again. Immediate action is needed, or the work cannot go on. The first copy contains 1 1-2 numbers, leaving 8 1-2 more to complete the volume.

THE DAYS OF QUEEN MARY, *New York, Harper & Brothers, 82 Cliff-Street*, with engravings. This work has been prepared with great care by the London Religious Tract Society; and it is here reprinted without any alteration or abridgement. No similar work has obtained a larger circulation in Great Britain; and the recent work of D'Aubigne will prepare the mind of the community for these spirited outlines of the sufferings of the Protestants during Mary's reign. This work is a 12 mo of 208 pages, and sells for only 25 cents, at Mussey's, 29 Cornhill.

SEAR'S NEW MONTHLY FAMILY MAGAZINE for June, is received, and it fully sustains the high character which we have before ascribed to this work. Without intending to vouch for the truth of every sentence, we should describe its general character, as follows: it is a rich, faithful, matter-of-fact production. Saxton & Peirce, 133 1-2 Washington-street, Publishers.

'SHAKESPEAR'S DRAMATIC WORKS AND POEMS,' with notes and numerous etchings on steel. The seventh number is received. Published by Harper & Brothers, 82 Cliff St., New York. It contains the closing part of Anthony and Cleopatra; Cymbeline; Titus Andronicus; Pericles, prince of Tyre; King Lear; and the first part of Romeo and Juliet. For sale by B. B. Mussey, 29 Cornhill.

ROBERT MERRY'S MUSEUM for June, has come—instructive little thing, edited by Peter Parley, under the real cognomen, S. C. Goodrich. Bradbury, Soden & Co. Publishers, 10 School-St. Boston. Price $1 per year.

THE BOYS AND GIRLS MAGAZINE, edited by Mrs. S. Colman, very similar in its character to Merry's Museum. We hardly know which is the best work. Published by T. H. Carter & Co. 118 1-2 Washington-street.

The 17th of June.

Several of our subscribers have written us, that they shall pay their bills on the 17th of June.—This has put a thought into our head. Probably people will be coming to Boston on that occasion from every part of New England. It will be very convenient for our country subscribers to send in by them. Our office is easily found, 37 Cornhill, in the very centre of the city. It will be a great day. The President of the United States will be here, and his Cabinet; the Governors of several of the States; Daniel Webster will deliver the Address; and a 100,000 strangers will probably visit the city at the time.

Information Wanted.

Of M. A. Colburn, formerly of Woodstock, N. Y. but more latterly of Hollis, N. H. He subscribed for the Trumpet nearly four years ago, and has taken it to the present time. He owes $8,75. The P. M. writes us that he has gone West. He has not even called upon us and told us he could not pay, but has left us to discover his whereabouts the best way he can. Can any one inform us where he is?

RELIGIOUS NOTICES.

The EDITOR will preach in West-Amesbury, Mass. next Sunday.

Br. A. A. FOLSOM will preach in Hingham, Mass. next Sunday.

Br. A. NORWOOD will preach in Yarmouth-port, next Sunday.

Br. T. J. GREENWOOD will Lecture in Woodville, (Hopkinton), next Sunday, at 5 o'clock.

Br. H. JEWELL will preach in South-Hampton, N. H. a week from next Sunday.

Br. O. A. SKINNER will preach in Halifax, Mass. a week from next Sunday And Lecture on Temperance the evening previous.

Letters containing cash rec'd since our last.

C L S New York, $18,25—N P Exeter, $10—P M Brunswick, $1—P M North Brookfield, $1—P M Winchester, $7—P M Foxboro', $2—P M Suncook, $2—P M Marlboro', $2—J D C Waterford, $15—J A G Cincinnati—A W Brentwood—J P Groton, $5.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Thomas C. Hoit to Miss Augusta Needham. Mr. Christian F. Peterson to Miss Sophia L. Melzard.

In Medford, by Rev. H. Ballou 2d. Mr. Akanson Hadley to Miss Mary G. Cram.

In Lynn, by Rev. H. G. Smith, Mr. Leonard B. Usher to Miss Lydia M. Jacobs. Mr. Benjamin Lovett to Miss H. Lewis.

In Salem, by Rev. L. S. Everett, Mr. Charles Wilkins to Miss Sarah G. Harris, of Lynn. Much happiness to the bride and bridegroom, and thanks for a generous slice of the bridal loaf.

In Marblehead, by Rev. J. P. Atkinson, Mr. Benja. F. Brown to Miss Abigail P. Russell. Mr. Samuel Cole to Miss Sally High. Mr. Edward B. Smothurst to Miss Mary E. Cloon. Mr. Roland Bonney to Mrs. Eliza B. Gregory.

In Weston, by Rev. J. O. Skinner, Mr. George W. Morrell of Boston, to Miss Lydia F. Wells, of Framingham. Mr. Hastings R. Wentworth, of Wayland, to Miss Lydia B. Saunders, of Framingham.

In Marlborough, by Rev. Thos. J. Greenwood, Mr. Francis F. Johnson, of Holliston, to Miss Almira Morse.

In Franklin, by Rev. W. R. G. Mellen, Mr. James P. Ray to Miss Susan Knapp.

In Exeter, N. H. by Rev. H. Jewell, Mr. George W. Morrell to Miss Harriet Wadleigh. Mr. Jonathan Webster to Miss Nancy W. York.

General Intelligence.

Fire at East Bradford. A fire was discovered on Sunday, 21st ult. between the hours of 2 and 3 o'clock, P. M. in the barn owned and occupied by Wm. S. Balch, tanner and currier. The flames spread with such fearful rapidity, owing to the combustible nature of the surrounding material, that nearly his entire establishment consisting of 8 or 10 good buildings, appeared to be wrapped in one sheet of flame. There were consumed 1 barn, 2 horses, 1 calf, 1 chaise-house, 2 sleighs, 3 harnesses, many farming tools, 1 currier's shop, 7 or 800 pairs of boots and shoes, all the tools used in his business, a large bark-mill, 35 cords of bark, 100 dry hides, a beam-house and woodshed, 2 dwelling-houses occupied by himself, Mr. Thos. J. Dunbar and Mr. James S. Morse, were much injured, but owing to the prompt and persevering exertions of the East Bradford fire department, together with the kind and efficient aid of the ladies and gentleman of Bradford and its vicinity the two houses were saved. This loss which is estimated at $3000, falls heavily on Mr. Balch, who is an industrious and worthy, but, unfortunate man. His insurance is only $1500.—Mr. William Fowler was much burnt, while endeavoring to extinguish the fire, but is now fast recovering. Such promptness and exertions should be rewarded.

The fire was communicated by a boy about 10 years old to some dry corn stalks and straw in the rear of Mr. Balch's barn, who wished to have a bon-fire while the folks were at meeting, without thinking of the consequence or without any evil design. T. J. D.

Bradford, May 24, 1843.

A Card.

Mr. and Mrs. Dunbar would gratefully tender theri thanks to the ladies and gentlemen of East Bradford for their very kind and efficient aid rendered them at the fire, in removing their goods from their house which was in such imminent danger.

The above was received in season for our last week's paper; but was accidentally ommitted.

Destructive Conflagration—Twelve Buildings Destroyed by Fire. On Sunday night at a little past nine o'clock, a fire broke out in a small tenement immediately adjoining the hay loft of Mr. Timothy Carter's stable on Federal street, which was so soon in a flame, that nearly the whole city was enlightened by it before the bells commenced ringing. The firemen were soon out and commenced operations with their usual activity; but such was the combustible nature of the buildings adjoining; such the difficulty of getting the water a full play, and such the crowd of persons obstructing the narrow passages, that the whole space bounded by Federal street, the Odeon, Theatre Alley, and the Coffee House recently occupied by William Fenno, was soon one mass of ruins. Indeed it was only by great exertions that the Odeon was saved, and the fire prevented from crossing Federal street, and producing a stil more terrible conflagration.

The fire passed from the stable of Mr. Carter to another stable improved as a hack stand, and thence to all the contiguous buildings. The brick dwelling house of Mr. Carter and the wooden building of Messrs. J. & E. Welch, formerly known as the Federal street House, were soon consumed.

A rough cast ten foot building, covered with zinc, erected last season, and occupied principally by Mr. Dow, the agent of the Albany Brewery was nearly destroyed, most of the stock of beer on hand was saved. The carpenter's shop of Messrs Parsons & Simmons, immediately over the last named building, was also mostly destroyed, and very little saved from it except the most valuable tools. The carpenter's shop of Mr. Jenkins, adjoining, followed the same fate. The grocery store of Mr. Daniel B. Hilliard on Federal street, was partially destroyed and the goods badly damaged.

Two brick houses on Theatre Alley, one owned and occupied by Mrs. Ward, were partially consumed. Mr. Mooney's Catholic Bookstore and dwelling house, next the Odeon, were both destroyed, but most of his furniture and books were saved.

The horses and carriages in the stables were we believe, all saved, but a considerable quantity of hay and grain was destroyed. So far as our inquiries extend there was less than the usual quantity of insurance on the property, and individual loss will be severely felt.

The fire raged with great violence for more than two hours, and so dense was the flame from the stable and from the large wooden building on Federal street, that even the immense masses of water thrown from the engines seemed to have but little impression upon it. Water was drawn even from the reservoir at the confluence of Bedford and Summer streets.

We have never known our firemen to work harder, and, considering the circumstances, with better success. Not less than thirty thousand people choked up the neighboring streets, and it is remarkable that no accidents of a very serious nature occurred. One elderly woman was injured by jumping from a window, and there were various reports of persons being burnt, or killed or hurt, but we have not been able to trace them to any reliable source.

It is impossible to give any thing like a just estimate of the value of the property destroyed.

The large number of wooden sheds, used for various purposes or attached to the other buildings were of no great value, though occupying much space.

Not less than a dozen families have been turned out of house and home by this catastrophe; and the confusion attendant upon the removal of their effects, had it not been coupled with misfortune, would in some cases been ludicrous enough We saw one man forcing his way thro' the crowd with a handbox, and making as much do about it as though it contained 'untold gold:' but it was accidentally knocked from his grasp, and as the cover flew off it was found to be entirely empty and not worth a sixpence. He worked hard enough to have 'saved a state.'

The light created by this conflagration was so great that a person might see to read in almost any part of the city exposed to it. It must have been seen at a great distance in the country.—*Mail.*

The President's Reception. On Thursday evening the committee who are charged with the arrangements for the reception of the President of the United States, reported as follows: 'That it is the duty, as it is doubtless the pleasure of the City Council to receive the President of the United States with all the honor and respect due to his distinguished station as Chief Magistrate of a great nation. Your Committee recommend that his Excellency the President, be met by the City Council at the lines of the city, or at such other place as he may designate. That he be invited (together with his suit) to consider himself as the guest of the city as long as it shall be his pleasure to honor the city with his presence.'

Seats for the Ladies. We are glad to learn that the gallant President of the Monument Association has provided for the accomodation of 1500 ladies at the forthcoming celebration on Bunker Hill. Seats will be erected for them on the *glacis* of the Monument Square. Those ladies who were the most active in getting up the *Fair*, in 1840, by which the funds of the Monument were obtained, will of course be *first* provided for.

We learn from the Buffalo Commercial Advertiser, that on the 19th ult., a man went over the cataract on the Canadian side of Ningara. He was driving a pair of horses, and had backed into the river to get a load of sand, somewhere nearly opposite Navy Island, when the current bore off the wagon and horses beyond the control of the driver towards the rapids. A person who witnessed the perilous situation made off in a canoe to intercept them, but getting alarmed for his own safety, had to change his course and return again. One of the horses extricated himself from the wagon and swam in safety to the shore, while his mate and the driver were seen to pitch from one shoot to another until they both plunged into the abyss below.

The American Peace Society. The fifteenth anual meeting of this society was held in the Central church, Winter street. The address was delivered by the Rev. Andrew Peabody of Portsmouth, N. H. It was an ably written and argumentive production, taking strong ground in favor of peace, and was listened to by his audience with much pleasure. Mr. Peabody spoke of *defensive* wars, met the arguments advanced in favor of them, and observed that they were Satan casting out Satan. Wars are not only unchristian but anti-chitstian. The report states that the pressure of the times during the past year has been so great as to compel the society to curtail in some degree its operations—three persons only being now regularly employed by the society. During the year 2,500,000 pages of tracts were published. It is asserted that the peace principle is making progress throughout the world. War is every where looked upon with increased horror, and so much confidence exists between the various nations of Europe that peace will not be broken by trifles that formerly were a sufficient cause for war; that they are all reducing their military establishments.—The sole object of the society, as set forth in the report, is to promote international peace—its sole creed that all wars are opposed to the doctrine of Christ.

Boston Athenæum. We understand the Directors of the Boston Athenæum have in contemplation the purchase of a lot of land at the lower end of Bumstead and Hamilton Places, for the erection of a large and commodious building, for that Institution. This is one of the most eligible locations for this purpose in the city, being very central, accessible on three sides, and at the same time retired from the noise of the public streets. The friends of this institution have long desired to have it located where larger numbers might avail themselves of its advantages, and we doubt not the value of shares will be doubled, and many new shares be in demand, as soon as it is known so valuable a place has been secured.

Great Fire at Taunton. We learn by the Taunton Whig, that on Wednesday evening last week a fire was discovered in the dry goods store of Mr. Burt of that town, which spread with such rapidity that all the buildings on the south side of main street, between Brewer's block and the Crocker House, were either consumed or destroyed to prevent the further ravages of the fire. Ten buildings were destroyed in five hours. The total loss on the buildings alone is estimated at $30,000, and insurance is affected nearly equally at the Mutual office, Worcester; Etna, Hartford; Bristol, New Bedford; and Cohannet, Taunton. The Whig says, 'the scene beggars description. We never witnessed greater confusion—or fire do its work with so little impediment from the gaping, staring, inert crowd of hundreds of men! nor did we ever witness a more persevering devotion by the women—to the rescue and assistance of their neighbors and friends. They discharged their task manfully.'

Mr. Miller, the prophet, it is announced by the 'Midnight Cry,' is seriously ill and it is said to be doubtful whether he will ever be any better.—His physicians have interdicted all visiters.

Accident. Friday morning, while some boys were playing in Pearl street, a large piece of cast iron, which was standing against the fence adjoining the store of Charles Scudder & Co., fell and crushed the toes of a boy named Thomas Wiesenthal, son of Mrs. Wiesenthal, residing at No. 16 Pearl street. Some gentlemen, among them a Mr. Mansfield, who keeps with Messrs. C. S. & Co., attempted to raise up the iron from off the boy's foot. In making the attempt, the flag stones of the sidewalk gave way, and they were precipitated into the coal hole beneath.—Mr. Mansfield had his back seriously injured, and his wrist broken. The boy Wiesenthal, whose toes were smashed had his leg and other parts of his body seriously injured, though not dangerously.—*Atlas.*

A Heavy Loss. A gentleman on board a packet lying at the wharf in Cincinnati, accidentally dropped overboard a package containing $6,100, of which $240 were in gold, and the rest in $100 notes. All efforts to recover it were fruitless.

Another Clerical Villain. A fellow calling himself the Rev. Philip Heyer, of St. Louis, lately seduced a deaf and dumb girl belonging to his congregation, and afterwards gave her a drug to produce abortion. The seducer is a married man 40 years of age, and president of a religious society at St. Charles, Mo., called the Evangelical Union.

The Brittania, the pioneer ship of the Royal Mail line of steamers, is withdrawn from the line to undergo a thorough overhauling and repair, Capt. Hewitt remaining in Liverpool to superintend the refitting, &c. Lieut. Roberts has been transferred to the Acadia, and came out Thursday with Capt. Ryrie, in charge of the mail.—Lieut. Roberts has made 35 passages in the Brittania as mail officer, since July 1840.

Business of the Boston Post Office. The immense amount of business transacted in the Boston Post Office on Thursday is worthy of note, and the accuracy and despatch exhibited by the Postmaster and his clerks, is deserving of all praise. The Acadia's mail from Liverpool, received in the morning, contained 12000 letters, and the Caledonia's mail sent off at 2 o'clock for Liverpool, contained 13,500 letters. The domestic letters which passed through the office during the day were very numerous, and it is within bounds to say, that at least 35,000 letters and 150 bushels of newspapers were received and despatched at this office during business hours. The Boston letters by the Acadia, and the letters by the southern mail were all assorted, charged, and got ready for delivery, by half past 9 o'clock, A. M.—*Courier.*

A Sign. A well known 'Millerite' of Worcester county, who is very confident that the end of the world will come before summer, went into bankruptcy, and has recently presented a petition for his discharge from all his debts, which is not returnable till the first of September next.—*Alv.*

A valuable Life Preserver. A young lady on crossing the river the other day at the ferry, in the skiff, the wind blowing very hard at the time, accidentally got tipped into the water; but fortunately it so happened that she had on a good sized bustle, which kept her on the surface of the water, and she floated down some rods, like a duck, before the ferryman caught her.—Had not the lady had on a good bustle, she would in all probability have drowned.—*Manuee Times.*

A Curious Fact. The Indians are said to tame wild horses by breathing smartly into their nostrils. The buffalo calf, hid in the prairie grass, too weak to follow the herd, when the hunter has breathed furiously into his nostrils, will follow him into camp like a puppy. The other day we had a young Durham calf hid or left by its mother in a distant pasture. When found, it was wild, and retreated; we caught it and breathed into its nostrils—after the second attempt, it followed us to the barn like a dog.—*Gloucester Telegraph.*

Railroad Accident in Belgium. The passengers who left Liege on the 3d ult. for Malines, about an hour after their departure heard the cry of fire, the cars at the time going with great rapidity. Enveloped as they were in smoke and fire about thirty passengers jumped from the cars but Mr. Wainwright, of Boston, and his travelling companion, Mr. Grozier, retained their presence of mind and remained in their car. Soon the train was stopped, and such passengers as remained in their carriages were uninjured, while of the thirty who jumped out, six were found dead, and fifteen with broken arms and legs, and all with contusions more or less severe.

'The scene, as you may well imagine,' says a private letter, 'must have been heart rending.—Mr. Wainwright and others occupied themselves for a long time in assisting the wounded. On examination as to the fire, it was found to have proceeded from the merchandize car placed in front, and which was destroyed; from it the flames were communicated to the passenger cars, destroying the paint on them; and but for their having been made of sheet iron instead of wood, the probability is that every car would have been destroyed.'—*Post.*

Attempt to escape from Sing Sing Prison. A man named James Gallagher, who was arrested a year or more since by A. M. C. Smith, charged with stealing $5,800 from the pocket of Senator Chamberlain, of this State, and being tried and convicted at Albany, was sent to the Sing Sing Prison, attempted to make his escape on Tuesday morning last, in female apparel, by getting over the wall by means of a rope of his own making, but getting entangled in the coils, he fell to the ground, and lighting on his head as is supposed, fractured one of the vertebral bones of the posterior part of the neck. He was taken up helpless, and his life will probably fall a victim to his attempt to escape. He had provided himself with a skeleton lead key with which he had opened the door of his cell, climbed out at the scuttle, walked through two or three galleries, and would have escaped without the slightest difficulty, but for his unlucky fall.—This injured him so badly that he was forced to cry for help.—*N. Y. Tribune.*

Flare-up at the Miller Tabernacle. We dropped in at the great 'Garrison Convention,' at the Tabernacle, yesterday afternoon, and there was rare fun! They had become wearied of fighting the slave-holder, the church, the clergy, 'et id omne genus,' and had turned their fists and their tongues, and their women's screams against each other. Foster, it seems, had said some things 'out of order,' as the chair thought, but as Foster thought not, and so the convention spoke their thoughts about it, and sustained the chair, whereat Foster rose in all due indignation, and said 'he couldn't be gagged, no how,'—'couldn't have spears thrust into his side at that rate,' and taking a last look of his brave associates, and glancing at Aunt Nabby Folsom, a whole world of meaning, he bade farewell to them all, and departed amidst the shouts of the multitude!—*Bulletin.*

Escape of another Canadian Patriot. Lewis Bourdon, son-in-law of the celebrated Major Papineau, and one of the Canadian patriots who was exiled to New South Wales, arrived in the brig Russia at New York, last week, from Rio Janeiro. He declined giving the particulars of his escape, as it would implicate others, and left the city the same day to join his family, having been absent four years.

The way of the Transgressor is hard. Blake who was sentenced to prison for fifteen years on Saturday, at Philadelphia, says the Sentinel, is the only married one of the three who were similarly punished. He requested to see his wife and children, and after being sentenced, they had a melancholy and sad meeting. They communed together for the space of half an hour, mingling each others tears. At length the officer summoned the convict, who arose, presenting the very picture of distress, and after pressing his wife closely to his bosom, and imprinting a kiss upon her deluged cheek, took his leave, giving at the same time his coat to her, with the request to sell it and provide food for his children. What a scene for cantemplation.

DIED:

In this city, Mr. Thomas Barnes, 64. Mr. Samuel Ruggles, 72. Mr. Thaddeus M. H. Lyon, 27. Mr. John Simonds, 69. Edward Tuckerman, Esq. 68.—Mr. William Nichols, 71. Mr. Corn. Coolidge, 65.

In Lynn, May 27th, after an illness of only a few days, caused by a blow upon the head received in a fall, CHARLES A. only son of Gustavus and Almira Attwell, aged 6 years and 5 months. Thus in the brief space of two years have these young parents been called to part with two beautiful and promising children whom they loved with all the fervor of parental affection.—But we trust they do not mourn as those without hope. May the words of Jesus so full of comfort and joy, speak peace to their wounded hearts, in the kind assurance that their little ones have gone home; for of such is the kingdom of heaven.

In Milford, Mrs. LEVINA WHITNEY, aged 57 yrs. The memory of the just is blessed. It liveth in the hearts of those who remain. Such is the memory of Mrs. W. It is enshrined in the best affections of those to whom she was best known. M.

In Marlboro', May 23, Mrs. MARY, wife of Mr. Abel Brigham, aged 43. Truly the ravages of death are wide spread and fearful! and the tender ties of valued relations and cherished friends, are severed as the flowers thread by the devouring flame. But among all death's doings, few indeed can be felt in greater severity by the domestic circle, than that which has bereaved the household of which Mrs. B. was an affectionate and faithful member. In the midst of life and usefulness, and very much to make life desireable, she has been called to part with all; leaving a deeply afflicted husband, two children, and other dear relatives to feel how sorely they are bereaved. Those who knew Mrs. Brigham, will know that her character needs no eulogy from me; and those who knew her not will require no higher, than to have it said in truth that she lived and died a Universalist indeed. Though in the earlier stages of her sickness,—which was protracted and painful,—she felt, for her family's sake a strong desire to regain her health, yet she held that desire constantly in submission to the Divine will; and at last, when she saw the certain approach of death, her faith in God shone out in child-like trust, and she leaned on His word with a confidence which nothing could shake, and with the most perfect resignation. She felt that the nearer death approached, the nearer she was to a home of perfect freedom and peace, even of everlasting life. And so calm were the last lucid hours of her existence, that she desired to spend their waning in listening to songs of praise to God. While fond relatives and friends and the Church of which she was a member sincerely mourn the loss which they have sustained in her departure, they will nevertheless find solace in the thought, that she has gone to reap the full fruition of her faith in resurrection life, to enjoy an inheritance which is incorruptible and undefiled and which fadeth not away; that there shall they meet her, at length, in the fulness of immortal glory. T. J. G.

In Portsmouth, N. H. Mrs. MARGARET WEEKS, aged 71 years. This venerable woman had been for years a believer in Universalism, and gladdened by its holy assurances. It was her lot many years ago, to lose a daughter, for whom she felt a strong attachment, by death; and since that time the world has seemed altered to her view. Her love thus deprived of an endeared object had stretched forward to another existence, and she oft longed to depart. Within a few months a grand-daughter on whom her tenderest affection had been bestowed, was removed from earth, and, since that time, she has been more anxious to quit the world and its trials. On the day before her death she was seized with an apoplectic attack, which caused her death within twenty-four hours. Of her decease, thus sudden, she had no intimation, but from the faith she had so long enjoyed, and the hope she had cherished, it is believed that she was not unwilling to obey death's summons. Mrs. W. has left a twin-sister, two sons, and many other relatives. No better desire can be expressed in their behalf, than that God will give them the same faith in immortality, in all its richness and fullness, which their deceased friend enjoyed. Most of them, the writer is permitted to think, are believers in the common salvation, and find in it the consolations they need. And for those whose faith is less broad and comprehensive, he can only pray that God will so cause His gospel to be embraced and understood by them, as to awaken within them a hope of immortal bliss for all His intelligent creatures, since they, in another world, will be His children, being 'children of the resurrection.'

LINES

In memory of Mrs. JULIETTE DELANO, who died in Dorchester, Mass., April 19, 1843, aged 25.

Sweet sister, hast thou fled?
Has thy bright spirit winged its way
To fairer worlds than this?
Had earth no pow'r to hold thee, still
To comfort and to cheer the lonely heart,
And dry the widow's tear?
Thy husband, babe, and all
The loved ones of thy father's home,
Had they no power to check thy upward flight?
No; a higher voice than theirs,
Had bade thee welcome
To more lasting joys!
Thine eye of faith beheld the Paradise of God;
The happy throng of heavenly spirits,
'Monget whom thy mother and thy brothers dear
Were first to greet thee: Farewell, gentle sister!
We would not mourn for thee;
For well we know that thou art freed
From sorrow and from pain,
And thy mild spirit with its Maker is,
Tuning its harp to joys immortal.

Boston, May 29, 1843. COLAMORE.

BRIGHTON MARKET—June 5, 1843.

From the Daily Advertiser.

AT MARKET—310 Beef Cattle, 15 Cows and Calves, 300 Sheep, 1250 Swine.

PRICES—Beef Cattle—We quote to correspond with week: about the same prices were obtained for a like quality, viz: first quality, $5,50; second quality, $5,00 a 5,25; third quality, $4,25 a 4,75.

Cows and Calves—Sales at $17, 22 and 30.

Sheep—Lots were sold at $1,75, 1,88, 2,00, 2,25 and 2,50.

Swine—Lots to peddle, at 4 1-4 a 4 1-2c for Sows, and 5 1-4 a 5 1-2c for Barrows. Large Barrows 4 1-2. At retail, from 5 to 7c.

CLOTHING, Cheaper than ever, at SNELLING'S

Corner of Ann and Blackstone Streets, Boston. The following prices will serve to show the public, that I am determined not to be outdone in cheapness of prices by any establishment in this city—viz.

Coats from	$6,00 to	13,00
Pants "	50 to	7,50
Vests "	37 to	4,50

The subscriber has been so fortunate in these times of depression and low prices, by availing himself of every favorable opportunity to take advantage of them, as to purchase at the lowest rates, and has it therefore in his power to sell accordingly. Those in want of any article in his line of business, and who are desirous of trading upon fair and honest principles, without resort to humbugs of any kind, may have their wishes gratified by calling at his Store, *Corner of Ann and Blackstone-Streets.*

☞N. B. Articles of any kind cut and made to order at the shortest notice. Be sure and call. Don't forget the corner. JOHN SNELLING, Jr.

June 1, 1843. 1y

SKINNER'S PRAYER BOOK. For sale at the Trumpet Office, at the LOWEST terms for Cash. Persons wishing copies of this very valuable work, are requested to send their orders to THOMAS WHITTEMORE, No. 37 Cornhill, who will see that the Books are sent in prime order, and without delay. 50 cents single; and a large discount to those who buy to sell again. Mr. W. will send out this work on as favorable terms as they can be any where obtained.

WINCHESTER'S DIALOGUES, 18 3-4 CENTS. Wonderfully cheap! Winchester's Dialogues, the new edition from Philadelphia, for 18 3-4 cents only, for sale at the Trumpet Office, 37 Cornhill, north side of the street. Call and see.

CAPITAL PUNISHMENT. For sale at the Trumpet Office, 37 Cornhill, Three Discourses on Capital Punishment. By Rev. E. H. CHAPIN, of Charlestown. The argument of these Sermons is absolutely irresistible. Price for whole three, 12 1-2 cents—$1 per dozen.

READING SEMINARY. The Summer Term of this Institution will commence on the first Wednesday in June, under the care of Rev. W. B. WAIT and Lady. The Female Department will be under the direction of Mrs. Wait, (formerly Miss H. A. HOYT,) late Principal of the Female department of Murray Institute at Gloucester.

☞Both Mr. and Mrs. Wait have had much experience in Teaching, and they will spare no pains to give satisfaction.

TUITION—English Studies, $4 per term.
Languages, Drawing, &c. $1.50 extra.

N. B. Board can be obtained in respectable families with superior accommodations, at $1,50 per week, including washing.

Such arrangements will be made with Boston booksellers, that Books may be obtained at the Seminary as cheap as elsewhere.

Persons wishing to inquire respecting the School are referred to Revs. H. Ballou, S. Streeter, T. Whittemore, and O. A. Skinner, *Boston*; Rev. E. H. Chapin, *Charlestown*; Rev. H. Ballou 2d, *Medford*; Rev. J. G. Adams, *Malden*; Rev. John Nichols, *Lynn*; Rev. L. S. Everett, *Salem*; Rev. J. M. Austin, *Dorchester*; Rev. D. Forbes, *Newburyport*; Rev. T. P. Abell, *Haverhill*; Rev. H. R. Nye, *Methuen*; Rev. C. H. Fay, *Roxbury*; Rev. E. A. Eaton, *Waltham*; Rev. S. P. Landers, *Worcester*; Rev. H. Bacon, *Providence, R. I.*

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SUMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisements, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

LADIES' DRESSES Dyed for One Dollar only! and other Goods in proportion, at the *MALDEN FANCY DYE-HOUSE*, Office No. 70 Cornhill, first door from Court-street, Boston.

The proprietors of this Establishment are prepared to Dye and Finish in the best manner, all kinds of Silk, Cotton, Woollen and Linen Goods. Also, Ladies and Gentlemen's Garments, of every description.

☞White Merino Shawls dyed any color, and the borders retain their original appearance.

They also cleanse and finish in a superior style, Ladies and Gentlemen's Garments, Merino and other Shawls, Carpets, Rugs, Blankets, &c. Parasols and Sunshades dyed whole.

Silk and Silk Dresses watered in the best manner.

☞Prices as low as at any other Establishment whatever, and satisfaction given in all cases, or no charge made. Goods returned in one week, and sooner in urgent cases. 3m June 9

THE PNEUMATIC SHOWER BATH. Price $1,50—invented, manufactured, and for sale by N. WATERMAN, at his Furnishing Rooms, No. 85 Cornhill, 6 Brattle-street and 73 Court-street.

The above in connection with his BATHING PAN, is just the thing for all who desire the luxury of a daily Bath, (warm or cold,) for the following cogent reasons, viz. It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of FAMILY WARES, furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this Establishment peculiarly adapted to their wants.

☞Families, Hotels, Steam-Boats, and Packet-Ships, furnished with every thing appertaining to the Kitchen department. 4m May 4, 1843.

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, successor to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

WHITTEMORE'S Conference Hymns, 1st and 2d Books, for sale at the Trumpet Office, 37 Cornhill, Boston. Price $1,25 per dozen each, and 12 1-2 cents single. Both books bound in one, $2,50 per doz. and 25 cents single. The first book is too well known to need a description. The *second book* contains twice as many tunes and three times as many hymns as the first, but the price is the same as that of the other.

☞Every person ordering these Books will please to state, whether he wants the *first* book, or the *second* book, or *both* bound in one. Be pleased to give particular attention to this direction.

☞Orders addressed to Thomas Whittemore, 37 Cornhill, Boston, will receive immediate attention.

MUSICAL NOTICE. B. A. BURDITT (of the Brigade Band,) respectfully informs the public, that he composes and arranges MUSIC for Military and Amateur Bands, on application at his residence No. 138 Cambridge-street, Boston.

Music arranged for Cotillons.

N. B. Particular attention given to selecting Musical Instruments. Gamuts or Scales furnished for different nstruments. July 21.

INSTRUCTION IN MUSIC. Mrs. J. BAKER would respectfully inform the Ladies of Boston and vicinity, that she will give Lessons in VOCAL MUSIC —also, on the PIANO FORTE and GUITAR.

A few Young Ladies from the country can be accommodated with board, and with the use of the Piano, at her residence, No. 38 Kneeland-street.

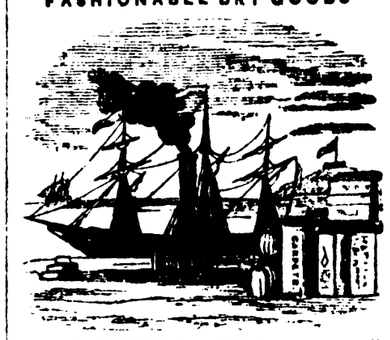
April 19. 3m

BY STEAM SHIPS!

SPLENDID STOCK OF

SHAWLS

FASHIONABLE DRY GOODS



CARPETING & BROADCLOTHS,

at very low Prices,

FOR SALE AT

HENRY PETTES & CO.'S

EXTENSIVE WAREHOUSE,

No. 224 Washington Street,

Corner of Summer Street, Boston.

H. PETTES & CO. invite the attention of purchasers to their large and valuable stock of

CARPETS, BROADCLOTHS,

RICH SILKS,

Fashionable Shawls,

and the largest and best assortment of

FANCY ARTICLES

AND

STAPLE DRY GOODS,

ever offered in Boston.

In the Large Shawl Saloon may be found

1000 SPLENDID CASHMERE SHAWLS,

and every description of Silk, Thibet, Mousiin de Laine or Beautiful Fancy

SHAWLS.

A magnificent assortment of

RICH DRESS SILKS,

measuring full yard wide.

JUST RECEIVED FROM AUCTION.

100 Ps. OF SUPERFINE

BROADCLOTHS,

which can be sold at prices which defy competition.

250 Ps. of Fine, Superfine, Imperial Three Ply, Venetian and Elegant Brussels

CARPETS,

of new and splendid patterns.

Painted Carpets, of all sizes.

The entirely new and beautiful stock of Foreign Dry Goods, has been selected with great care in

LONDON, PARIS AND NEW YORK.

Every article is of the most rare and attractive style.

Though their Warehouse is the largest of the kind in the United States—their object has never been to be eulogized as the *most elegant and expensive establishment*—but by economical arrangements, to furnish their customers with the

Best Goods at the Lowest Prices!

Four Story Brick Warehouse, at the corner of Washington and Summer Streets,

BOSTON.

NOTICE. Our readers will see by advertisements that the *ONE PRICE STORE* is located at No. 28 Washington-street, in this city, where they can find an assortment of *CLOTHS, CASSIMERES* and *VESTINGS*, together with the usual amount of *DRY GOODS*. At this Establishment but ONE PRICE is named. An experienced Tailor is employed, so that Garments can be Cut or Made, if desired.

☞Our country friends who study economy in the cost of their Clothing, will find the One Price Store a desirable place to make purchases, without the unpleasant practice of bantering about prices.

PROSPECTUS of the UNIVERSALIST MISCELLANY, devoted to Biblical Literature; Explanations of Scripture; Doctrinal and Moral Discussions; and the Promotion of Practical Piety.

Rev. O. A. Skinner and Rev. E. H. Chapin, Editors.

No apology is deemed necessary for commencing the publication of this Magazine. A denomination numbering so many hundred thousands as ours, ought to have, at least, one periodical designed for more labored and critical articles than are usually published in weekly papers. The periodicals already established among us are of a high character, well suited to the end for which they are designed, and are exerting a great influence upon the christian world. This UNIVERSALIST MISCELLANY is not intended to supplant any of these, or curtail their circulation, but to fill a place which is wholly unoccupied. We need, and should have, a periodical for the publication of carefully written sermons; critical, doctrinal, and moral essays; labored articles on biblical literature, scriptural words, phrases, and texts; and pungent addresses to the heart and conscience. Articles of this character

Poetry.

The Old Arm-chair.

I love it, I love it, and who shall dare
To chide me for loving that old arm-chair?
I've treasured it long as a sainted prize,
I've bedewed it with tears, and embalmed it with sighs;
'Tis bound by a thousand bands to my heart—
Not a tie will break, nor a link will start.
Would ye learn the spell? A mother sat there!
And a sacred thing is that old arm-chair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give,
To fit me to die, and teach me to live:
She told me shame would never betide,
With truth for my creed, and God for my guide.
She taught me to lisp my earliest prayer,
As I knelt beside that old arm-chair.

I sat and watched her many a day,
When her eye grew dim and her locks were grey;
And I almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on, but the last one sped—
My idol was shattered—my earth-star fled;
I learned how much the heart could bear,
When I saw her die in that old arm-chair!

'Tis past, 'tis past!—but I gaze on it now,
With quivering lip and throbbing brow;
'Twas there she nursed me, 'twas there she died,
And memory flows with lava tide.
Say it was folly, and deem me weak,
While the scalding drops start down my cheek;
But I love it—I love it—and cannot tear
My soul from a mother's old arm-chair.

Miscellany.

Who's to Blame for Millerism?

Now that the 23d of April is past, it is devoutly to be hoped that the absurd and silly delusions which Miller and his disciples have propagated, will soon begin to vanish. Absurd as have been these dogmas, and ignorant and stupid as are the men who have been engaged in their propogation, yet the success which they have met, even in the most intelligent districts of New England, is truly astonishing, and the consequences which they have produced will long remain a curse to the communities and the churches in which these dogmas have been received, and a melancholy monument of the readiness, even of Christian people, to be duped and deceived respecting the sacred subjects of divine revelation. How lamentable have these results been. They have rent asunder churches and disturbed the peace of whole communities.—They have made hundreds insane, and have given a check to philanthropy, and spread mildew and blight over the interests of piety, wherever they have been produced. They have proved themselves a reproach and disgrace to the Christian name, and have done incomparably more to injure our holy religion and to render it contemptible, than all the ridicule of infidels has done for a whole generation. And what is worse—these evil results will still remain, long after Miller and his fellow fanatics, and all their unmeaning prophecies shall have been numbered among the things that were. The evil that they have done will live after them.

It is not, however, to be supposed, that Miller and his associates are the only ones who have been instrumental in producing these evil results. These deluded men have only taken advantage of a state of affairs which others have created, and have made use of facilities and means which others have furnished ready to their hands. The authors and victims of this delusion themselves, we may not hope to reach with any voice the press can raise. Many of them have their own objects to accomplish, and care nothing whatever for the harmony and purity of the Christian church, Let all lovers of the truth beware of such men. They go about to agitate and to deceive. They wear the robes of piety that they may the more easily seduce the simple hearted and the unsuspecting. It is not to these nor such as these that any considerations concerning this miserable delusion need be addressed. But there are others of various classes who at the outset of Miller's preaching, looked upon him and his views with too lenient an eye, and even indirectly gave him encouragement. Such men, I honestly believe, have been aiders and abettors in the mischiefs of Millerism, even though they have not for a moment adopted a single one of its dogmas. They are to blame for the evils it has wrought, for the curse it has proved itself to be. Of the persons who thus aided these delusions in gaining the ear of the people, and thus indirectly, and perhaps unintentionally gave them the sanction of their influence, there are, as I have said various classes.

1. The ministers who invited or even suffered Mr. Miller or any of his coadjutors to enter their pulpits and propogate these strange doctrines. Many who have long since seen the folly and bad effects of these dogmas, yet have allowed them to be preached from their pulpits, and have made no remonstrance against them. The minister of religion, from the very nature of his office, is the guardian of the sanctity of the pulpit, and is responsible for all the influence it exerts. He can never allow it to be prostituted to the dissemination of error, however useful that error may *seem* to be, without incurring serious blame, and betraying a sacred trust. No feeling of professional courtesy, no hope of personal popularity, can afford the slightest excuse to a minister of the gospel for making his pulpit the organ for the dissemination of error in any of its forms. Had Miller and his associate false prophets, never been admitted to our churches and our pulpits, they never could have gained the footing they have lately held among the Christians of New England. Are not the ministers, then, who thus sanctioned these men in the propagation of their delusions, responsible for the mischiefs they have wrought?

2. There is another class of both ministers and laymen who have in some sort, adopted the startling doctrines of Miller, not from their inherent probability, not from the evidence on which they rested, but from the supposed religious effect they were fitted to produce. Any thing, say such men, any thing for an increase of religious fervor—for rousing the church from her sloth, and sinners from their slumbers of death. The end of the world—the near approach of the judgment, are startling themes, and Mr. Miller's views of the prophecies pertaining to them were calculated to give them new importance and power. Hence they were made use of by many an honest Christian from the best of intentions, though with a judgment the most erroneous and misguided. It was really employing a lie to accomplish the conversion of sinners. It was sowing the seeds of heresy and confusion, in order to reap a harvest of faith in Christ. Many such have doubtless long before now, discovered their mistake, still it is none the less true that they are to some extent at least, responsible for the ruinous and disgraceful results which Millerism has wrought in the churches into which it has entered.

Without the aid of ministers and Christians such as are here mentioned, and of others who may be hereafter mentioned, this mischievous delusion would never have attained half its power, to blight the piety or disgrace the character of the churches of New England. But the past is valuable mainly as a guide to the future. Let us then profit by these mistakes, and with greater vigilance watch over the influence that emanates from our pulpits, or in any manner receives the sanction of our ministerial or Christian approbation.

Youthful Honesty.

As Deacon Seward was sitting one Sabbath evening in his beautiful arbor, in the rear of his garden, meditating upon the sermons he had heard during the day, and enjoying sweet communion with God, his attention was arrested by the conversation of two little boys, who were standing outside of the garden, with their eyes fastened on a pear tree, loaded with its luscious fruit. He was unobserved; for a luxuriant grape vine, with its thick foliage, covered the trellis-work of the summer-house, and almost excluded the rays of the sun itself.

'Robert,' said John Howe, 'Robert, I have been thinking all day about Deacon Seward's pear-tree, and I have made up my mind that I would have some of the pears this very night. That's the reason I asked you to walk with me. Now, Bob, I will creep through the fence and shake the tree, and you must pick up your hat full, and then we will have a good time eating them.'

'Why, John,' exclaimed little Robert, 'if I had known what you wanted, I would not have come with you. I love pears as well as you, but I can never consent to get them in this way. I would rather go and ask Mr. Seward for them, or not have them at all.'

'But Robert, Deacon Seward will not miss them, and if he does, he will not know who got them; and what hurt can it do?'

'True, John; but ever since Mr. L. requested children to commit the hundred and thirty-ninth psalm to memory, I thought it a very small matter whether I was seen by man or not, as long as I knew that God saw me. There was a time when I would have taken these pears; but I cannot now.'

But poor John Howe had never been taught the one hundred and thirty-ninth psalm; and he said, 'Well, you may do as you please, Bob, but I mean to have some of the Deacon's pears.' So he began to creep through the fence.

'Wait one minute, John,' said Robert, 'and let me repeat to you a few verses of that psalm.'

John paused, and little Robert proceeded very solemnly through the first twelve verses. When he came to the last two, 'If I say, surely the darkness shall cover me; even the darkness hideth not from thee, but the night shineth as the day; darkness and light are both alike to thee.'—John had started back, and was standing trembling at his side. 'Well, Robert,' said he, 'that is all new to me; I never felt so before. Come, let us go home, and I promise you, if you will not tell any body what I have been doing, I will never do so again. I should like to read the whole of that psalm. Where shall I find it?'

'In the Bible, John.' But poor John had no Bible, for his father and mother were what they call Infidels, and had no Bible in their house.

'Bible!' said John, I have got no Bible; I wish I had one.'

'I will lend you mine,' said Robert, 'till you can get one;' and so saying they returned to their homes.

Deacon Seward's heart overflowed with tears of joy, at the result of this conversation; and after thanking God for this new proof of his power, he returned to his house. The next morning a servant was despatched with a basket in each hand, to little Robert Baker and John Howe. Upon opening his, John found a large number of fine yellow pears, and a handsomely bound pocket Bible, with a mark in it at the hundred and thirty-ninth psalm, and a note from Deacon Seward, stating that he had overheard the conversation of the evening, and was happy to find that little John was so willing to abandon his evil course, as soon as he heard the word of God. The note expressed the hope that John would read the Bible through, and the assurance that the Deacon would never reveal what he had heard to any one. When Robert opened his basket, he found some fine pears, and a handsome little volume, entitled 'ANECDOTES,—For The Young,' by the Religious Tract Society, and a mark in at the sixty-fifth page. It contained also a note, stating that the Deacon had heard the conversation between him and John Howe, and expressed a great deal of pleasure on account of Robert's honesty and regard for the word of God.

Robert then read the piece to which the Deacon had directed his attention.

'A poor chimney-sweeper's boy was employed at the house of a lady of rank, to cleanse the chimney of her chamber. Finding himself on the hearth of the lady's dressing room, and perceiving no one there, he waited a few minutes to take a view of the beautiful things in the apartment. A gold watch, richly set in diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, 'Ah, if thou hadst such a one!' After a pause, he said to himself, 'But if I take it, I shall be a thief,—and yet,' continued he, 'no one sees me. No one? does not God see me, who is present every where? Should I then be able to say my prayers to him, after I had committed theft? Could I die in peace? Overcome by these thoughts, a cold shiver seized him. 'No!' said he, laying down the watch, 'I had much rather be poor and keep my good conscience, than rich and become a rogue.' At these words he hastened back into the chimney.

'The countess, who was in the room adjoining, having overheard his soliloquy, sent for him the next morning, and accosted him: 'My little friend, why did you not take the watch yesterday?' The boy fell on his knees, speechless and astonished. 'I heard every thing you said,' continued her ladyship; 'thank God for enabling you to resist the temptation, and be watchful over yourself for the future; from this moment you shall be in my service. I will both maintain and clothe you; nay, more, I will procure you good instruction, that shall ever guard you from similar temptations.' The boy burst into tears; he was anxious to express his gratitude, but he could not. The countess strictly kept her promise, and had the pleasure to see him grow up a pious and intelligent man.'—*Congregational Jour.*

Horticultural Expedition to China.

China has long been known to possess many rare and valuable trees, shrubs, fruits, and flowers, which have not yet found their way to Europe. From thence come our beautiful Azeleas, Camellias, and Wistaria (Glycine) Sinenses. Taking the advantage of the opening of the Chinese ports by the late treaty, the Horticultural Society of London has resolved to send a person well qualified for the undertaking, to bring home all he finds worthy of introduction into England. Among the fruits there, the Pekin peach is said to weigh two pounds, and nothing is more melting and delicious. Our own Government of the United States has it in contemplation to fit out an embassy on a liberal scale to China; and we hope among other important matters, that the subject of agriculture will not be forgotten. In the meanwhile, we shall call the attention of the officers of our merchant ships about to sail on their annual voyages, to these matters, and see what we can do in our humble private way.—*American Agriculturist.*

Telescopic Appearance of the Moon.

Next to the sun, the moon is to us the most interesting of all the celestial orbs. She is the constant attendant of the earth, and revolves around it in twenty seven days and eight hours, but the period from one new moon to another is about twenty-nine days and twelve hours. She is the nearest of all the heavenly bodies, being only about 240,000 miles from the earth. She is much smaller than the earth, being only 2180 miles in diameter, while that of the earth is about 7930.—Her surface, when viewed with a telescope, presents an interesting and variegated aspect, being diversified with mountains, valleys, rocks and plains, in every variety of form and position. Some of these mountains form long and elevated ridges, while others of a conical form, rise to a great height from the middle of level plains; but the most singular feature of the moon, is those circular ridges or cavities which diversify every portion of her surface. A range of mountains, of a circular form, rising three or four miles above the level of the adjacent districts, surrounds, like a mighty rampart, an extensive plain; and in the middle of this plain or cavity, an insulated conical elevation. Several hundreds of these circular plains, most of which are considerably below the level of the surrounding country, may be perceived with a good telescope, on every region of the lunar surface. They are of all dimensions, from two or three miles to forty miles in diameter, and if they be adorned with verdure, they must present to the view of a spectator, placed among them, a more variegated, romantic, and sublime scenery than is to be found on the surface of our globe. An idea of some of these scenes may be acquired by conceiving a plain of about a hundred miles in circumference encircled with a range of mountains of various forms three miles in perpendicular height, and having a mountain near the centre, whose top reaches a mile and a half above the level of the plain. From the top of this central mountain, the whole plain, with all its variety of objects would be distinctly visible, and the view would appear to be bounded on all sides by a lofty amphitheatre of mountains, in every diversity of shape, rearing their summits to the sky. From the summit of the circular ridge, the conical hill in the centre, the opposite circular range, the plain below and some of the adjacent plains which encompass the exterior ridge of the mountains, would form another variety of view; and a third variety would be obtained from the various aspects of the central mountain and the surrounding scenery, as viewed from the plains below.

The lunar mountains are of all sizes, from a furlong to five miles in perpendicular elevation. Certain luminous spots, which have been occasionally seen on the dark sides of the moon, seem to demonstrate that fire exists in this planet. Dr. Herschel and several other astronomers suppose they are volcanoes in a state of eruption. The bright spots on the moon are the mountainous regions; the dark spots are the plains or more level parts of her surface. There may probably be rivers, or small lakes, on this planet; but there are no seas or large collections of water. It appears highly probable, from the observations of Schroeter, that the moon is encompassed with an atmosphere, but no clouds rain or snow, seem to exist in it. The illuminating power of the light derived from the moon, according to the experiments made by Leslie, is about 100,000th part of the illuminating power of the sun.

The moon always presents the same face to us; which proves that she revolves round her axis in the same time that she revolves round the earth. As this orb derives its light from the sun, and reflects a portion of it upon the earth, so the earth performs the same office to the moon. A spectator on the lunar surface would behold the earth like a luminous orb, suspended in the vault of heaven, presenting a surface about thirteen times larger than the moon does to us, and appearing sometimes gibbous, sometimes horned, and other times with a round full face. The light which the earth reflects upon the dark side of the moon, may be distinctly perceived by a common telescope, from three to six or eight days after the change. The lunar surface contains about sixteen millions of square miles, and is therefore capable of containing a population equal to that of our globe, allowing only about fifty-three inhabitants to the square mile. That this planet is inhabited by sensitive and intelligent beings, there is every reason to conclude, and it is highly probable that direct proofs of the moon's being inhabited may hereafter be obtained, when all the variety of her surface shall have been more minutely explored.—*London Mag.*

Auction Anecdote.

At an auction of a gentleman's library in London, a manuscript law book was put up, the production of a noted counsellor. To enhance the value of the work, the auctioneer, who understood his business, informed the company that besides the originality, it had the additional advantage of an opinion concerning it, written by Lord Chancellor Thurlow, which he should not exhibit until the book was knocked off. This took so well with the literati, that they endeavored to outbid each other, and it was disposed of at a very high price—when all crowded round the purchaser to read the opinion, which to avoid being crushed to death, he forthwith read aloud, to their amusement and his own mortification, as follows:

Mem. I have carefully read this book, the performance of Counsellor S——n, and *do pronounce it not worth one farthing.*

The Way to Secure Buildings from Fire.

In Boulogne, in France, having 30,000 inhabitants, there has not been a fire in twenty years! So of all other cities in that kingdom. No one in our 'combustible country' can credit the fact that such interregnums to the visits of the devouring element can possibly exist. Why do they? Because, in the first place, the walls are complete all round, and laid on broad, solid foundations of three to four feet thickness, which are most faithfully cemented together by honest workmanship, and never taper, at the highest elevation, to less than two feet breadth. All the partitions of the rooms, &c., are made of thin brick plastered. All the floors of thin octagon or hexagon tiles laid in a bed of plaster, and painted red and varnished. All the windows are of solid wall except the wood work of the frames. The doors only are of wood. The mantels and stair cases are generally of stone or marble. Now the apartments are not only ten times warmer than our houses, but it is next to impossible for such houses to take fire. And what a world of money is thus saved, and misery prevented! The root of the mischief with us is the *defective construction of houses*—so slight and thin are the walls, so hastily run up, and so loaded with timber and wood work, that they crush into a heap of ruins as soon as kindled. Whereas, it's very tough business to burn even the third of a house down in France, for there is scarcely anything to burn. Had we such houses, we should have scarcely a call for engines or Croton Water Works—saving thus millions. —*New York Star.*

He who receives a good turn should never forget it.

Mode of Executing Criminals in Lima.

The day previous to the execution of a malefactor in the city of Lima, a sheriff goes round with a white scarf thrown around his shoulders holding a small silver plate in his hand, asking alms for the person that is about to suffer—that the priests may conduct him safely through purgatory. To every person that gives any thing the sheriff rehearses the crime he has committed, who he is, &c.

The prisoner after his sentence is past is conducted into what is called the Cappela or Confessional Chapel; in front is placed the image of the Virgin Mary, and a crucifix.—He has two priests who remain with him all the time, exhorting him to put his trust in the image before him, He confesses his past deeds, and owns the sentence past on him as just. He is allowed every thing that he wants during that time. On the morning of his execution which is generally about the hour of ten o'clock, he is taken from the chapel into the court yard, where his hands are tied, and a small crucifix placed therein, with the image of his patron suspended round his neck. He is led between two priests surrounded by soldiers to the place of execution. The music plays the dead march, and they all proceed to the public square, when the troops are formed into three platoons. The culprit is then brought forward; he kneels down and kisses the seat as an acknowledgement of his crime. His sentence is then read aloud, forbidding any person on pain of death to oppose it. He is placed on the seat with his eyes blindfolded; the relicks of the saints are taken from him; the priests all the time are recommending him to the Virgin Mary. He cries for Miseracordia after them when the priests retire slowly, raising their voices.—The soldiers advance within 8 or 10 paces of him; the priests walk backwards with a white handkerchief in their hands, as a signal for the officers to command the soldiers. The officer has his sword drawn, and when the priest raises the handkerchief the officer raises his sword; the sword falls; the soldier fires; the victim falls. The bell of the Cathredal tolls; the music plays merrily; the troops disperse amid the huzzas of a populace. But one lies there still; his spirit has gone to God who gave it. The body is left lying on the ground till about 4 o'clock, with a small plate on it, and an aged person asking alms for the deceased, that the priests may say mass for him to be conducted safe through purgatory. He is then taken to the grave yard, and thrown into a large pit; without funeral rites or ceremony.

Policy.

If there is one evil more than another into which men are liable to fall, it is that of deception. Policy is a leading motive with very many minds, and the present state of society encourages the continuance of this sin. The man who shuns to declare his real opinions lest some opponent should be displeased; he who avoids an open and candid avowal of his inward convictions because his friends disagree therewith, or who excuses himself for the non-performance of duty lest he should create an enemy, receives more approving smiles, more applause and greater commendation, than he who firmly and fearlessly utters his own thoughts, and openly expresses his own opinions.

So long as a course of policy and deception obtains approbation, so long will men continue to deceive one another. So long as evasion and equivocation in regard to important questions, are treated with respect, so long will dishonesty be practised. Whoever, therefore, would be true to his own nature, must speak and act independent of the world, feel indifferent to its praise, and have no regard to its condemnation.—*Gospel Messenger.*

Bonaparte's Goldsmith.

This personage whose name was William Biennais, lately died at Paris at an advanced age. He went from the Provinces in his youth to Paris, to seek his fortune, and employed himself as a jeweller. By an accidental circumstance he reached the head of his profession there.

General Bonaparte, on his return from Egypt, wished to furnish his house, but the merchants to whom he first applied, refused to sell to him upon credit. Biennais had more confidence in the star of the young General, and he made to his order some expensive articles of furniture, without troubling himself as to the time when he should receive his pay. Napoleon was grateful for this mark of confidence, and when he became Emperor, he employed Biennais for his Goldsmith. The latter applied to the most celebrated artists, and collected about him the most skillful workmen. Piercer and Fontain furnished him with designs for his best articles, and his productions were in fact *chefs d,ouvre* were sought for from all the courts of Europe. Biennais proved to be not only a skillful artist, but he carried on his commercial enterprise with superior intelligence and a probity which was proof against every thing.

One day he was accused to the Emperor of not having given the proper weight to an article of high value. Being informed of this calumny, he called for an immediate examination, and the weight was found to exceed that for which he had stipulated. From that period the Emperor's confidence in him increased, he treated him with the greatest kindness, and employed Biennias to furnish him, not only with the articles which came within his profession, but his carriage, his travelling conveniences,&c., and never omitted an occasion of expressing to him his regard. The articles from the manufactory of Biennais attracted peculiar attention at the mechanical exibitions during the reign of the Emperor, and he received for them a gold medal. The Government of July bestowed upon him the Cross of the Legion of Honor.

Biennais, at the head of a numerous family enjoyed, to a very advanced age, a high degree of bodily health and intellectual vigor. He had acquired besides a very large fortune, the esteem and consideration of his fellow citizens.

Kindness a Key to the Heart.

I knew an individual who was struck with the difficulties the Bushwomen had in rearing their infants, from the entire absence of any thing in the shape of milk or grain. He tried to persuade them to purchase goats with ostrich feathers or the skins of game. At this proposal they laughed inordinately, asking him if ever their forefathers kept cattle. It occurred to him to present some of the principal individuals with a few goats a piece, promising that if they took good care of them for a given time, he would add to their number, and make them their own. This proposal, though to them scarcely to be believed, went to their hearts; and the very looks of the men, and the grateful gesticulations of the women, were felt by the missionary as a rich reward. His anticipations were fully realized. They allowed their little flocks to increase, and even took trouble to make additions by barter; and it was no uncommon thing to see several of these resorting to the house of prayer on the Sabbath days, though their homes were many miles distant.—*Moffat.*

A wise man sometimes changes his opinion; a fool never.

Good Counsel.

Flee from the crowd, and be to virtue true,
Content with what thou hast, though it be small;
To hoard brings hate;—nor lofty things pursue;
He who climbs high, endangers many a fall.
Envy 's a shade that ever waits on Fame,
And of the sun that raises it, will hide:
Trace not in life a vast expensive scheme,
But be thy wishes to thy state allied.
Be mild to others, to thyself severe—
So truth shall shield thee, or from hurt or fear.

Think not of bending all things to thy will,
Nor vainly hope that Fortune shall befriend;
Inconstant she; but be thou constant still,
Whate'er betide an honest end.
Yet needless dangers never madly brave,
Kick not thy naked foot against a nail,
Or from experience the solution crave,
If well and pitcher strive which shall prevail,
Be in thy cause, as in thy neighbor's clear—
So truth shall shield thee, or from hurt or fear.

Mr. Jefferson's Opinion of the Diffusion of Knowledge.

'I think by far the most important bill in our whole code, is that for the diffusion of knowledge among the people. No other sure foundation can be devised for the preservation of freedom and happiness. If any body thinks that kings, nobles, or priests, are good conservatives of public happiness, send him here, [to France.] It is the best school in the universe to cure him of that folly. He will see here, with his own eyes, that these descriptions of men are an abandoned confederacy against the happiness of the mass of the people. The omnipotence of their effect cannot be better proved, than in this country particularly, where, notwithstanding the finest climate under heaven, and a people of the most benevolent, the most gay and amiable character of which the human form is susceptible; where such a people, I say, surrounded by so many blesings from nature, are loaded with misery by kings, nobles, and priests, and by them alone. Preach my dear sir, a crusade against ignorance; esta blish and improve the law for educating the common people.—Let our countrymen know that the people alone can protect us from those evils, and that the tax which will be paid for this purpose, is no more than the thousandth part of what will be paid to kings, priests and nobles, who will rise up against us if we leave the people in ignorance. The people of England, I think, are less oppressive than here. But it needs but half an eye to see, when among them, that the foundation is laid in their dispositions for the establishment of a despotism. Nobility, wealth and pomp are the objects of their admiration. They are by no means the free-minded people we suppose them in America. Their learned men, too, are few in number and are less learned, and infinitely less emancipated from prejudice, than those of this country.'

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AGENTS.

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Moral and Religious.

A SERMON,

BY REV. A. A. FOLSOM.

'I go the way of all the earth: be thou strong, therefore, and show thyself a man.'—1 Kings ii. 2.

The earthly pilgrimage of King David was drawing to a close—the last sands of his mortal existence were dropping in the glass of time—the very vesper shadows of his long and weary life were already being merged in the darkness of death, when he addressed his son Solomon in the language of the text. 'I go the way of all the earth: be thou strong, therefore, and shew thyself a man.' David had reigned over Israel full forty years,—'seven years reigned he in Hebron, thirty and three years reigned he in Jerusalem.' He was the second king appointed over Israel, and he reigned till within six months of his death, which came to pass in the seventieth year of his age. Solomon, the wise man so called, succeeded his father on the throne of Israel, which he occupied the same length of time as did David.

It was the custom of the ancients to bestow their benedictions upon their offspring when they were assured that the hour of their departure drew near. By looking over the pages of sacred history, we are forcibly reminded of one important fact at least, and that is the patriarchs and worthies of early times, felt a strong interest in, and cherished a corresponding anxiety for, the earthly welfare of their children and successors. And many of their farewell addresses to those who should stand in their places, are admirably appropriate and sublime. They proceeded from the heart. What striking simplicity, beauty and fitness, do we discern in the dying charge of King David to his eminent son Solomon, who was about to assume the responsible duties connected with the highest office in the land! 'Be thou strong, therefore, and shew thyself a man: And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and *his judgments, and his testimonies*, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.'

From the lessons of advice and instruction which the fathers of olden time gave to their children, even upon their death beds, we learn that the great object of these lessons was to prepare those who received them for a proper discharge of the duties of *life*. By the inspiration of God, his aged servants were able to foretell the scenes of trial, care and arduous labor, which would be found mingled with the vicissitudes of the future, and as faithful guardians of the public good, as well as affectionate parents, they earnestly desired that their descendants should peaceably fulfil their respective obligations to God, to their country and to themselves. Hence they pointed out the path to pursue, and by the teachings of a long experience, were competent to warn, exhort, advise and command.—But in all their communications the concerns of the present world only are embraced. By no argument drawn from the regions of fancy—by no reason founded on the imaginary realities of an invisible world, did the holy men of old attempt to influence the character and life of any person. The present was the only world to which the attention of the early fathers was called. The doctrine of future life and immortality was not revealed in their day. 'If a man die, shall he live again?' was a question not answered in the law, and no satisfactory evidence had appeared to establish the hope and faith of a future existence. Promises and predictions, it is true, are contained in the Old Testament, which doubtless refer directly to a future state of existence; but these promises and predictions were as a sealed book to the ancients. Not until the gospel furnished interpretations for them, were they understood.

The broad curtain of mortality concealed the future from every eye in the days of the patriarchs and prophets. When those worthies were summoned home to be here no more, they are spoken of as 'going the way of all the earth,' and instead of being translated to another and better world, the most that is said of them is, they were gathered to their fathers. The gospel dispels all this darkness and lifting the gloomy veil of death, opens to view the prospect of a more glorious state of being beyond the confines of the present.

But notwithstanding the superior advantages enjoyed by us, yet we are in some respects less wise than those of former ages.—For while they sought instruction in regard to the duties of *this* life, too many are now disposed to let the present pass unimproved and unnoticed, in order to bestow all their thoughts upon the future. This is contrary to the dictates of wisdom and the precepts of Jesus Christ. Instead of borrowing instructions from the traditions of the heathen, or from those scenes which appear to us only through the vista of faith, we should find it much more to our comfort and welfare if we would be governed by the law of God and the events of time which are tangible to our senses. Improve the *present* life in such a way as to make it contribute to our growth in all useful knowledge and virtue, and let that Being take care of the *future* in whose hands alone are the issues of eternity. Use *this* world and not abuse it, and leave all other worlds to the care of Him whose ways are perfect and whose wisdom is unerring.—Guard and protect the interests of your own day and generation and God will approve the work, and posterity will rise up and call you blessed.

As we enlarge upon this important topic, let us not forget the significant charge which David with his dying breath gave to his son Solomon,—'Be thou strong, therefore, and show thyself a man.' Here was a godly sincerity, combined with parental anxiety. And not only so, the dignity of the throne and the honor of the kingdom were included in this charge, as they were to be supported, if supported at all, by the newly annointed king.—In accommodating this passage to the present purpose, you will perceive its appropriateness to yourselves as members of the great and powerful confederacy where every man is a king, and his sphere of action is a kingdom, with the concerns of which no stranger has a right to intermeddle. 'Be thou strong therefore.' The *strength most* to be desired is spiritual strength, that ye may be able to fight the good fight of faith, and lay hold on the promise of eternal life. Hence says the author of our text in his Psalms, 'seek the Lord and his strength,' 'for (saith Isaiah) in the Lord Jehovah is everlasting strength.'—You want strength of *purpose* to serve the Lord, and to gain this you must have strength of *faith* in the revelation of his character, will and decrees. For unless you firmly believe that the character of God is perfectly pure and holy, you cannot wish to imitate it. Unless you believe his *will* is good and merciful, you cannot love and serve it,—unless you believe his decrees are just and benevolent, you cannot embrace and cherish them—and unless you believe most undoubtingly that his character, will and decrees, all of them, both separately and unitedly, exactly what reason would teach you they should be, as belonging to an infallible and gracious Father, you could not serve him as you ought. But these things being all right, you may form a purpose, strong and honorable, to do your duty towards both God and man, and thus put forth a moral power in favor of truth, which shall do much towards removing those clouds of darkness and religious error which spread over so large a portion of the moral world, and shut out from the intellectual universe so much of the majesty and glory and goodness of our heavenly Father.

Having these fundamental principles well settled in the mind, which constitute not only the pillars of the divine government, but the very basis of all virtue, you will grow in grace and in the knowledge of truth, until you become 'strong in the Lord and the power of his might.' But whilst you are thus steadfast in faith, immoveable, always abounding in the work of the Lord,' be careful that you do not nourish the spirit of vain boasting and self reliance, lest you be wise above what is written, and pierce yourselves through with many sorrows. The strength which we speak of, consists in stability of character, firmness of faith, and devotedness to the cause of religious truth. If these virtues be the characteristics of any people, they are and must be a happy and intelligent and *powerful* people. Their rights and enjoyments will the God of heaven protect; their honor and prosperity will He defend; their bow shall abide in his strength and their efforts for the promotion of the public weal will be crown with more than anticipated success. What we have said in relation to a body of men, will hold good when applied to any one individual. If 'these things be in him and abound they shall make him that he be neither unfruitful or barren in the Lord.' 'He shall run and not be weary and walk and not faint.'—'Be thou strong, therefore and shew thyself a man.'

'Shew thyself a man.' These words speak *volumes*—and would to God it were in our power, to mention the commanding beauties of this admirable farewell speech. Words are but the signs of ideas, and words are but too often the signs of very foolish and unprofitable ideas, but in this brief clause we discover one of the noblest precepts, embodying one of the most magnificent ideas ever presented to the world. Just reflect upon these words a few moments. 1st. The precept—*shew thyself*. 2d. The idea—shew thyself *a man*. *Shew thyself*. David would have his son *stand forth* as King in Israel and seek no concealment for his principles—his views or his measures. The Prince of Peace would have his followers practice the same command. *Shew thyself* in the way of thy duty and be as a city set on a hill, whose light cannot be hid,—hang the banner of thy faith upon the outer wall, and let no circumstances prevent you from owning the truth as you have received it from the Great Head of the Church. Every one should appear in his true light and submit not a moment to the dictation of vain philosophy, of worldly policy or cunning hypocrisy. Honesty in all matters is the best policy; but alas, notwithstanding the merchandize of it is better than the merchandize of silver, how little of it is used among men in comparison to what might be. Some people seem to stand in fear of *honesty*, as though it were a deadly poison—as though it were an obstacle in the way of their prosperity and success. The business man pretends to find it an inconvenient thing to handle—it will not allow him to cheat and make gain by fraud. The merchant, if he has any thing to do with honesty, must buy and sell according to law and moral right,—he must keep his accounts correct and show himself a man. The mechanic must serve the community with fidelity and discharge his duty towards another as he would have his employer do for him in change of circumstances.—In all the varied relations of human intercourse and secular employments, honesty should be regarded, but is by far too much discarded, from the erroneous opinion that it will not subserve the interests of man, so much as dishonesty will. If this be not an expressed opinion, it is abundantly manifested through the practice of the world. And doubtless dishonesty is resorted to by many, on certain occasions, in self-defence, as they would plead. They have been defrauded, and therefore feel justified in defrauding others, not considering that two cheats, although they make an even trade, do not amount to a fair dealing. No number of lies can make a single truth.

But the statesman thinks it no crime to cheat the nation, and hence he consumes the people's money in doing what the interests of the country would require him to leave undone, and of omitting to do what necessity absolutely commands should be done. This love for the dear people leads him to squander their money and burden them with taxes, a similar love to that which the wolf professes for the lamb.

The politician—he lays honesty by till after election, and elections come so often that before he fairly gets over a victory or defeat, as the case may be, another comes on, so that he don't find time to be an honest man. But he quiets his conscience with the same anodyne that law makers do when they happen to tread upon the rights of individuals, by saying it is all for the '*public good*.'

Thus every man and body of men, have an excuse for practicing dishonesty, when if all would shew themselves honest men, *no excuse* would be needed, and the complicated machinery of social, secular, political life would operate more harmoniously and beneficially.

But what shall we say of the *religionist*?—Is he invariably an honest man? Does he studiously pursue the path of knowledge?—Does he undeviatingly practice the precepts of his religion? Does he frankly confess his convictions of faith and duty? In regard to very many of those who have espoused the Christian religion, these questions would have to be answered in the negative.

1st. Does he studiously pursue the path of knowledge? Man is a being created but little lower than the angels. And whilst his physical system approximates the lower order of beings, his intellectual powers claim relationship with the angels of God. These powers, like the members of his corporeal system, are progressive in their natures and require time and cultivation for the developements of their capabilities. The mind makes the man, and as that expands and grows in knowledge, the man approaches the original design of his Maker. Hence it is an important duty devolving on man, to acquire knowledge. It is the voice of Holy Writ which says, 'Know thyself,' and also says, 'Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth.' 'Know the truth,' is the command of the Christian's Master, and this cannot be accomplished in a moment or a day—it cannot be perfected in the life-time, and will require eternity to complete a full knowledge of the works and ways of the Infinite Jehovah. Yet how many religious people there are who profess to *know* the whole story, who have learned out and *finished* their theological inquiries and researches. They have settled down upon a creed which they *know* is true; but after all, this knowledge is only like that which the man had, who said he *knew* by experience that Universalism would not do to die by. These very persons who make such mighty pretensions, are of all religionists, generally the most ignorant—their self conceit is unbounded, and phrenology would doubtless place them very low in the scale of intellect. In order for any one to shew himself a man—that is to maintain with honor his *profession* as a Christian, he must be studious and diligently seek for more light and more useful knowlege. He must have a willingness to learn and a determination to persevere in the path of duty.

2d. Does he undeviatingly practice the precepts of his religion? Not every one can say he does—and perhaps no one. But very many do their best to win the reward of an approving conscience—yet some fall far short of the mark through dishonesty. On this point we shall not enlarge farther than to say, he who assiduously labors to be good and to do good—who obeys the law of God and walks in accordance with the requisitions of the gospel, is a practical Christian, and shows himself a man.

3d. Does he frankly confess his convictions of faith and duty? Some are sadly deficient in this particular. They deny the Lord that bought them, and by concealing their sentiments and their faith, are guilty of the worst kind of dishonesty, which leads them to prevaricate and lie in order to hide the opinions of their hearts from the eye of the world. If ye would show yourselves men, be above such duplicity, such rank hypocrisy, and 'speak as liberal as the air' what your heart's indite. As an *honest man* is said to be the noblest work of God, so is he in verity the purest Christian. Be strong then in every good word and work, and shew thyself a man.

II. The *idea* of man's holding the intermediate state between heaven and earth—be the immortal and the mortal—between celestial and the terrestrial, is one of vast conception, and fills the measure of human thought to overflowing. Man forms that link in the chain of existence which connects the supreme Creator with the lowest specimens of his handy work, and while of the earth earthy, is nevertheless by virtue of his compound nature, an heir of immortality and a child of God.—The author of our text was doubtless as well acquainted with the true character and nature of man as any of the primitive fathers. In his book of Psalms he makes manifest his knowledge of God and of man. In the true spirit and eloquence of an enlightened philosopher, and in view of the stupendous productions of Omnipotence, he exclaimed, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?' In contrast with the material universe, at first sight man appears but an insignificant speck—a minute atom which might be overlooked by the Almighty, and lost to view in the midst of so many worlds and systems. But when considered in the light of an intelligent and moral being, he rises high above the material works of nature, and assumes a commanding position in the universe of created wonders. Hence, the Psalmist continues his strain of admiration, 'For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatever passeth through the paths of the seas.' Here we discover the true mindfulness of God toward man in exalting him high above the earth, by reason of his divine nature, and making him lord over all other beings which inhabit this lower world. All this greatness attributed to man, appertains not to him as a physical, a corporeal, an earthly being, but as a spiritual, an intellectual, a moral being, bearing the image of his Maker, and denominated the child of God. If he neglects the improvement of his mind, and suffers those inestimable powers with which he is furnished, to lie uncultivated, or makes a vicious application of them, he is but an animal of the earth, and unworthy of the name of man, or son of God. He is but the subject of low and grovelling propensities and passions, and can have no idea of the sublime, the virtuous and the heavenly. His thoughts dwell with matter beneath his feet and he walks in the same path with the beast that perisheth. His mind serves him but a little better purpose than would the instinct of the ox or the ass. But on the contrary, if man cultivates his mind and improves his talents, he rises from the animal to the spiritual—from the earthly to the heavenly, and his thoughts leave the under world and ascend the upper, to dwell with God in his works and in his manifestations. As he progresses in knowledge, he increases in true greatness and moral grandeur. He can by cultivating his mind, fit and prepare himself to know much respecting his Creator—the ways, works and purposes of infinite wisdom,—he can look upon angels as his equals—the Saviour as his schoolmaster, and Jehovah as his Father. He will have right views of the dignity of his better nature—of the justness of his duties, and the glories of his destination. To show thyself a man, then, thou art required to improve the privileges and blessings which heaven has entrusted to thy keeping—to give the powers of thy mind scope to range the fields of all useful knowledge, and to acquire information upon every subject which promises the least profit—to be humble, just and benevolent, and as a child of God to be obedient and trustful, and as an heir of immortality, to be cheerful and happy.

In order to do all this and thereby show thyself a man, I know of no better way to proceed than by following the example of King Solomon. David charged him to do this, and as he was to assume the sovereignty of the nation, it was needful that he should be just, honorable, generous discreet, dignified and moral. Solomon felt the responsibility of his situation and his inability to perform the duties of that high office. He could not depend upon himself—he knew his own weaknesses. He could not depend upon the counsels of his Father, for David had gone the way of all the earth. He could not depend upon his chosen advisers, for they were fallible like himself, and might as well as he sometimes fail in judgment. He chose to apply to the *King of Kings* for direction, and the blessings he needed. And in order that he might fulfil the charge of his father and show himself a man, what did Solomon desire of the Lord of hosts? Did he desire a long and popular reign upon the throne of Israel? *No he did not*. There are many in these days who seem to think that popularity makes the man. But this was not Solomon's thought. Did he request a great abundance of this world's goods that he might make a magnificent display in the world? O No. There are not a few who now think that wealth makes the man, and hence bend all the energies of both soul and body to gain perishable riches. Not so with Solomon. Did he ask for victory over his enemies? He did not. We may not mistake, if we say that some there are who think that the glory of man consists in military achievements—in shedding human blood and conquering a nation. But such were not the sentiments of Solomon. His petition was simply the following: 'And now, O Lord, my God, thou hast made thy servant king instead of David my Father; and I am but a little child; I know not how to go out and come in. And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give therefore thy servant *an understanding heart* to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?' What an expression of humility and of dependence! What an appropriate request! He asked for wisdom, well knowing that wisdom would secure him length of days, riches and victory. Hence we read:—'And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold I have done according to thy words; lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.'

The conclusion of all this is, that wisdom, or an understanding heart makes the man:—'Therefore get wisdom, and with all thy *gettings get understanding*.' 'For wisdom is better than riches, and all the things that may be desired are not to be compared to it.'—Wisdom hath *strength*, and imparts vigor and health, and power to the mind. The plain injunction of the divine law seems to be this: 'Fear God and keep his commandments,' and Solomon assures us that the fear of the Lord is the instruction of wisdom;' therefore to shew thyself a man, is to be of a wise and an understanding heart, and to be of a wise and an understanding heart is to fulfil an important requisition of the law of God. When Christ was upon earth he labored to convince men of the truth—he did not attempt to work upon their feelings—not once did he appeal to the passions of the people in order to excite and convert them; but always addressed his conversation and teachings to the understanding of his hearers. He desired to enlighten their hearts and make them *wise* unto salvation. The apostles followed his example, and reasoned with the people out of the Scriptures, and caused them to understand the true interpretation thereof. The christian religion directs all its communications to the heart, and through that medium exerts an influence over the life and conduct of man.—Hence the religion of Christ is a reasonable religion. It exhibits the Father of light as a Being whose character and perfections correspond with the high considerations which we are commanded to entertain of him—a Being of perfect wisdom and love, who reigns as God over all, blessed forever more. His throne is justice and goodness; mercy and truth are the ministers of his power, commissioned to teach, enlighten, comfort, sanctify, and save the whole family of man. Jesus Christ is the High Priest of his everlasting kingdom by whom he made the worlds and whom he hath appointed heir of all things.—Whose office on earth it was to approach the altar of eternal grace with the sprinkling of his own blood, and thereby obtain a complete redemption for man. Whose office it now is to reign by the means appointed of the Father, until all things are subdued unto him, and the great work of universal restoration is fully consummated. Amen.

Compensation.

Few subjects are so badly understood as the scripture doctrine of rewards and punishments. A large portion of christendom regard their administration as a purely arbitrary matter, adjusted by a sort of 'weight-and-measure' rule, which is so very like the old requisition of 'an eye for an eye, and a tooth for a tooth,' that ingenious divines have never been able to point out the difference. The idea of an inherent law, which can work out its penalty as a result, as the laws of fructification, and of germination, joined with the laws of light and heat, work out the process of vegetation, never entered their minds. They read in the word of truth, to be sure, that 'to be carnally minded is death,' but they suppose that it means that 'to be carnally minded' *in this world* 'is death' *in another*. They seem unable to understand that the state of carnal mindedness *is* a state of death—that the effect of sin is essentially misery.

And this death, it must be remembered, is something more than a name. It has a proper application to the state of the wicked heart. It applies not only to that feeling of desperation and remorse which seizes the guilty soul, but also with great propriety to that deadness and general insensibility of the moral powers, which often succeed such remorse. The scriptures speak of such, as having their conscience seared as with a hot iron, than which a more appropriate figure could not be used. A searing of any part of the system with a hot iron will, as a matter of course, destroy the sensitiveness of that part, so that a second application of the iron will produce no effect. But who will say that such an individual does not receive a suitable compensation for this violation of the physical law? It consists now, not so much in continued pain, as in the general insensibility produced thereby. If they cannot feel pain, neither can they enjoy the pleasures which this sensibility was designed to produce. They are as though the sense had not been given them. And since all will allow that the Creator of all gave every sense as an inlet of good, it must follow that the destruction of a sense is the deprivation of good.

So with the moral powers. If, by a course of sin and flagrant transgression, the moral sensibilities be blunted and deadened, the individual may not, to be sure, be as susceptible of pain as before, nor is he as susceptible of pleasure. All the high and pure enjoyment resulting from a contemplation of the beauties of nature, of the excellency of goodness, and of the glory of God, as well as that resulting from holding communion with God, is lost. In losing that enjoyment, all is lost that is worth living for. And yet we are told that the hardened transgressor receives no compensation! As though the loss of happiness, of bliss, of life itself, and the incurring of misery, despair, and death, was not a retribution! As though Adam lost nothing when driven out of paradise and deprived of its joys and blessedness!

The heart, in this respect, is very like the cultivated field, which may by abuse and bad tillage be rendered unfit to yield a crop. Even the hand of industry will for a long time find but a bad reward therefrom. It has become a desert—a waste—and must be brought back to its former state before it can repay the husbandman his toil and labor.

So with the transgressor's heart. It becomes by sin a moral waste. None of the blossoms that were wont to flourish there now remain. The rank thistle now encumbers the ground, and the fabled upas itself is scarce a stranger there. Nor can the transgressor be regenerated, or brought back to his former condition in a moment. He may begin the work, but the desert ground will not yield him a harvest after the first stroke of the spade. The soul will not thrill with emotions of joy after the first efforts to good. The old chords must be put in tune again. The sealed fountains must be opened, before the soul, by tasting again its joys, can know what it has lost.

The man who has wandered in desert lands, and like the prodigal of old has arisen and returned to his father's house, can never doubt but that the state of the hardened criminal is truly a state of death. He *knows* that '*to be carnally minded is death.*'—*Star of Bethlehem.*

Reverence to the Aged.

A gentleman was once passing through a village, and happened to see a poor feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dare stoop to pick it up, or to attempt to reach home without it. Just by the spot where the accident happened, a group of boys were playing at marbles; some of them took no notice, others rudely mocked the poor old woman's distress; but one kind-hearted lad threw down his marbles, ran to her assistance, and helped her into her house. She thanked him, and said, 'God Almighty's blessing be upon you, for your kindness to a poor old woman!' The gentleman saw and heard the whole, and made inquiry after the lad in whom he felt deeply interested. He found that he was already in the Sunday school, and, in all probability, had there learnt the scriptures, that inculcate reverence to the aged. From that time he had him instructed in writing and accounts at an evening school; when old enough, assisted in apprenticing him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

I recollect his mentioning the circumstance to his wife as soon as he came home; and he then said he thought that boy discovered the rudiments of a good character, and that he should be greatly disappointed if he did not turn out one whom it would be a credit and satisfaction to have put forward in life; after years fully proved that his opinion was correct. This, and some other circumstances, led the gentleman to make many remarks on the treatment the aged should receive, which deeply impressed my mind, and which I endeavored to preserve.

'The hoary head is a crown of glory, if it be found in the way of righteousness.' 'Thou shalt rise up before the hoary head, and honor the face of the old man, and fear before the Lord thy God.' Such are the express precepts of scripture. So reasonable in itself, and so clearly commanded by God, is reverence from the young to the aged, it may be fairly said, that the young person who fails in so obvious a duty is a stranger to the fear of God, and destitute of those dispositions which alone can render youth amiable, manhood virtuous, and old age honorable.

(ORIGINAL.)

Education.

Parkhurst, in his Moral Philosophy, tells us that 'to send an uneducated child into the world is like turning a mad dog into the street.'

I do not feel inclined to argue either for or against the proposition. Doubtless it may be sufficiently injurious to the interests of society to send an uneducated child into the world. But it may not be altogether uninteresting or unprofitable to inquire—that, if results as dangerous as those usually apprehended from a mad dog may justly be feared from an *uneducated child*, what may and should be apprehended from one *wrongly educated*? One whose only teachers have been error, bigotry and superstition? Any one may be satisfied on this point, who will but observe, reflect and reason. Earth is full of examples—the effects are daily before our eyes. Surely it would be better for the interests of society that the infantile mind should receive no impressions, than that it should receive wrong ones. The totally unlettered ranger of the forest, who knows no other but Nature's theology, and whose creed is dictated by a conscience unsophisticated by the teachings of any other priesthood than his own native hills—the far-expanded prairie—the babbling rill that frolics from cascade to dell,—whose proud, soul knows no other than the 'God seen in the clouds and heard in the mind,' will ever be found to possess in his heart more of the fundamental principles of the religion of Christ—love towards the author of his existence, and love towards his brother *man*—and in his life will practice more of genuine Samaritan kindness, than any of the tens of thousands thrown into the world with their minds cased about with all the learned and unintelligible dogmas of infatuation and error. It appears to me to be of more importance than all other considerations put together, that the impressions of youth should be correct—such as will bear the severest tests of reason and calm reflection—which never may be required to be changed in after life, but which may be constantly and hourly applied to practice. In the just and correct education of youth consists almost the entire secret of the happiness of mankind. Keep out error, bigotry and superstition—implant eternal, unyielding truths, and leave all unintelligible creeds till the mind is sufficiently matured to *dream* for itself—when it may justly be hoped its dreams will possess at least a coloring of reason and common sense. 'Ignorance is preferable to error,' says the greatest philosopher America has ever produced, and he is nearer the truth who has no belief at all than he who has an erroneous one.

Will it be asked where youth is to receive correct teachings and how it is to be guarded against error? Surely at home—under the paternal roof. There is no place as appropriate as home—no lips that may impart lessons that will be treasured up and will ever remain as sacred as the paternal. Let the 'tales of garrulous ignorance' that 'children open'd-eyed and mouth'd, devour'—nursery stories of devils, ghosts, witches, and mysteries of dreams, signs, and prognostics, be banished the family circle, and their place be filled with such truths and principles of moral rectitude and virtue as may be a guide and a surity against the snares of vice. To teach children to theorize or speculate or to cause them to adhere *blindly* to any particular creed should be no part of the object. If error is not allowed a place—and the mind is well stored with truth,—plain, tangible facts, and principles of virtue—not only the creed, but the conduct through life will be such as will give consolation to a parent's heart.—That these are facts appear to me self-evident—and if they are—do they not afford sufficient stimulus to exertions to guard the mind of youth against error and to fill its place with coherent truths?

Who hath not in after life called to mind the teachings and kind admonitions of a mother? Surely if there are any such it must be those who have not been blessed with them—for lessons instilled into the youthful mind from a mother's lips—with a mother's caress—can only be blotted out from the memory when the heart shall cease to pulsate and the fountains of life shall ebb their last. If these are truths, are they not entitled to calm reflection? May reflection beget practice, and practice produce on the minds of youth impressions that shall be a shield to them through life.

Yo Mismo.

West Cambridge, May, 1843.

A Moral in every thing.

As there is scarcely a plant on earth from which the bee cannot extract honey, so there is scarcely a scene in the wide world from which the mind that seeks real wisdom cannot draw a moral; and every moral has its consolation. The very aspect of strange cities, whatever be the grief in our heart at the time, brings its comfort, derived we seldom examine how, and often mistake when we do examine, but wrought out justly and reasonably, by the silent working of that spirit within us, which, if we would let it, would always deduce its homily from every object of the senses. We wander through the streets of a great town, we gaze up at the tall houses, we mingle with the busy crowd, we see the sunshine streaming upon some mansions, and the deep shade resting upon others; at one window we behold a group of merry faces, at another the close-drawn curtain, indicative of sickness, anguish and death. From the door, with tabor, and pipe, and garlands, and scattered flowers, goes forth the bride to the altar; from another, streams out the dark procession to the grave. On each countenance that we meet is written some tale of joy or sorrow; each street has its history, each dwelling presents an episode in the great poem of human life. We return to our own chamber with a calmness in our sorrows, with a resignation in our melancholy, that we have not before felt. Who is there that has ever stood amongst the multitudes of a strange city, that has not asked himself, 'What am I in the midst of all these? what are all these to the Power that made them?' There may

be such, and those who seek it will ever find, in the contemplation of any scene where the workings of Nature are displayed, some balm for those wounds which almost every man, in the great warfare of the world, carries about beneath his armor; for, to end as we have begun, there is a drop of honey in every flower.

The Trumpet and Magazine.

BOSTON, SATURDAY, JUNE 17, 1843.

Massachusetts Convention.

Meeting of the body; resolutions, delegates, &c. &c.; clergymen present; public services; Conference Meetings; the tender parting; concluding remarks, &c. &c.

PROCEEDINGS OF THE COUNCIL.

The Convention met on Wednesday morning at the Town Hall in Plymouth. After being called to order by Br. R. S. Pope, Clerk of the last session, united in prayer with Br. H. Ballou, 2d.—Chose Br. H. Ballou, 2d, *Moderator;* Br. A. R. Abbott, *Clerk;* Br. H. R. Nye, *Assistant Clerk.*

Certain resolutions were discussed and adopted, which we shall publish when we receive the official communication from the Clerk of the Convention.

Votes of thanks were passed to Br. Willis for his Occasional Discourse, and a copy thereof was requested for publication; also thanks to the Universalist Society and friends in Plymouth for their ready and excellent entertainment of this Convention.

The following delegates were chosen from this to the United States General Convention, viz:—Brs. T. P. Abell, T. Whittemore, A. W. Mason, O. A. Skinner, *Clerical;* and Brs. Moses Morton, 2d, of Hatfield, John Chase, of Cabotville, T. R. Raymond, of Medford, B. B. Mussey, of Boston, James Bartlett, of Plymouth, and Lewis Allen, of Danvers, *Lay Delegates.*

The Reports from the Clerks of the several Associations of the state of our cause, were submitted to the Clerk for publication.

The Convention adjourned to meet in Worcester, on the first Wednesday and following Thursday in June, 1844.

RELIGIOUS EXERCISES.

The religious exercises of the occasion commenced on Tuesday evening with a very spirited Conference Meeting in the Universalist Church. Brs. Tomlinson, Adams, Austin, Bradford, Ballou, Bugbee, Stevens, and Fay taking part. On Wednesday morning a sermon was delivered by Br. A. A. Miner, of Lowell, from John viii. 32: '*You shall know the truth, and the truth shall make you free.*' It was a lucid, and well-timed appeal in favor of the faith of the gospel.

In the afternoon, the Occasional Discourse was preached by Br. L. Willis, of Cambridgeport.—His subject was the Mission of Universalism.—Text, Phil. ii. 9—13. The preacher spoke of the spirit of improvement manifested in the doctrine. This is seen in its work of harmonizing the two leading ideas of Calvinism and Arminianism; also in the benevolent enterprises and reforms of the day. The great, the full developement of the religious sentiment is in this doctrine. The religions of the past have only been partial.—The first covenant was faulty. Yet it did much for God's people. The second was to effect the salvation of man. Calvinism arose in its time, and did its work. Arminianism followed and did more. Universalism came to do all that could be done for the spiritual elevation of humanity. The May-Flower that brought out the pilgrims, bore to our land the spirit of this better covenant. It breathed, it spoke in holy words, in the charge of the venerable Robinson to our Puritan ancestors. It spoke *for religious progress.* It was heard and has been obeyed. How shall we improve it in the future?

In the evening at half past 7 o'clock, a large congregation assembled to attend the Conference Meeting. After introductory exercises by the resident pastor, and a prayer by Br. H. Jewell, the meeting was addressed by Brs. S. Streeter, Nye, Bradford, J. H. Willis; Prayers by Brs. Hewett and J. M. Spear; remarks again by Brs. Charles Spear, Killam and Stevens. This was a meeting of the happiest kind.

On the morning of Thursday the Church was opened at an early hour, and a large number assembled to attend a meeting for prayer. An hour was here spent in devotional exercises of deep interest. Among the number who addressed the meeting was a sister, whose gospel testimony was gladly received. At half past 10 o'clock, services again commenced; and a discourse was delivered by Br. C. H. Fay, of Roxbury. Text, John xiii. 35: '*By this shall all men know that ye are my disciples, if ye have love one to another.*' The design of the discourse was, to answer the question, Who are Christians? or to define the true badge of disciple'ship; and thence to argue the great duty of exercising Christian charity towards the various Christian denominations of the day.

In the afternoon a sermon was preached by Father Ballou. Text, Matt. vii. 28: '*The people were astonished at his doctrine.*' The preacher remarked that the text suggested three things. 1st. That Jesus was a doctrinal preacher. 2d. That the doctrine he taught the people was dissimilar to that which they had been accustomed to hear. 3d. That he considered the doctrines they had been accustomed to hear erroneous and corrupt. But then, the speaker remarked, Jesus was also a moral preacher; and this morality is seen in the doctrine he taught. The doctrine of Christ was that of LOVE. This is the character of God. This love was manifested in Christ Jesus. He taught, 'Ye have heard that it hath been said—thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies.' People had been taught that they might be godly, and yet hate their fellow creatures. Not so Christ. He taught love to all;—and at this the people were astonished.

The speaker next considered the doctrine of Jesus in regard to man's final destiny, and of the future state. This destiny is a happy—this state a glorious one. All these are manifestations of the love of God. The morality of Christ's doctrine was that of love—practical love. 'Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself. As ye would that others should do unto you, do ye even the same unto them.' Duty performed is the greatest possible blessing to man. The doctrine that we must do good for an extraneous reward, is a deception. 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' Filled with what? With righteousness. This is their highest reward and blessing. And if this were only believed by all, old and young, it would be as difficult for old Satan to allure them, as it was for him to tempt the Son of God himself. The concluding remarks of our father in Israel were most faithful and affecting.

After the sermon, the Communion season was enjoyed. A large number came around the table of the Lord; and in this number were those of other denominations than our own. The services here were administered by Br. S. Streeter, of Boston. This was one of the most impressive and interesting Communion seasons we ever realized. The spirit of Christian union, harmony, and love, seemed to be there.

In the evening at the Conference, after prayer by Br. F. F. Thayer, remarks were offered by Brs. Austin, Miner, Whittemore, H. Ballou, Folsom, Cobb, Adams, Wilcox, Parker, Skinner, Willis, Killam, Streeter, Rev. Mr. Briggs, (Unitarian,) and Br. Bradford. There was much, much of spiritual life and zeal in this meeting.—The spirit of divine grace manifested itself.—Hearts were one; and their religious joys were one.

On Friday morning, most of the members of the Convention being still present—a meeting for prayer was held at half past 5, and a social Conference at 9 o'clock. Here, after prayer by Br. W. R. G. Mellen, remarks were offered by Brs. Farr, Fishbough, Eaton, Cobb and Sadler. Then came the parting hour. At the arrival of the steamer for Boston in the harbor, the delegates and friends who had come from the vicinity of that city and westward, were obliged to leave for their homes. Bidding adieu to the Plymouth friends, and to those on the Cape towns and the south of our state—they were attended by a goodly number to the landing. It was a hard parting. The wharf was crowded with dear, kind, Christian friends. At the signal to go on board, we took the last grasp of the friendly hand; and many a man and many a woman we saw, striving to restrain the rising tear. When all were on board, the fastenings were loosed, and just as the boat began to move we sung the hymn,

'When I can read my title clear,'

closing with the chorus,

'O that will be joyful,
When we meet to part no more.'

As long as we could distinguish, we saw the crowd lingering upon the wharf, and apparently gazing upon the boat which bore us away.—Farewell, farewell, kind friends in Plymouth, until we meet again.

A variety of circumstances conspired to render this meeting one of the most pleasant and profitable of any Convention yet held by us in our State. The place of meeting was the spot where the pilgrim fathers first came, when they fled from religious oppression in the Old World, to enjoy unmolested their rights of conscience in this wilderness home. Since their day how had this home changed! How had the moral wilderness been transformed into the fruitful field! How had bigotry and error receded before the irresistible power of religious freedom and heavenly love! Hallowed place—and hallowed associations! Then, the friends of our cause in this place are among the strongest and best—a company of firm, zealous, devoted servants of the gospel; with a pastor whose ministerial faithfulness may be aptly set forth in the language of the apostle: 'I have no greater joy than to know that my children walk in the truth.' With this pastor and people did the Convention find a readiest and warmest welcome. Never, under any like circumstances, have we witnessed so much of precision, order and convenience, in the arrangements for the accommodation of strangers and friends. More could not have been done to render their sojourn one of the happiest of life; and we doubt not it will be thus considered by all who were favored with the blessings of this glad occasion. The religious feeling in the place was also in our favor. In old Plymouth there is little of sectarian bigotry, and much of genuine Christian union. Those who see not alike in theological speculations, greet one another in Christian good-will and affection. This was manifest in the numbers of other sects present at our meetings; among them the Orthodox and Unitarian clergymen of the place—the last named appearing with us at the table of Communion. At our Conference on Thursday evening, Rev. Mr. Briggs, colleague of Rev. Dr. Kendall, of the old First Church, addressed the audience in some very happy remarks, commending the spirit manifested in the meeting, and assuring us of his desire to meet it with a corresponding spirit of charity. In short—all things considered—those who were present at this Convention have reason to remember it forever. And if in their hearts the spirit of Christ hath a dwelling-place, they will remember it. Pleasant and sacred will it ever be in their holiest recollections. Peace—peace to that hallowed spot where pilgrim feet have trod,—where pilgrim hearts beat high with hope and confidence in the Father of mercies!—Peace to the place, where,

'Amid the storm they sang—
And the stars heard—and the sea;
And the sounding isles of the dim woods rang
To the anthem of the free.'

May their descendants honor their names.—May they go not backwards, but onward in the path of the just, the true, the spiritually free—the path that shineth brighter and brighter unto the perfect day.

CLERGYMEN PRESENT.

John G. Adams, *Malden.*
John M. Austin, *Danvers.*
T. P. Abell, *Haverhill.*
Hosea Ballou, *Boston.*
S. Streeter, "
O. A. Skinner, "
C. Spear, "
S. Cobb, "
Hosea Ballou, 2d. *Medford.*
B. V. Stevenson, "
M. B. Ballou, *Stoughton.*
A. Bugbee, *Charlton.*
J. S. Barry, *West-Scituate.*
A. Barnes, *West-Wrentham.*
B. H. Davis, *Attleborough.*
W. Fishbough, *Taunton.*
W. M. Fernald, *Stoneham.*
C. H. Fay, *Roxbury.*
T. G. Farnsworth, *New Bedford.*
A. A. Folsom, *Cabotville.*
W. H. Griswold, *Dudley.*
H. P. Stevens, *Provincetown.*
J. Gifford, "
M. E. Hawes, *Sippican.*
E. Hewitt, *Hanson.*
R. L. Killam, *Hanover.*
V. Lincoln, *Billerica.*
S. P. Landers, *Worcester.*
D. P. Livermore, *Middleborough.*
A. A. Miner, *Lowell.*
C. W. Mellen, *Foxborough.*
W. R. G. Mellen, *Milford.*
A. Norwood, *Canton.*
H. R. Nye, *Methuen.*
A. Paige, *Barnstable.*
R. S. Pope, *Hyannis.*
J. N. Parker, *Pawtucket.*
John M. Spear, *Weymouth.*
R. Tomlinson, *Plymouth.*
F. F. Thayer, *Gloucester.*
Lemuel Willis, *Cambridgeport.*
Thos. Whittemore, "
John H. Willis, *South-Reading.*
W. Wilcox, *Cheshire.*

VISITING BRETHREN.

John Boyden, jr. *Woonsocket, R. I.*
Henry Jewell, *Exeter, N. H.*
L. L. Sadler, *Portland, Maine.*
G. W. Farr, *Bernadotte, Illinois.*

Thus it seems there were *forty-four* only of the clergy of the Convention present. There are about *seventy* clergymen, members of the Convention, who were not present. There are not far from one hundred and twenty Universalist clergymen in Massachusetts.

The Resurrection.

What did Jesus say about the immortal resurrection of the dead? In finding an answer to this question, be careful that you do not confound two resurrections together. Sometimes a moral resurrection is spoken of,—an arousing of the people, as the Jews were aroused by the trumpet of the gospel, some to faith and spiritual life, and others only to enmity and wrath and condemnation. Be sure therefore to find a passage which unquestionably has reference to the immortal state. Now, you may be *sure,* that the language of Jesus to the Sadducees, recorded Matt. xxii. and Luke xx., refers to that state. They desired to confute him on the point of the future life.—They supposed the case of a woman who had married consecutively seven brothers, and last of all she died; and they inquired whose wife she should be in the resurrection world? Jesus replied, that they were in an error; that they knew not the Scriptures; that they knew not the power of God; for in the resurrection (into the immortal state, as the whole subject shows,) they neither marry, nor are given in marriage, but are *as the angels of God in heaven.* And in what sense shall they be as the angels of God? Not merely by being immortal; but by being *the children of God,* being the children of the resurrection.—Luke xx. 35, 36. Such were Jesus' views of the immortal state. That state is the gift of God; it will be confered on man by the power of God. In that state men will not be moved by the passions of earth, but will be like the angels of God, incapable of death, and in a high sense, the children of God, arising from their exaltation to the immortal state. Jesus said this, and said no more. There he left men. Let it be written down, as the great fact which Jesus asserted, when by his wonderful perception he penetrated farthest into the future: '*Men shall be equal to the angels, and shall be the children of God, being the children of the resurrection.*' Glorious destiny! Praise the name of the Lord!

Brattleboro', Vt.

We are happy to hear of the prosperity of Universalism in Brattleborough, Vt. Br. W. S. Ballou is now in that town, dispensing 'the bread of life.' Blessed vocation! Of late a Society has been formed in the main village, or East-Brattleboro', as it is called, by way of distinction from the West Village. This Society, we learn, has purchased the Methodist Chapel, which stands in a pretty location, the Methodist Society having been ruined by *Millerism;* and it is contemplated to engage the services of Br. Ballou, who will preach in each village. This intelligence is gratifying; and we hope soon to learn that two Universalist Societies are established in that town. We would that the eastern section of Vermont, and the western section of New Hampshire were so full of Universalism, as to pour richly down the valley of the Connecticut, so that the whole western section of Massachusetts should feel its genial influence. Who can hesitate to say Amen?

Father Ballou, of this city, has been assured by a friend, that the prosperity of our cause in East Brattleboro' took its rise in the Conference Meeting, from which the happiest results have been experienced.

Many Subjects.

We have many subjects on hand on which we must endeavor soon to write. We have been spending our leisure for a few months past in a careful review of the New Testament. There are many subjects which have in this way been brought up to our mind, on which we are desirous of expressing our opinions. As soon as possible, we shall go into those matters. Requests for explanations of particular passages have also accumulated upon our hands—they shall be attended to. In all cases where letters on such subjects are sent us, the postage must be paid. All who have doubts in regard to their final salvation are requested to write us, and state the circumstances from which their doubts arise, and we will endeavor to give them peace. If there is any thing that gives us real comfort, it is the reflection that we have been instrumetal in the hands of God of extracting the sting of sorrow from some few hearts. This is the appropriate duty of a minister of Jesus. 'Comfort ye, comfort ye my people, saith your God.'

New York Convention.

This body of Universalists met at Cooperstown, on the 31st ult. Wm. Burbank, Esq., of Brooklyn, was chosen Moderator, and Brs. A. C. Barray, of Fort Plain, and T. J. Whitcomb, of Cortland, Clerks. A large body of people were in attendance upon the services, so that it was necessary to open two meeting-houses. It gives us pleasure that Br. Dolphus Skinner, who on account of his ill health, had been obliged to quit public speaking, has once more resumed his labors as a clergyman. His health, we believe is restored. We may give a fuller account of the doings of the Convention, when the official publication shall have been made.

We hope Br. J. D. Chamberlain, of Washington County, Ohio, will not resign his Agency.—We are perfectly satisfied with all he has done; and do not believe that we can find any one who will be more faithful. Unless he absolutely declines, we shall flatter ourself that he will retain the Agency. Many thanks for past services.

The Universalist Church in Fulton, Oswego County, N. Y. was destroyed by fire on the first day of this month. The loss of $25,000 worth of property was occasioned by the same fire.

Meeting in Plymouth Jail.

A very interesting meeting was holden in Plymouth jail, during the late session of the Massachusetts Convention of Universalists in that place. There is a poor criminal there, awaiting his trial for murder. He has been three times taken into Court, and asked whether he were guilty, or not guilty? He replied, each time, 'guilty.' The Judge, instead of proceeding to sentence him to death, asked him on the third time, if he committed the deed with malice aforethought. He said, no, he had no malice. The Judge then directed the Clerk to record, that prisoner pleaded 'not guilty.' He is awaiting his trial. He was visited by a large number of our friends who were present at the Convention, on Thursday morning at 7 o'clock, when a meeting for prayer and religious conversation was held in his cell.—This is said to have been one of the most affecting incidents in connexion with the Convention. The unfortunate prisoner expressed many thanks for the sympathy manifested towards him; and seemed to be deeply affected by the prayers and addresses.

And they said unto him, 'when saw we thee sick, or in prison and came unto thee?' And the King shall answer, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

New Meeting-House in Cincinnati.

We see in the Cincinnati 'Daily Enquirer,' of the 3d inst., an account of the Universalist Meeting-House just being finished in that city. We give our readers the description. We entertain the hope, that we shall stand within the walls of that house within three or four months; but we will not place too much dependence upon it, for all human things are uncertain. The following is the description alluded to.

'The church itself is one of the largest in the city. It is estimated that it will seat upwards of one thousands persons, independent of a spacious gallery for the choir. It will have three aisles lengthwise—pews finished in a neat and tasteful style—which indeed is the character of all the work. The pulpit is the subject of general admiration, on account of the simple yet elegant, plain yet perfect, character of its design and completion. We may mention the capitals of the two pillars forming the back-ground, carved by Mr. A. W. Anderson, as especially elegant, both in design and execution. The whole finishing of the edifice, we believe, has been done under the general superintendence of Mr. Newton, and certainly reflects great credit upon his skill, as well as that of other master mechanics who have 'put in' their labor and skill with his. It is also highly creditable to the Society and the city.'

New York Sunday School Association.

There was a Sunday School Association for the State of New York, formed on the 31st of May, at Cooperstown. The interest in Sunday Schools seems to be increasing in that State. The subject does not, however, seem to have received the attention it ought to have had, at the late session. Taking place as it did simultaneously with the meeting of the New York Convention, there was not probably found much time for the Sunday School cause. Still Br. Price says, 'The subject came up in somewhat earnest discussion on Thursday morning, and the true position and importance of the Sunday School cause seemed to be duly appreciated.' The following officers were elected for the ensuing year:

PRESIDENT—Rev. S. R. Smith.
VICE-PRESIDENTS—W. A. Conant, New York: Revs. H. B. Soule, Utica; C. F. LeFevre, Hudson; T. J. Whitcomb, Cortlandville, and C. Hammond, Royalton.
SECRETARY—Rev. A. C. Barray, Fort Plain.
CORRESPONDING SECRETARY—G. L. Demarest, New York.
TREASURER—L. Van Shaack, Albany.
DIRECTORS—Revs. W. S. Balch, New York; A. R. Bartlett, Poughkeepsie; M. B. Smith, Newport; Brs. J. H. Campbell, New York; Holder Cory, Cooperstown.

Rev. W. S. Balch, of New York, was appointed to deliver the next Annual Address before the Association.

Dedication.

The Meeting-House erected by the Universalists at Saco, Me. will be dedicated on Wednesday next, 21st inst. Meetings, it is expected, will be holden two days. The brethren from Portland and Portsmouth, and all the region round about, are respectfully invited to be present. It is hoped there will be a joyful and profitable occasion.

The Express.

This snug little steamer runs regularly from Boston to Barnstable, stopping at Plymouth to land and receive passengers and freight. She goes down Tuesdays, Thursdays and Saturdays, and returns on Mondays, Wednesdays and Fridays, leaving Boston at 9 o'clock, A. M. She carried to Plymouth and brought back the members of the Convention, who, with the exception of a little unavoidable sea sickness in going down, had a very speedy and happy passage. The Captain and Pilot are very obliging men, watchful and attentive to their duty, and well acquainted with the coast. Our city or country friends who wish to visit Cape Cod, and spend a few days during the hot season, (if we are to have any such season this summer) will find this boat an agreeable and cheap means of conveyance.

Ordination in New York.

The ordination of Br. L. B. Mason, as pastor of the Fifth Universalist Society in the city of New York, took place on April, the 25th. The notice of the event appeared in the 'Union' of the 10th inst. The following is the order of exercises: Reading of the Scriptures, by Br. B. B. Hallock. Introductory Prayer, by Br. E. H. Chapin. Sermon, by Br. A. C. Thomas. Ordaining Prayer, by Br. M. Rayner. Delivery of the Scriptures and Charge, by Br. T. J. Sawyer. Right Hand of Fellowship, by Br. W. S. Balch. Benediction, by the Pastor.

Brooklyn, N. Y.

The new Universalist Meeting-House in this place is about finished, and will probably be dedicated within a fortnight. Br. A. C. Thomas is the pastor. Matters always go ahead where he resides. The Boston folks send congratulation to Brooklyn on the occasion of the dedication.

N. H. Convention of Universalists.

The next annual session of this body will be holden in Dover on Wednesday and Thursday next. It is hoped that a full delegation will be present. Ministering brethren and others who can make it convenient, are affectionately invited to attend.

Convention of Congregational Ministers.

We have received the following article from an aged Congregational clergyman, residing in the country. He wishes to avail himself of our columns to lay before the public his sentiments on the subject embraced in his communication. We judge from what he says, that the rule of the executive committee of the Convention is, to grant assistance only to the widows and orphans of those Congregational clergyman who die *while in the pastoral office.* Such a rule it seems to us may sometimes operate very badly; and unless there is some highly urgent reason for abiding by it, we think it ought to be abandoned. Even when a man has been deposed from the ministry by misconduct, it seems hard to punish his wife and children for his offences; but to withhold charity merely because he was not the pastor of a parish at the time of his death, is peculiarly grievous. This rule perhaps would not have been so fatal fifty years ago; but now it must throw half the cases of want out of the pale of the Society's charity. And it appears worse when we reflect, that this rule makes one innocent misfortune the cause of another. A clergyman in his old age, may be unable to preach, and his parish may be obliged to set him aside, and obtain another.—He lives a few years without income, and thus consumes what little he had laid up; and when he dies, leaves his wife and children truly destitute. He perhaps, in his better days, contributed largely, considering his means, to the funds of the Convention; but his death-bed is embittered by the reflection, that because he lived a little too long, and did not die a *settled* clergyman, his wife and his children may starve, ere they can have help from the Convention. There must be some very strong reason to justify the continuance of such a rule. But we will indulge in no further remarks of our own. The following is the article alluded to from our correspondent.

Mr. WHITTEMORE,—I wish, through the medium of your columns, to make a presentation of a few facts. I present them over my own proper initials. Of course the responsibility rests on me. I can, therefore, have no motive for designed misrepresentation.

It is a well known fact that there is, and has long been, in the State of Massachusetts, an incorporated Society, styled the 'Convention of Congregational ministers'—whose object is to afford pecuniary aid to the needy widows and orphans of deceased Congregational ministers.—This Society possesses productive funds, to the amount of $60,000; besides $30,000 of property said to be unproductive. In addition is an annual contribution, made in Brattle-Street Church, which averages at about $260. This is my first fact.

The second fact is, that Mrs. Hannah Rich, of Amesbury, Mass., widow of the late Rev. Thos. Rich, was at his death in Sept. 1836, left with a daughter between two and three years old, in a destitute condition, with a considerable amount of debt, incurred during the long sickness of Mr. Rich. That Mrs. R. has been obliged to pay off this debt and to maintain herself and her little daughter wholly by the hard and incessant labor of her own hands. That she is an uncommonly neat, capable, worthy woman; and having delicate health, is much disheartened and discouraged. She says she could maintain herself, if some provision could be made for the child. This is my second fact.

The third is, that the case of Mrs. Rich has been repeatedly brought before the business committee of the Convention and they have as repeatedly refused to admit her name on the list of the beneficiaries. We have stated to them that Mr. Rich was more than an ordinarily respectable and talented man. That he had a regular ordination and was an highly esteemed parish minister for more than thirty years. That the reason why he left his family so destitute was a protracted sickness, at the beginning of which he was worth a thousand dollars, but at his death it was all expended. The only reply to this representation has been, 'Mrs. R. does not come within our rules.'

We have urged Mrs. R 's peculiar claims arising from her necessitous condition and excellent character. But no other notice could be gained but the old response; 'She does not come within our rules.'

Mrs. Allen, of West Bradford, whose husband left her the use of a thousand dollars worth of property, has been on the list of beneficiaries for these ten years. And why? Because, 'She comes within their rules.' It is not, then, the circumstance of being the widow and the orphans of a deceased Congregational minister, and in a needy and destitute condition, that brings persons within the rules of the Convention's committee. And yet when a contribution is called for, it is stated to be for the benefit of the widows and families of deceased Congregational ministers. Is not this a libel and a deception? Do not the committee *profess* one principle and *act* on another?—Their profession intimates no limitation except that of being in need of help. All the widows and orphans of deceased Congregational ministers are understood by the public. But the committee interpret differently. Ought they not, then, to proclaim the rule of limitation to let it be known that there is a class of deceased ministers' widows and orphans who are not to be aided, however pressing their want or excellent their character? If this were known, something would probably be done, in other quarters, for their relief. The Convention do not profess to aid the families of deceased ministers of the Baptist, Methodist and Episcopalian denomination. Therefore, these denominations make provisions for those of their own poor who belong to the house of Levi. The case, therefore, of some of this description, in the State of Massachusetts is unprovided for and neglected. It is not so in New Hampshire. No distinction is there made between the families of Congregational ministers who die unsettled and those who decease being pastors of their flock.—And why should it be made here? Mr. Rich was a native of Massachusetts. He was settled in Connecticut; took a dismission wholly on account of ill health. The last ten years of his life he lived in his native State and preached the most of that time in Charlton and in West Salisbury. In the former town he was invited to settle, which he declined wholly on account of infirm health.

These are the facts of the case. We wish the public to know them. If the Society's committee are to be sustained and justified in making, what we think to be, an arbitrary, partial and unjust distinction, our own opinion, in the premises, is a great mistake. We believe the public to be totally ignorant of the distinction and partiality of which we complain. The almoners of a sacred charity ought, surely, to be 'without partiality and without hypocrisy.' S. F.

Strange Mistakes.

An orthodox clergyman writes home from the West, that his doctrines are prevailing their with rapid strides, which the printer has made, *rabid* strides. Another case of a similar kind occurs in the publication of the letter of a missionary in Illinois. After speaking of the spread of his partial doctrine, he ascribes it solely to its internal power; which has got into one paper, *infernal* power. Orthodox printers must be more careful.

We acknowledge the receipt of a small manual, entitled, 'The Grounds of the Catholic Doctrine, contained in the Profession of Faith, published by Pope Pius, IV.,' &c. &c. This little work is published by Patrick Donahoe, at the Catholic Bookstore, corner of Devonshire and Water Streets, Boston. It is valuable as furnishing an authoritative exposition of the Catholic Faith.

Unitarianism and Universalism.

The following article from the pen of Br. Bacon, of Providence, we copy from the last 'Gospel Messenger.'

THE DIFFERENCE.

A certain writer says:—

'There are some strong points of difference between Unitarians and Universalists, especially concerning the agency of man, and his condition in the immortal state. We have a strong desire that those subjects should be understood.'

Now for one, I wish this to be kept clear and prominent before Universalists, that less may be said about Unitarians and Universalists being the same. The Unitarian doctrine of *man's agency,* is incompatible with any form of Universalism, and hence one of their writers declares that the success of God's economy depends on the choice of man. When, therefore, we are quoting from Unitarians, let us remember their doctrine of free agency, and keep from the folly of claiming as Universalists those who regard us as the propagators of a system at war with the best interests of society. That Unitarians, *as a denomination,* do thus regard us, I am prepared to show from their writing, and from the private conversations on theology of a great number of their clergy received from various sources.

Unitarians as a body, do not admit that the Scriptures reveal any final result or purpose under the divine government. Indeed, one of their principal writers, G. R. Noyes, says, 'To me it appears the *design of revelation* to leave the exact nature and duration of future punishment *involved in obscurity*'—which is certainly one of the strangest *designs for a revelation* that ever was imagined. I can quote to any one's heart's content *similar passages, and while this is the fact,* 'let us be content with standing on our own foundation and claiming no more than honestly belongs to us.

We accede, in full, to the sentiments of this article. There *are strong* points of difference between Unitarians and Universalists. The early English Unitarians in general had correct views of God's moral government; witness Lindsey, Priestley, Belsham, T. Southwood Smith. The doctrine of man's agency, as set forth by the New England Unitarians, leaves every thing in regard to man's salvation in uncertainty. On their system, we see not how it is certain any one will be saved. Universalists, in general hold, we think, that God is the Supreme Ruler of the universe; and that he has such a supervision of human affairs as ensures the final accomplishment of his glorious purpose; that he has never put man out of his care, and never will; that the Creator has given the creature no agency which can, in any way, conflict with the benevolent designs of God, or thwart His will; and that man has no agency, which God did not give him, for a wise, holy, benevolent purpose, and the ultimate effect of which he did not see and approve when he conferred it on man. Such certainly are our views, and we suppose them to be the views of Universalists, at large.

On this point there is a vast difference between New-England Unitarianism and Universalism.—Unitarianism is certain of nothing, except this one fact, that every thing is uncertain. It leaves matters of the most thrilling interest to man, '*involved in obscurity;*' and thus makes what it miscalls a *revelation,* as dark as Egypt concerning the point to which all human hope and inquiry turn. Unitarianism maintains a delicate equipoise between endless misery and universal restoration. We say with Br. Bacon, 'let us be content with standing on our own foundation, and claiming no more than honestly belongs to us.'

Such are our sentiments in regard to the difference between the two denominations on this point. We desire however to cultivate charity towards the Unitarians, in common with our brethren of other sects, remembering that this is the greatest of all the christian virtues.

M. H. Smith's book at five cents.

Notwithstanding the immense exertions of Messrs. Tappan and Dennett to force out this vile publication upon the world,—notwithstanding the flaming advertisements of it which have appeared in the Partialist journals,—notwithstanding the puffs which Partialist editors have given it, and notwithstanding the publication and repeated republication of those puffs, the book will not sell to any considerable extent.—We understand that a lot of them were recently offered for sale at Leonard's auction room in this city, and they went off at the astonishing price of from *three* to *five* CENTS per volume. If this book does not sell, it will not be the fault of Tappan & Dennett. They struggle to work it off, almost as if their very existence depended upon it. This they do, not merely from a love of Partialism, but from a love of *gain.* They would make a large per centage, if they could sell the work at the price they set upon it. But how much they will make, in selling it at *five cents* a volume, we know not. People in the country ought to know the price at which this work sells in Boston. It is sometimes forced off upon the poor farmer, at $1 per volume! Let the country people know that it has been sold in Boston from THREE to FIVE cents per volume.

If a man were to write a book for the good of mankind—a book of truth and wisdom—he would have the testimony of a good conscience, even though he made no money out of it; but to write a book of an opposite character,—to have great dreams of becoming rich by it,—to have it stereotyped,—to fix the price at ONE DOLLAR, and tell the people it was very cheap at that; and then to be obliged to crowd it into auction rooms and sell it at THREE, FOUR and FIVE CENTS per volume, must be somewhat of a mortification.

We copy the following paragraph concerning Mr. Smith, from the 'Olive Branch' of last week. It is from the pen of Rev. Mr. Norris, the talented editor in chief of that publication:

Mathew H. Smith, who has been all round the lot, a little while everything, and not long any one thing, seems to be in hot water, at Nashua, N. H., where he now is settled as an Orthodox clergyman. We should judge from the Christian Register that Mathew's character in Nashua was in keeping with the history of his former life. Smith has been received too readily by different societies, as he has been whilling round from one sect to another. He is now professedly an Orthodox. He was last a Universalist, to which denomination he has twice belonged. When his influence was about wholly used up with them, he went over to the Orthodox, and published a book of scandal against those with whom he had last associated as christian brethren. In the next somerset he very likely will play the same trick with the respectable denomination with whom he now associates. We publicly refer to this man in this way because we incautiously notified the public of Mr. Smith's libellous book being on sale, which we supposed was only a polemical attack on the theology of Universalists. But on reading it, we found it a gross tissue of personalities, and of low charges against respectable individuals and societies, having really nothing to do with the theological views of those whom he attacked. We wish to wipe our hands from any participation in such a course. We would be happy to see what we think erroneous is the creed of Universalists refuted and put

down, but we never will be a party to an attack on the morals and characters of a class of men who as far as we know, stand as high on these points as any of their more Orthodox neighbors.

Mr. Norris gave a slight notice of Smith's book on its first appearance from the press, but having since taken an opportunity to look it over, he was so disgusted with it, he thought it his duty to publish the above explanation.

Discussion between Revs. Messrs. Yates and Francis.

Just as our paper was *going* to press, we received a copy of an octavo pamphlet of 157 pages, entitled 'A Discussion on the conjoint question, is the doctrine of endless punishment for any particular portion of the human family taught in the Scriptures, or, is the doctrine of the final holiness of *all* mankind? Between Freeman Yates, pastor of the Methodist Church, South Berwick, Me. and Eben Francis, pastor of the Universalist Church, Dover, N. H. Consisting of eight discourses, delivered in Dover, N. H. in the months of March and April, 1843.' This we judge is a mutual publication. Each clergyman furnished his own part of the discussion, at the unanimous request of the audience who had listened to it.—We have not had time to read the pamphlet; but a cursory perusal leads us to think, that in general, the disputants preserved good feelings towards each other, a very essential matter, and a very uncommon one these days. We have the pamphlet *on sale, and shall* be happy to supply those who desire to purchase.

Union Conference at South-Reading.

The Union Conference at South-Reading will take place on Thursday next, the 22d inst. Services will be holden in the forenoon, afternoon and evening. It is expected there will be a large gathering of the clergy, and we hope of the lay brethren also. South-Reading is as near Salem and Danvers as it is to Boston. Shall we not then see some of our friends from that region—Lynn, Marblehead, Salem, Danvers and Beverly? We long to take them by the hand once more.—We know they love the gospel still. Friends will call at the Meeting-House on the Common.

The Ladies Companion for June.

This number of this monthly magazine, now edited by our gifted New England writer Mrs. Sigourney and Embury, is highly attractive both in engraving, and reading articles. Miss Sedgwick, Sigourney, Embury, Elliot, of South Carolina, Orne, and Messrs. Grattan, Ingraham, Tuckerman, with six or more other writers, furnish original tales, &c. The engravings are—The Sultan's Daughter; The Canterbury Bell; The Summer Fashions, and two pieces of popular music. The Companion appears on large and beautiful type forming a most attractive feature to the new volume.

Jordan & Co., New England Periodical House, 121 Washington Street, are the Boston agents.

Church in Winchester, N. H.

The believers in the impartial goodness of God, and in the successful result of the Saviour's mission, in Winchester, N. H. have embodied themselves as a church of the Lord Jesus Christ.—This church will be recognized as a branch of our Zion, on Sunday, the 2nd day of July. Sermon, by the editor of the Trumpet.

Conference Meetings.

The Massachusetts Convention, at its late session, passed a resolution strongly recommending Conference Meetings to all our Societies. The vote we believe was unanimous, or very nearly so. We rejoice to see this very general approbation of such meetings.

Ordination.

Br. M. E. Hawes will be ordained as a minister of the gospel of Christ at Sippican, Mass. on the 28th inst. Sermon by Br. Hosea Ballou.

Halifax, Mass.

Br. O. A. Skinner's appointment is necessarily postponed to the first Sunday in July.

It is said more than FIVE HUNDRED cases of suicide and insanity have been occasioned within the last *three* years by the Miller excitement.—Horrible! Horrible!

Marco Paul's Adventures in Puursit of Knowledge, Part 6—completing Vol. iii. Boston. Of the new series of books for the young, by Jacob Abbot, is published by T. H. Carter & Co. 118½ Washington-street. Price 12½ cents.

Notice.

The Board of Managers of the Universalist Sabbath School Association will meet at the store of Mr. Abel Tompkins, No. 38 Cornhill, on Monday next, at 11 o'clock, A. M. The following brethren are members of the Board:—L. S. Everett, H. Ballou, S. Streeter, L. Willis, W. Fishbough, T. J. Greenwood, S. A. Davis, J. G. Adams, J. M. Austin, Dudley Williams, A. P. Cleverly, E. H. Chapin, T. A. Goddard, and H. Ballou, 2d. Shall there be a full attendance?

E. G. BROOKS, *Secretary.*

Conference and Dedication.

The Old Colony Conference will meet in Dighton, Wednesday, June 21st, at which time the meeting-house recently erected in that place will be dedicated to Almighty God. The Conference will continue two days. Brethren from abroad will please remember this notice; and all feeling an interest in the prosperity of the cause of God's impartial grace, are invited to attend J. S. BARRY, *Clerk.*

Windham and Bennington Co. Association.

This body will hold its next annual session at Whitingham, Vt. on the fourth Wednesday and following Thursday (28th and 29th) of June. It is hoped that the Societies will be fully represented. Ministering brethren, who can make it convenient, out of the Association, are cordially invited to attend.

H. F. BALLOU, *Standing Clerk.*

RELIGIOUS NOTICES.

Br. A. A. MINER will preach in the School-street Church next Sunday, on exchange with Br. Ballou.

Br. H. JEWELL will preach in South-Hampton, N. H. next Sunday.

Br. C. H. WEBSTER will preach at Kingston N. H. a week from next Sunday—and Lecture on Temperance at 5 o'clock, P. M.

Br. T. J. GREENWOOD will Lecture in Woodville, (Hopkinton), a week from next Sunday, at 5 o'clock.

Br. O. A. SKINNER will preach in Halifax, Mass. the 1st Sunday in July. And Lecture on Temperance the evening previous.

The EDITOR will preach in Winchester, N. H. the 1st Sunday in July.

COMMUNICATIONS.

Friendly Suggestions.

Br. WHITTEMORE,—In the last 'Trumpet' you have given your readers somewhat of the sayings of our Unitarian brethren at their last Association. Many of these sayings appear to me to be very just, and to indicate the true christian spirit. And I am persuaded that Universalists ought to receive all such expressions with the same cordial approbation, as if they were announced by those of our own denomination;—and as fervently to pray for the promotion of truth by other denominations as by our own.—By standing in this spirit, and by acting according to its dictates, christians of different names would successfully labor for one great and glorious object, the reconciliation and union of all contending and confuting sects. Nor do I deem it inconsistent with this good spirit, or the duties which it teaches to point out whatever we may think is amiss in the sayings of brethren whether of our own denomination or of any other. Within a short time I heard a Universalist clergyman exhorting in a Conference Meeting, say that we must baptize our hearts in the spirit of Christ.—It struck my mind, in a moment, that what that brother meant would have been more properly expressed if he had said, we need to be baptised by Christ into his blessed spirit. It appears to me to be more proper to say that Christ baptizes us into his spirit, than to say that we do this ourselves. John told the people that he who should come after him, would baptize them with the Holy Ghost and with *fire*. He did not tell them that they should baptize themselves in this manner.

I notice that a Unitarian brother, Rev. Mr. Gage said, as stated in your report, 'The spirit of Unitarianism was the spirit of christianity, and that this was a spirit which must be aided by our life rather by our words.' Now it appears to me that it is more proper to say that our lives should be aided by the spirit of christianity, than to say that this holy spirit should be aided by our lives. The true disciple of Christ is led by his spirit; this blessed spirit is not led by the disciple. 'Hold fast the *form* of sound words.'

H. B.

'Messenger of Glad Tidings.'

This is the name of the Universalist paper published in Wetumpka, Ala. Br. Whittemore in noticing its prospectus, quoted a passage in which the editor spoke of erecting a standard of liberty, and Br. W. commented on it as though it referred to liberty in the highest sense, embracing the freedom of body and soul. In the 'Gospel Messenger' an article was published offering the opinion that the prospectus qualified that allusion to 'the standard of liberty,' by the word which followed—'freedom and independence of mind.'—Br. W. was not pleased to notice this, probably regarding his opinon as correct, but now there is no difficulty in determining the point. The following from the 'Glad Tidings,' May 23, is sufficient:—

In reply to the communication of P. B. Cox, of Griffin, Geo., we say that the editor of the Trumpet did indeed misinterpret us on this subject, and we think also, did injustice to the former editor of the Southern Universalist, in our maugural and his salutatory address. But as other northern papers had corrected him, we concluded to let it pass. When we said we had erected the standard of liberty, we qualified the expression by adding, 'Freedom and independence of mind.' As a matter of course, our feelings and interests are identified with the South on this subject, and as such, language cannot express the utter contempt and abhorrence we have for the mad projects devised by northern abolitionists.

We have a very simple question to ask. How is it possible for an editor to erect a standard of 'Freedom and Independence of *Mind*,' while he is silent against the slavery of the South? What freedom and independence of mind does he advocate for the three and a half millions of enslaved humanity? He ought to have added to his *qualification* of his language three words more—'*to the whites*'—freedom and independence of mind to the whites! This is all that can be expected of one who is willing in so many words to say, that '*as a matter of course*' his '*feelings and interests are identified with the South*' on the subject of negro slavery. H. B——N.

DIED:

In this city, Mr. John Brooks 22. Mr. Artemas Spofford, 29. Mr. Samuel Cartwright, 40. Mr. John R. Hodges, 40.

At the McLean Asylum for the Insane, LEONARD HOLMES, Esq., aged 47. The active portion of Mr. Holmes's life, for a period of twenty-three years, was spent in the Boston Post Office; and the zeal and assiduity with which he discharged his duties, are favorably attested by the unanimous opinion of our business men, as well as by the long period during which he continued in the office, through the successive changes in the government.

He was a man of great energy of character, and devoted his spare time to arranging such plans and operations of a business nature as might prove profitable to him, and increase his means of rearing and educating his family. In this he was for a time successful, and began to anticipate the day when with less of care and anxiety on his mind, he might sit down in quiet with his family and friends, in the midst of ease and comfort. But the blighting reverses that a few years since darkened the prospects of so many persons, reached him also, and dissipated the accumulation which his industry and sagacity had made.

This sad disappointment to a man of his ardent feelings, worked upon a nervous temperament, rendered too acutely sensitive by his unremitted attention to his official duties, and impaired his reason. His family were cheered somewhat in their heavy affliction, by the opportunity afforded them of providing for his comfort and suitable treatment at the excellent Asylum at Somerville; and amidst its retired and pleasant halls, and the shades of its beautiful gardens, under the kind and judicious treatment of Dr. Bell, he has spent the remainder of his life in peace and comparative comfort. The shock which his mind received, gradually, and almost by imperceptible degrees extended its influence over his mental and bodily powers, until at his death he sunk away, as it were, into a placid sleep, without pain or agitation.

The private character of such men as Mr. Holmes, is the rich heritage of his family; but a single word may be proper in relation to it, to those who knew him so well as the citizens of Boston. Affectionate in his disposition, charitable to the needy, benevolent to the suffering, with a high sense of honor, and a cordial regard for religion, he has passed through an active and eventful life without the slightest stain upon his public or private character. It is this inestimable legacy that he leaves his wife and children, better far than wealth, because more enduring, and a valuable example to them in all that makes life worth living for. As they follow him to the shades of Mount Auburn, they can reflect that their treasure is not laid up on earth where moth and rust do corrupt, but in the virtuous fame and pleasant memories of him who was to them a husband and a father.—*Bay State Democrat.*

In New England Village, (Grafton) May 31st, Mrs. MARIA R., wife of Mr. Isaac S. Harrington, and daughter of Dea. Joseph H. Knowlton, of Northbridge, aged 27. Again has it become my painful duty to chronicle the departure of another of the loved ones of earth, in the morning of her life, and of domestic happiness and earthly hope. The pale messenger has stretched forth his bony finger and beckoned to the tomb, and suddenly has she yielded to the summons—though neither unprepared nor unwilling. True, if her life could have been longer spared she had much indeed for which to live; for her home was truly the seat of many tender and affectionate endearments and her earthly prospects such as to inspire the liveliest hope; but all these were calmly resigned; for bright unto her indeed, through faith, were the attractions of the spirit world. She saw there, in prospective view, the enfranchised host, delivered from this bondage of corruption into the glorious liberty of the children of God;—she anticipated the joyful meeting with those she loved, and under the blessed influence of feelings thus inspired she breathed out her spirit to the God who gave it, in cheerful resignation to his will. Her funeral obsequies were solemnized in the Baptist Meeting-House in the village, and the consolations of gospel hope, were tendered, by her dying request, by the writer to a very large congregation who had assembled to testify their respect for modest virtue and worth, and their sympathy for those who mourned the blighting of their fondly cherished hopes. Our prayer for those who mourn, is, that they may realize the hand of a Father in this event, and sustained by filial trust, that they meekly follow those who through faith and patience inherit the promise. T. J. G.

General Intelligence.

Fire in Haverhill Street. At 12 o'clock Saturday night, a fire broke out between two wooden buildings, carpenters' shops, on the East side of Haverhill street, one in front and the other in the rear, opposite the store house of J. H. Bartlett & Co., and near Warren bridge. The fire was set by some incendiary directly at the entrance of the outside steps of the rear building, and by passing the fire through a window. The shops were immediately in a blaze, and before the Fire Department, who were immediately on hand, the rear building was entirely burnt inside with most of the stock and all the carpenter's tools, &c. &c. The front building was burnt in the back part but did not suffer much in front except from water. The front building was occupied by Mr. Wilson, carpenter, who did not suffer much except by damaged stock—and by G. B.M. Clain, carver, whose establishment was in the back part, and who lost all his stock and tools.

The rear building was occupied by John Starret, and by Henderson & Page, all carpenters, who lost all their stock and four or five chests of valuable tools. The first building was owned by Mr. Boynton, and the other by Messrs. Eaton & Lovejoy. There was no insurance.

Accident. We regret to learn says the Advertiser, that Mr. Thacher Magoun, Jr., of the firm of Magoun & Son, was severely injured by being thrown from his chaise, on Tuesday morning, in consequence of his horse taking fright while coming to the city over Warren Bridge. His injuries are not considered dangerous.

Extraordinary Pedestrianism. A gentleman on Tuesday last, left Baltimore at 6 o'clock A. M., and walked from thence to Bladensburg, from Bladensburg to Upper Marlborough, and from Upper Marlborough to Washington, which he reached ten minutes before 7 o'clock the same evening—thus walking a distance of 63 miles in less than thirteen consecutive hours!

David Callum and Charles Wilson, who are confined in the jail at Salem for storebreaking in Lynn, yesterday morning made an attempt to escape, by throwing snuff into the eyes of the turnkey, and beating him with an iron spoon. They would propably have been successful, had not the jailor threatened to shoot them if they did not return to their cells. The Salem Advertiser, from which we gather the above particulars, says that Wilson, one of the ruffians was discharged from the State Prison on the 3d of May last.

Death by Drowning. Edwin, son of Mr. Prince Rogers, of East Boston, six years of age, strayed from home on Wednesday towards night, and when last seen was walking near the edge of the water. His body was found upon the flats, at low water, on Thursday noon.—*Advertiser.*

Col. White, of Haverhill, Mass., has the gun, knapsack, and other accoutrements, that were taken in the battle of Bunker Hill, from a British soldier, by David How, Esq.—and we learn that he intends to bring them all to Boston, to be carried in the procession of the 17th inst. Mr. How died about a year ago. He was present as one of the survivors of the battle, at the laying of the corner stone in 1825.—*Courier.*

Great Fire at Talahassee. On the 25th ult., a fire broke out in the buildings in the rear of Washington Hall, and immediately spread in every direction, causing a vast destruction of property. Before the progress of the flames could be arrested, it destroyed nearly 250 buildings and their contents, and occasioned the loss of $300,000. Every store in the city was consumed.—Several buildings were blown up, and two or three negroes lost their lives. Of three printing offices one was saved—that of the Star. The Centinel and the Floridan offices were burned.

The Fire at Talahassee. The citizens of Talahassee, Florida, have issued an address to the people of the United States, setting forth the losses they have sustained by the recent conflagration in that city. At 5 o'clock in the afternoon of the 25th of May, the city of Talahassee contained 80 stores and houses with a population of two thousand inhabitants. A devastating fire broke out, and in 3 hours afterwards, not a single store, shop or office remained. Property in buildings, estimated at not less than half a million, had fallen a prey to the flames, and with this were destroyed goods and furniture, of the value of $150,000.

Important Decision. The U. S. District Court in New Orleans has decided that where a party who has mortgaged property to another, becomes bankrupt, and renders on his schedule the property so mortgaged, that property cannot be recovered by the mortgagee, but must pass to the assignee of the bankrupt, the mortgagee, however, having a privileged claim on the proceeds.—The Supreme Court of Louisiana have virtually confirmed the decision, in deciding a question of duty of a Recorder to erase a mortgage under these circumstances.

A Decision. At a recent meeting of the Directors of the Western Railroad Corporation, it was, for the second time, decided not to construct a branch of the road from Springfield to Cabotville.

A man named Robinson was arrested a few days since in Payson precinct, Illinois, on a charge of passing counterfeit money. In searching him they found upon his person letters from six wives, all living, which he has married in different parts of the country. He had a wife with him at the time of his apprehension.

Audubon the Ornithologist. Dr. G. B. Smith, of Baltimore, has received a letter from this distinguished naturalist, dated 'on Vermillion river, 1100 miles above St. Louis, May 18th, 1843,' which states that the party are all well, in excellent spirits, and that they have procured specimens of several new quadrupeds and birds. A defect in the boiler of the steamboat had caused them to stop for a few hours, but the repairs were just completed, and they would proceed immediately on their voyage.

We learn with regret that the cotton factory, grist and saw mill of Mr. Elisha Jenks, in South Adams, were destroyed by fire on Sunday night last. The origin of the fire we have not heard. Mr. Jenk's loss is estimated at $15,000. There was an insurance on the property to the amount of $5000.—*Pittsfield Sun.*

Fire at Bristol, R. I. On Friday night, a few minutes before 12 o'clock, the steam Cotton Mill in Bristol was struck by lightning, and set on fire. The whole interior of the building, with most of the machinery, was entirely destroyed. But most of the yarn and raw cotton were saved. The building and machinery were valued at $120,000.—of which $62,000 only are insured, chiefly in Providence and Hartford. The loss will be severely felt by the community generally.

John Hannald, imprisoned at Newport, R. I., for robbing the Post Office in Providence, escaped on Monday last. He had sawed off an oak beam six inches thick, cut a hole 15 inches diameter through a solid brick wall 20 inches thick, and forced himself through. In his cell were found a drill, a case knife blade, notched with teeth for a saw, and several knives, chisels, &c., with which he had effected his escape. Next to his cell an insane man was confined whom Hannald hired to sing and dance while he was at work. He once before made a hole through the wall—but it was too small, and he stuck and was caught. His term would have expired in about two weeks but it is supposed he was fearful of being apprehended on other charges.

A Dandy in Limbo. James C. Merrill, of Harmony, Me., was arraigned at Bangor last week, for stealing a watch from Miss Olive Spurr, of Dexter. The prisoner appeared in court in dandy style, and rich dress, and carried his head very high. It seems he called on Olive as her friend, and succeeded in getting her watch into his hands for the purpose of getting it gilded.—He got all the change out of her he could, robbed her trunk of about $80, and ran away. Not content with this, he stole $21,75 from his cousin, Richard H. Merrill, of Dexter. On both complaints, he was found guilty, and sentenced on each indictment to one year in the State Prison.—*Transcript.*

Sir Charles Bagot. The Montreal Gazette, in recording the demise of his Excellency, the late Governor General of British North America, pays the following tribute to his character.

Upon his private character and personal qualifications it appears almost an affectation to expatiate. Known beyond the sphere or imaginable circulation of this ephemeral tribute—the representative of his sovereign, for many years at the first courts of Europe, and subsequently at the government of Washington, thousands to whom these feeble lines must ever be unknown—in countries far remote—bear equal testimony to the fair attributes of the public functionary, and to the private virtues of the individual. Endowed with a singular grace and dignity of personal deportment—with a countenance expressive of great intelligence, blended with a striking degree of benevolence—affable in his disposition—frank, loyal, yet most courteous in his manners—no man ever quitted the presence of Sir Charles Bagot, whate er might have been the result of his mission or of his suit to the Governor General, who did not feel that his best sympathies had been captivated by the man. In fact, it has been often said, and we repeat it, because it has been said truly, that Sir Charles Bagot presented the *beau ideal* of the high-minded, the accomplished, the good old English gentleman.

Improvements in Cambridge. The Palladium says—we counted, the past week, something like 50 houses 'going up' in this part of the town. In Old Cambridge and East Cambridge there are probably as many more. Our goodly town already can boast of many beautiful edifices. We believe that there are few towns in the vicinity which can tell of greater improvements within the last five years than Cambridge.

A Beautiful present. Dr. Hitchcock, Surgeon Dentist in this city, has recently manufactured several beautiful articles which are intended as presents to His Imperial Majesty, 'the Emperor of all the Russias.'

As specimens of rare and beautiful workmanship, they cannot propably be excelled. They consist of a full set of mineral teeth, with spiral springs of pure gold; perfect in all respects, and three Daguerreotype miniature likenesses, viz: of the Emperor aforesaid, the Empress and their son, the Grand Duke Alexander. The latter are 'copies,' so to speak, in minature, from three magnificent paintings which adorn the studio of Dr. Hitchcock.

All these several items are enclosed in a rich ebony box, inlaid with ivory and surmounted by a beautiful silver plate, whereon is inscribed the Emperor's address, &c.—*Journal*

Bills of the Agricultural bank of Brewer, Me., altered so as to read in the place of '*Brewer*,' Pittsfield (one's and two's) are quite plenty.—General appearance of the bills good as the signatures and printing are genuine; but easily detected if examined, as the word Pittsfield—which is spelt '*Pitsfield*,'—is very clumsily put in, and the word 'Mass.,' at the top of the bill, is of a different colored ink from the rest of the bill.

Great Fire at Fall River. We learn from Col. Hatch, that a fire broke out Thursday night at half past 12 o'clock, in the New Iron Works of Col. Davis, and others, at Fall River, which were entirely consumed. Loss about $50,000, partly insured. This was an immense building, 300 feet long and 100 wide. The whole was a vast sheet of flame at one time, which lit up the whole heavens.—*Transcript.*

Upwards of forty cells in the Massachusetts State prison are vacant. It has for many years heretofore been overcrowning. The reduction in the number of criminals for a year or two past is attributed to the temperance reform.—*American.*

In Danvers, on the 21st ult., by Gideon Foster Esq., Mr. Samuel Curtis to Miss Mary Galucia, of Salem.

The magistrate who joined this couple in marriage, says the Salem Register, is our venerable friend, Gen. Foster, a Revolutionary hero, now almost a centumarian, being in his 95th year, and we rejoice to add, in the enjoyment of a vigorous old age. Gen. F. was the captain of that gallant little band, the Danvers Minute Men, which distinguished itself at the Lexington fight, on the ever memorable 19th of April, 1775. Several of his followers fell on the field of battle, and the remainder have long since paid the debt of nature, leaving their brave commander the sole survivor of the heroic corps, and though now of patriarchial age, still active and vigorous, and with the prospect of other years of comfort and honorable usefulness yet in store for him. God grant that the promise be verified! The General purposes, we understand, to be present at the approaching celebration of the 17th June, on Bunker Hill.

Foiled. A convict by the name of Granville Rich, attempted to escape from State Prison, at Charlestown, on Friday. He cut a hole in the floor of the work-shop, directly under his work bench, so skillfully that it was not detected, and on Friday morning crept into it, secreting himself under the floor. In the evening about nine o'clock, he came out and worked in the shop three hours in the dark, preparing a pole for ascending the wall. He then went into the yard and placed the pole against the wall, when he was discovered by the watchmen and secured.—Previously to secreting himself he had placed another pole against the wall to lead the officers to suppose that he had already escaped. On Saturday morning, he attempted to hang himself in his cell by his suspenders, but was discovered and cut down when life was almost extinct, and is now recovering. Rich had been a trusty convict, it is stated by the Warden, and has uniformly conducted himself correctly. He was employed as cooper, and was convicted in 1838, at Worcester, for larceny and forgery, and sentenced to 11 years confinement.

The Old Servant Gone. Gen. Washington's colored servant, Carey, was buried on Sunday last, from Greenleaf's Point, near Washington, D. C., and followed to the grave by a large number of blacks. He was about 114 years of age, and was for many years ostler to Gen. Washington, whom he served at the passage of the Deleware, and at the battle of Brandywine and Trenton.

Singular Death caused by a dead Hog. The Cincinnati Sun says that some time last week a man was found on Deer Creek bridge dead, in a singular position. It appears that the fellow had been stealing hogs through the night and made off with them safely, and was on the fourth voyage, but getting weary had stopped to rest. The feet of the animal were tied with a cord and slung over his head, and as he leaned upon the railing, as is supposed, the hog slipped over the side, choking the man to death.

Letters containing cash rec'd since our last.

A W Hanover, $6—P M Gallipolis, $10—A A A Rowley, $5—P M Canton, $1—P M Berri Corn, $2—P M Bartonsville, $1—R C Mina, $8—P M Danby, $2—P M Granville, $10—P M Frankfort, $6—P M Sutton, $15—P M Wilmington, $2—P M Sackett's Harbor, $1—P M Lonsdale, $2—P M Guilford Centre, $2—P M Fall-River, $2.

MARRIED:

In this city, by Rev. S. Streeter, Mr. Samuel Buffum, jr. of Salem, to Mrs. Anna Maria Bareiss.

By Rev. O. A. Skinner, Mr. Joseph Lagerroll to Miss Breatenia Cooly. Mr. Joseph Dow to Miss Eliza F. Turner. Mr. Jacob E. Chase to Mrs. Mary Ann Freeman. Mr. Albert A. Frost, of Charlestown, to Miss Eliza M. Bell. Mr. Daniel Means, jr. to Miss Emeline E. Mendum.

In East-Cambridge, by Rev. E. G. Brooks, Mr. A. Wheeler to Miss Emily Ann Langley.

In Watertown, by Rev. E. Partridge, Mr. Jeremiah Fuller to Miss Eleanor Frost. Col. Jacob Stearns, of Newton, to Mrs. Anne M. Tucker, of Roxbury.

In Reading, by Rev. M. Fernald, Mr. John C. Stone of Worcester, to Miss Sarah Ann Holt.

In Hanover, Mass. by Rev. J. S. Barry, Mr. Hosea Whiting, of Hingham, to Mary Elizabeth Stone.

In Marlboro', by Rev. T. J. Greenwood, Mr. Edward Morse to Miss Mary Ann Barnes.

In Lancaster, by Rev. W. Harriman, Mr. John Blanchard to Miss Margaret Kennedy.

In Harvard, by the same, Mr. Ebenezer W. Howe to Miss Sarah Ann Blanchard.

In Orleans, by Rev. S. Barden, Mr. Clement Freeman to Miss Harriet Gould. Mr. Heman Snow to Miss Caroline Cole.

CLOTHING, Cheaper than ever, at SNELLING'S

Corner of Ann and Blackstone Streets, Boston. The following prices will serve to show the public, that I am determined not to be outdone in cheapness of prices by any establishment in this city—viz.

Coats from	$6,00 to 13,00
Pants "	50 to 7,50
Vests "	37 to 4,50

The subscriber has been so fortunate in these times of depression and low prices, by availing himself of every favorable opportunity to take advantage of them, as to purchase at the lowest rates, and has it therefore in his power to sell accordingly. Those in want of any article in his line of business, and who are desirous of trading upon fair and honest principles, without resort to humbugs of any kind, may have their wishes gratified by calling at his Store, *Corner of Ann and Blackstone-Streets.*

☞N. B. Articles of any kind cut and made to order at the shortest notice. Be sure and call. Don't forget the corner. JOHN SNELLING, Jr.

June 1, 1843. 1y

SKINNER'S PRAYER BOOK. For sale at the Trumpet Office, at the LOWEST terms for Cash. Persons wishing copies of this very valuable work, are requested to send their orders to THOMAS WHITTEMORE, No. 37 Cornhill, who will see that the Books are sent in prime order, and without delay. 50 *cents single*; and a large discount to those who buy to sell again. Mr. W. will send out this work on as favorable terms as they can be any where obtained.

AUBURN HOUSE. This Establishment, situated opposite Mount Auburn Gate, is re-opened for the reception of Visiters, as a

Temperance Refreshment House,

during the warm season. Open daily—Sundays excepted. Ladies and Gentlemen visiting Mount Auburn will find at the above place, *SODA—MEAD*—and *ICE CREAMS*, with the *FRUITS* of the season.

Cambridge, June 1843 tf JOHN WYETH.

CAPITAL PUNISHMENT. For sale at the Trumpet Office, 37 Cornhill, Three Discourses on Capital Punishment. By Rev. E. H. CHAPIN, of Charlestown. The argument of these Sermons is absolutely irresistible. Price for whole three, 12 1-2 cents—$1 per dozen.

A CARD.

QUINCY-HALL, April 21, 1843.

JOHN SIMMONS & Co. tender their thanks to the readers of this paper, for the attention they have paid to their former advertisements, and for their liberal patronage, and would inform them and their friends that their Stock is still more extensive than last year, (being the largest Clothing Establishment and most extensive Stock in this city,) also, the only one where there is but one price—and that price satisfactory to all. Those that believe that 'economy is wealth,' and 'time is money,' would do well to examine this choice selection of CLOTHS, CASSIMERES and VESTINGS, and READY MADE CLOTHING, as they are so arranged and labelled upon counters that it can be done in a very short time.

☞Garments made to order at the shortest notice, and in the best manner.

Boys' Clothing constantly on hand, to which branch J. S. & Co. will give particular attention.

QUINCY-HALL, OVER THE NEW MARKET.

TWO TAILORS and Others. Just received at the ONE PRICE STORE, No. 28 Washington-street, the Entire Stock of a Merchant Tailor, which will be sold in any quantity at extremely low prices. These Goods are all of excellent quality, consisting of the usual assortment of CLOTHS, CASSIMERES, and VESTINGS, among which are superior Black Cloths, the colors of which are warranted permanent. An experienced Tailor will be in constant attendance, to Cut or Make to order, in the best manner, garments of all kinds, at the lowest prices. The above stock was bought very low, and will be sold at a small advance, thus affording the customers of this Establishment an excellent opportunity to provide themselves with Clothing of the best quality, in the most economical manner. May 10.

May 18. 6t

CHEAP CARPETS. HENRY PETTES & Co. solicit the attention of purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the Corner of Washington and Summer-Streets, Boston, where may be found a very excellent quality of ALL-WOOL CARPETS, new patterns, and handsome colors, at 62 1-2 and 75 cents per yard—in particular, a great variety of very choice small patterns, designed for CHURCH CARPETS.

New BRUSSELS CARPETS for $1,50. Painted Carpets of all sizes. ☞The whole stock consisting of upwards of 20,000 Yards. ☞And will be sold at Auction prices. 1stt March 22.

FURNITURE, Carpetings, Mattresses, Feathers. W. J. SILVER, (of the firm of Macfarlane & Silver,) would inform his friends and the public in general, that he may be found at the Old Stand, 98 Blackstone-street, near Haymarket-Square, where he intends to keep a full assortment of *FURNITURE, FEATHERS, CARPETING*, Curled Hair and Palm Leaf *MATTRESSES, LOOKING-GLASSES, CLOCKS*, &c. which he will sell as cheap, if not cheaper, than can be purchased at any other Store in the city.

As he is constantly receiving Goods from the best Manufactories in the State, purchasers will find it for their advantage to give him a call before purchasing elsewhere.

N. B. Manufacturers of Carriages, and all others who make use of Curled Hair, will find it for their interest to give him a call, as he has a constant supply of the various kinds always on hand, at the lowest rates. tf May 10

FRUIT OF THE VINE. Grape Syrup for the Communion. The Subscriber has imported under the direction given by Rev. Isaac Bird, late Missionary in Syria, GRAPE JUICE, in the form of SYRUP. One bottle will make a gallon of Wine. Price one dollar per bottle. ☞For sale at the Temperance Rooms No. 9, Cornhill, and at Store No. 14 Bromfield-Street, by ABEL SPAULDING.

Boston, March 9. 3m

LADIES' DRESSES Dyed for One Dollar only! and other Goods in proportion, at the *MALDEN FANCY DYE-HOUSE*, Office No. 70 Cornhill, first door from Court-street, Boston.

The proprietors of this Establishment are prepared to Dye and Finish in the best manner, all kinds of Silk, Cotton, Woollen and Linen Goods. Also, Ladies' and Gentlemen's Garments, of every description.

☞White Merino Shawls dyed any color, and the borders retain their original appearance.

They also cleanse and finish in a superior style, Ladies and Gentlemen's Garments, Merino and other Shawls, Carpets, Rugs, Blankets, &c. Parasols and Sunshades dyed whole.

Silk and Silk Dresses watered in the best manner.

☞Prices as low as at any other Establishment whatever, and satisfaction given in all cases, or no charge made. Goods returned in one week, and sooner in urgent cases. 3m June 9

READING SEMINARY. The Summer Term of this Institution will commence on the first Wednesday in June, under the care of Rev. W. B. WAIT and Lady. The Female Department will be under the direction of Mrs. Wait, (formerly Miss H. A. HOYT,) late Principal of the Female department of Murray Institute at Gloucester.

☞Both Mr. and Mrs. Wait have had much experience in Teaching, and they will spare no pains to give satisfaction.

TUITION—English Studies, $4 per term.
Languages, Drawing, &c. $1.50 extra.

N. B. Board can be obtained in respectable families with superior accommodations, at $1,50 per week, including washing.

Such arrangements will be made with Boston booksellers, that Books may be obtained at the Seminary as cheap as elsewhere.

Persons wishing to inquire respecting the School are referred to Revs. H. Ballou, S. Streeter, T. Whittemore, and O. A. Skinner, *Boston*; Rev. E. H. Chapin, *Charlestown*; Rev. H. Ballou 2d. *Medford*; Rev. J. G. Adams, *Malden*; Rev. John Nichols, *Lynn*; Rev. L. S. Everett, *Salem*; Rev. J. M. Austin, *Danvers*; Rev. D. Forbes, *Newburyport*; Rev. T. P. Abell, *Haverhill*; Rev. H. R. Nye, *Methuen*; Rev. C. H. Fay, *Roxbury*; Rev. E. A. Eaton, *Waltham*; Rev. S. P. Landers, *Worcester*; Rev. H. Bacon, *Providence, R. I.*

BOSTON PAPER HANGING MANUFACTORY, No. 90, Blackstone-street, a few doors north of Hanover-street.

SAMUEL BARNES, *successor* to May, Tolman & Co. Importer of FRENCH, and Manufacturer of AMERICAN PAPER HANGINGS, wholesale and retail, at the lowest manufacturers' prices.

☞Country Merchants, and all others in want of Paper Hangings, will find it for their advantage, (and are invited) to call before purchasing. tf. Feb. 24.

PLEASE READ THIS

CIRCULAR.

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

400 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 395," "T. GILBERT," and "T. GILBERT & Co. 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

T. GILBERT & CO.

Boston, Feb. 3, 1843.

TE

Poetry.

My Mother's Bible.

This book is all that's left me now!
Tears will unbidden start—
With faltering lip and throbbing brow,
I press it to my heart!
For many generations passed,
Here is our family tree:
My mother's hands this Bible clasped—
She, dying, gave it me!

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here they are living still!

My father read this holy book,
To brothers, sisters, dear—
How calm was my poor mother's look,
Who leaned God's word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the walls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false' I've found thee true,
My counsellor and guide!
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!

Miscellany.

(ORIGINAL.)

A True Tale of Sorrow.

There lives in one of the hamlets of New England, a widowed lady, who can, from experience, truly adopt the language of Job: 'Have pity upon me; have pity upon me, O, ye my friends, for the hand of the Lord hath touched me.'

With the days of her childhood, I am unacquainted; but from early life she has been the child of sorrow. Her afflictions commenced with the separation, by death, of the beloved husband of her youth; the father of her children. This bereavement was severely felt. The staff was broken, on which she had hoped to have leaned in after life; her counsellor was not; the father of her children had resigned the pleasant and important duties of earth, for the cold and silent tomb.—Still she had many blessings left. Four lovely children clustered around her, to claim her time and attention; and these engrossed her mind for a series of years.

In after years, she married again. Shortly after this, her oldest son, a youth of much promise, was prostrated by disease. Again death entered her dwelling and laid his withering hand on her first born. Deep was the pang that penetrated the mother's heart; for one of her olive plants had withered, and died; never to bloom again in her earthly garden.

As time passed on, the smiles and expanding virtues of her remaining children, tended to impart joy and gladness again to the family circle. But it was of short duration, for afflictions now pressed fast upon her. The second son, by an unlooked for, and unusual disease, was deprived of the use of his limbs; and although the best of medical aid was procured, nothing could alleviate his sufferings; he lived in extreme pain, weeks, months, and years; till he became a living skeleton. The mother's heart was wrung with anguish, by the sufferings of her child, but her cup of sorrow was not yet half exhausted. Her youngest daughter, a lovely girl of scarce sixteen summers, was attacked with a complaint which was at first slight, and slow in advancing, but afterwards became so alarming that surgical operation was unavoidable; which nearly cost her her life. But possessing a good constitution, together with her youth, she was raised seemingly to health and all its hopes. But they were transient. Her disease was not removed. It had only paused to gather up new instruments of pain, and return with redoubled force.

While the mother was watching over and administering to her suffering children, she was alarmed by a summons to attend her husband, who was taken suddenly with internal bleeding; which continued without abatement, until, in a few hours, it terminated his life! Before the setting of another sun, this grief-stricken, and again widowed mother, stood by the bed of her dying son, to take the last farewell, and resign another of her loved ones to the cold embrace of death. There, in the chamber of death, laid her husband and child in their coffins, side by side; not to welcome the wife and mother to their fond embrace, but to become tenants of the lonely tomb. Language is inadequate to describe the anguish of this child of sorrow, this bereaved widow! Imagination *may* paint,—*can* she describe it?

Her suffering daughter now demanded her attention. Her disease was drawing to a crisis when surgical operation must again be resorted to. The mother's heart beat, alternately, with hope and fear. The surgeon performed his duty with the utmost skill and tenderness; but he could not save the life of his lovely patient. She lingered two or three days, and her spirit took its flight above, leaving its house of clay to crumble and mingle with its native element, seemingly before half its earthly finishings were completed.—After committing the remains of her daughter to the silent mansions of the dead, she returned to her solitary home overburdened with grief.

She had one daughter left, and a little son of her second marriage. But they were in health. She had no longer to pillow the aching heads of her children on her maternal bosom, or administer the cordial designed to soothe their sufferings, therefore she had time to view the extent of her bereavement, and fell the full weight of her sorrow! She beheld herself like the scathed tree deprived of almost all its branches; or like the bruised reed shaken and almost crushed by the rough wind.

She looked to those around her, for sympathy, but alas! they had woven the bitter chaplet of despair for her brow. Instead of binding up her bleeding heart, and soothing her throbbing bosom by pouring into her wounds the oil of joy,—the gospel of Jesus,—and directing her mind to that immortal fount of love which ever springeth in the breast of the dear Redeemer for all mankind; they lacerated her wounds afresh, by presenting to her view an angry God, whose fiery ordeal her loved ones must pass, describing the horrors of an endless hell, which must be the doom of all whose names are not found written in the book of life; or (which is the same thing with them,) are not found on the records of their church; at the same time adding,—with a view to silence suspicion of its injustice, that God will do all things just and right! Thus confusing and harrassing her mind, till she sought shelter for herself, within the pale of their church; seeming to have forgotton in their death, those she had cherished in life, or, in her anguish, supposing her confession of the belief that they must be doomed to endless sufferings, might avert their sentence, or shield *her* from a similar fate! If she had reflected at all, she must have seen on what premises she stood; for the cruel doctrines she embraced, if *true*, would consign her husband and children, the dearest objects of her love, to never-ending pain, to which her soul must bow assent, although her heart clung to them while on earth, with an affection that knew no sundering. Every pain they suffered was keenly felt by the parent's heart, and she would gladly have shielded them from every disturbing thought. But now that they were severed from her, not to be released from suffering, but to have it augmented an hundred fold, she is willing, aye, content, to expect, when the silver cord of life is broken, to take her exit *alone* to that heaven, where the bountiful table of the Lord will be spread before *her*, laden with all the luxuries of his grace; and the rivers of his mercy will be flowing at *her* feet, while she beholds the parched tongues of her loved ones cleaving to their mouths for the want of a drop of water, and their imploring eyes raised toward heaven, for one look of pity or one ray of hope; only to be withered by a frown from an angry God, with an assurance that his wrath will be eternal! She turns from this scene with no other emotions than to give glory to that Being she worships as God, that *thus it is*,—that he did not cast *her* off to share their fate! But let that mother, in this world, see her children struggling for life, in the mountain billows of the ocean, and she would leap from the highest crag that beetles over the Atlantic's brim, to rescue, or perish with them! And, shall the change from *earthly* to HEAVENLY, from *imperfection* to PERFECTION, from *unholiness* to HOLINESS, quench the purest, holiest aspirations of the heart—a mother's love? No! Thanks to our heavenly Father! the doctrine of endless misery—of eternal separation from those we love, is not the religion of heaven. There the children of God will meet as one family, to know no parting forevermore!

The strong desire which the advocates of endless misery manifest, to make proselytes, is truly mirrored forth by the Saviour. They not only encompass the sea and land, but trample on the graves of the departed, regardless of the feelings of the surviving friends, and coldly consign the husband, child, and the most cherished objects of our affections, to suffering without end; and crush, if possible, the best feelings of our nature, for the sake of gaining one to add to their number! Surely such sentiments must tend to harden the heart and murder the affections. How unlike the teachings of Christ! He designed to compare the love of man for his children, with the love of God for those that are dependent on Him. He recalled the spirit to reanimate the lifeless body of the widow's son, and gave him back in joy to the maternal bosom! He bound up the broken heart; soothed the mourner, and approved the bonds of friendship and brotherly love.—He often appealed to the parental affections, as the best and most God-like of any emotions of our nature.

But to return to my narrative. This bowed widow was compelled to drink again deep of the cup of sorrow. Her daughter was married, and had moved to a distant part of the State. She was now left with no other companion than her youngest child,—a fair-haired boy of twelve summers' bloom. He was her last and only son. Many graces had clustered around him, and by his sweet and gentle disposition, he had endeared himself to all who knew him. He was her only earthly hope, joy and dependence. Her love that had expanded over the others now collected with intensity on him. She had contemplated visiting with her son, his uncle's family, on the fourth of July. This morning broke in upon them like some lovely maiden, fresh, beautiful and innocent. The air was filled with dewy fragrance, from thousands of sweet-scented flowers. It was just one of those youthful summer mornings which we would not exchange even for the sunny skies of Italy. All nature smiled in joy and gladness. And moreover it was a day in which all hearts were rejoicing in the reflection that it was the birth day of our National Independence, ushered in by the roar of artillery and the merry peals of bells. And through the day, the voice of general joy seemed to leap out in the glad thunder of the cannon, and to be borne heavenward on the triumph shouts of the free. This day the mother beheld her son as beautiful in health and joy as the flowers around her; as buoyant and happy as the carroling birds that wing their way in the ambient air, or the sportive lamb that gambols upon the lawn. But the ways of Providence are dark and mysterious. The sun that rose so bright and beautiful, and so full of promise, was the last that ever shed its mild beams on the fair brow of this beautiful boy. It went down in a cloud that overwhelmed the mother in grief.

Near by the residence of his Uncle was a beautiful sheet of water, on which he and several lads had gone to sail for amusement, unknown to their friends. On their return, as they neared the shore, he stood up in the boat, and in the act of firing a musket was thrown into the water, and before any assistance could be rendered, he sunk to rise no more. In the alarm some of the boys ran to his uncle's house. His mother was at the moment fondly dwelling on the virtues of her son. The message of his death fell upon her startled ear! And nature sinking seemingly in compassion for her distress suspended for a while her consciousness. But too soon, alas! she revived to realize that her beloved son, her bright, her beautiful boy, was locked in the icy arms of death. In the dreariness of her spirit's blight she felt as though a whole life-time of sorrow had curdled into a single hour. She followed his lifeless form to that spot where most of her family are silent sleepers, then returned, once more, to her now entirely desolate dwelling. Only about six months before, five loved ones surrounded her table and made glad with their sweet voices her home. Now, she was solitary and alone, like some lone tree in a fallen forest. No loved ones to greet her morning or night, to receive her care in their sufferings, or give back sympathy for hers. And what must have been more painful than all, she was without hope *as she deemed her religion true*, of ever meeting them again.—Not one that she had committed to the grave had given any evidence of that miraculous conversion which she had been taught to deem indispensible to inherit eternal life and possess the joys of heaven.

How inadequate are the views that she had been led to entertain and dignify with the name of religion, to meet her wants, to impart hope and consolation in her dark hours of bereavement and sadness. And, who is there, that, in view of the circumstances can fail to see the surpassing value of that faith which leans on the full and perfect triumph of the Lord's anointed, in the great redemption which he undertook for man. And how vastly different the condition of the mind resting in this desirable prospect, from the condition of that mind, which is chained down by the trembling spirit of fear and alarm, to the unwelcome belief that heavenly power, wisdom and goodness combined, shall not accomplish for the world so desireable a good as is compassed in the poorest wishes and desires of the benevolent soul on earth. And what consolation to the mourner can the world's religion bring? Oh, how unlike the peace-breathing spirit of the gospel of Jesus, which even gives back the dead in hope to the aching heart of the bereaved, and bows the whole soul trustfully and submissively to God. Could this lone, desolate-hearted widow, have been directed to its life-giving fountain, how calmly might her spirit have bowed in holy resignation, in the blissful assurance that the language of the poet, problematical in expression, shall yet yield the full fruition of the soul's desire.

'If that high world, which lies beyond
Our own, surviving love endears;
If there the cherished heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light—Eternity!'

Marlboro', June, 1843. E. M. G.

INDEX.

Alison's History of Europe 190
Allen, Ethan 46
Angelology 13, 22, 193
Angels who kept not their first estate 1
Anger of God 98
Associations—Barnstable County 87
Boston 82
Old Colony 190
Rockingham 47, 56
Winchester 63
Atheist in the church 98

Balch, Rev W S, letter from 165
Balfour's Second Inquiry 2
Ballou's Rev H, review of Barrett's sermon (*See Queries*)
Baltimore, affairs in 192
Baptism 6
in warm water 110
Baptist clergyman, letter from 198
Barnes' views of 1 Cor. xv. 22 38
Bible the word of God 70
Boston, congregations in 138
Breare Rev R 78, 114
letter from 159
Bridge Rev J D 10, 78, 118
Bulfinch St. affairs 2, 6, 10, 14, 18, 22, 158, 174
Bush Prof. favors Universalism 110, 118, 182
Bugbee, Rev. A's Sermon, notice of 21,29,41,47

Camp Meeting at the South 72
Capital punishment 6
abolished in New Hampshire 106
Vermont 90
Cheever on 94
Meeting on 130
Sermons on by E H Chapin 137, 141, 145
debate on by heathen 138
Change after death (*See Death*)
Channing Dr tribute to 74
was he a Universalist 102, 114, 122
Christ and his apostles Universalists 35
second coming of 126
Church, importance of maintaining it 29
scriptural views of 122
Churches in Middlesex County 136
Clarke Adam, was he a Universalist 26
gems from 46
Clark W S tour to the West 37
Clerical converts 6, 82, 122, 130, 134, 203
Clerical defection 131
Colt John C 91, 94, 98, 110
Come-outers 86
Conference Meetings 2, 134, 175, 190, 191, 194
(*See also Union Conferences*)
Conference Hymns 86, 98
Conference of Sabbath Schools 103
Congregational Journal 74, 106, 118
Convent, efforts for 106, 118, 124, 126, 166
Conventions—Connecticut 5
Illinois 78
Rhode Island 179
United States 30, 31, 46, 58, 66, 70
Vermont 50

Damnation for unbelief 26
Danvers, great struggle in 143
Death, no change after 10
state of man after 26
Dedication at Atkinson, N H 70
Billerica, Mass 54
Chelmsford, Mass 178
Concord, N H 66
Delhi, Ohio 54
Effingham, N H 18
Gardiner, Maine 134
McLean, N Y 90
Newport, N Y 162
Oxford, Ohio 82
Poughkeepsie, N Y 182
Saint Charles, Illinois 6
Smithville, N Y 138
Southbridge, Mass 90
Temple, N H 6
Ticonderoga, N Y 11
Winchester, N H 6
Woodstock, Conn 70
Zanesville, Ohio 62
Discipline 30
Discussion (*See Lowell Discussion*)
between W H and G P 57, 65, 73, 85
between L Lee and E Ballou 60, 64, 68, 76, 97, 128
Dodge Rev N death of 123
Dods versus Tappan and Dennett 118
tribute of respect to 146
Dohumme, by Mrs Sawyer 169
Dow Rev E his renunciation 102, 110, 127
Drew Rev W A 14, 26, 39, 134, 138

Endless misery, origin of 101
on death bed 105
End of the world 117
sermon on by T Whittemore 129
Episcopacy and Universalism 174
Episcopalians, sentiments of 182
Essex Quarterly Conference 79
Everett's tour to western New York 9
his Conference Hymn Book 178
Exeter N H ecclesiastical affairs at 50
Exposition of Scripture (*See Scripture*)
Expositor 186

False Alarm 198
Family religion 150
Foreknowledge & accountability 66, 89, 93, 101
by S Cobb 153, 163, 169
Frederick Md affairs in 82
Free agency, &c 46
Future punishment, examination of 113
Future state, Jesus views of 5
Future torment, origin of 113

Gannett Rev E S 30, 166
Glover Rev S death of 38
God disappointed 6
Griswold Bishop, death of 142

Halifax, N S letter from 77
Himes' (Elder) Salamander safe 142, 146
Hints on Prophecy (Stuart) 41
Howard the philanthropist 62
Hull Dr 41
Human Happiness 201

Illustration of Scripture (*See Scripture*)
Indifference lamented 33
Insanity in Massachusetts 130
every week by Millerism 154
at East Bradford 158
Installation at Annisquam 126
Cambridgeport 62
Danvers, New Mills 186
Gloucester 190
Lowell 38
Lynn 194
McLean, N Y 90
New Bedford 1
Newburyport 60
Norwich Conn 31
Iowa city 98

Jung Stilling 46
Judgment according to works 50, 65
eternal 9
seat of Christ 174

Kindness, power of 187
Kingston, Mass 45
Knapp, Elder 38, 54, 62, 66, 78, 82, 90, 105, 106, 110, 117, 126, 143, 186

Lee Luther, withdraws from Meth. church 114
LeFevre's reasons for leaving Epis'l church 133
conversion to Universalism 140
Letter from a Baptist clergyman 198
Little Enoch's address 108
Love to the guilty 198
casteth out fear 102
Lowell, second explosion at 110
discussion 2
No. xl. 3
third Meeting-House 74, 178
Lynching at a Theological Institution 59
Lynch Rev E death of 46

McMorris S J explanation of 157, 159
Memory of a Mother 201
Methodists, new movement among 82
Methodist conference, resolutions of 18
church, creed of 22, 34
Middlesex Quarterly conference 23, 74, 122
Millerism 74, 77, 85, 89, 98, 102, 119, 122, 125, 126, 135, 146, 158, 186
Ministers and Mesmerism 183, 196, 199
Missionary enterprise in Connecticut 90
Modern History of Universalism, sermon on 173
Mormonism 78

Nashua, N H affairs at 10, 11, 34, 190
Necessity, doctrine of 97
New Bedford, troubles at 54
New Brunswick 198
New Hampshire, opposition in 106
(*See Congregational Journal*)
Nichols Rev H M's death 55, 59
Norwich, Conn, strange scene at 154
Not one Faileth 201

Ordinations—T Barron 50
A Barnes 190
A R Bartlett 182
S Bennett 54
R Breare 126
G Collins 46
Calvin Damon 194
W R G Mellen 194
H R Nye 50
H P Stevens 126
F F Thayer 102
James Whittier 115
Orthodox Journals, 94
Orthodoxy in New-Hampshire 58
Outrage in Cincinnati 106

Parents, rights and duties of 82
Partialists favor Capital Punishment 150
Practical Preaching 70
Probation 122, 130
Prophecy, hints on 41
Puffing, Unitarian 10, 118

Queries, Rev H Ballou of Rev S Barrett's Sermon 185, 189, 193

Recognition of Second Church in Lowell 134
Renunciations of Partialism 34, 114, 203
Resurrection, queries concerning 78, 85
" to everlasting contempt 154, 186
Retribution, an Essay by S Streeter 177
" Unitarian views of 42
" in this world (Puritan) 94
Revival in North Adams 201
Revivals against Temperance 110
Rose of Sharon 42, 47

Safety in believing 26
Scriptures explained—
Mal iv. 181 Matt. xxiii. 33 177
Luke xiii. 24 146 xiv. 26 42
John iii. 3 90 Rom. viii. 19–21 45
1 Cor. xv. 22 38, 54, 142
1 Thes. iv. 13–18 150 v. 166
2 Tim. iv. 7, 8 38
Second Coming of Christ 126
Sectarism 194
Sermons—Occasional before Mass. Conv. at Springfield by A Bugbee 21
before Middlesex Quar. Conf. by J G Adams 29
by Thomas Wheeler 41
by T D Cook 57
before the U. S. Convention at Providence, by I D Williamson 61
by R S Pope 73
by W M Fernald 81
by H Ballou 2d 98
by E H Chapin 109
by T Whittemore on end of world 129
by the same on History of Univ. 173
by EHChapin on Cap.Pun 137, 141, 145
by O A Skinner 195
by A A Folsom 205
Sharp, Dr's Sermon 147
Shinn on benevolence and rectitude of God 42
Sigourney Mrs. interview with 28
Sin is the Sting 69
Sin, whence comes it No. i 13 No. ii 17 No. iii 21
Sin against the Holy Ghost 77
Skinner's Book of Prayer 191, 194
Slander, punishment of 163
high case of 66
Rockwell's case of 190
Slavery 136, 183
Smith D D 6, 7, 14, 26, 28
Smith M H (*see also Nashua*) 78
his Book 142, 170, 174, 194
Stilling, Jung, a Universalist 46, 80, 126
Stow, Judge, death of 75
Stuart, Prof. against Miller 45
almost a Universalist 46
favors Universalism 110, 118, 182
Suicides 14
Suicide in West-Cambridge 22, 78, 122, 138, 150
Swan Elder, in New-London, 82, 86

The Trumpet 2, 9, 11
and Dr. Channing 122
Tholuck 127
Thom Rev D 30
Thurston Elder, his failure 102, 106
deposed 118
Triumph of Faith 198

Union Conference—
at Marblehead 114
at Danvers 134
at Lynn 142
at Charlestown 146
at Danvers New Mills 150
at Cambridgeport 154
at Salem 158
at East-Cambridge 162
at Boston 170
at Newburyport 170
at Roxbury 178
at West-Cambridge 186
at Woburn 194, 197
at Waltham 202
Union Meetings 2
Union gathering in Lynn 201
Unitarians in England 30
early unfaithfulness of 34
their treatment of Universalists 111
dispossessed 138
new movement among 154
Scottish 86
Unitarian feeling 190
Universalist, abuse of 10, 27
who are? 34
have they changed? 182
Universalism, scripture proof of 37
strong reasons for 38, 41, 77, 86 105, 162
why do we defend it? 86
it must prevail 114
in Boston, with cuts of churches 117
in England and Scotland 98
in Maine 107
in Pennsylvania 94
tendency of 110
Universalist Historical Society 63
Periodicals, influence of 94

Vanity in Preaching 181
Victims of Partialism 62, 118, 150
(*See under Insanity and Suicide.*)

Wants of the denomination 33, 53, 65
Washingtonian reform not caused by Knapp 117, 126, 143, 162
Watts Dr. doubted endless misery 130
Way to be happy 102
Webster Noah on derivation of words God and devil 13, 19
Wesley, was he a Universalist? 170
West-Cambridge Suicide 14, 23
affairs in 45
Whittemore, Hon. Wm. death of 82
Williams Elmore, death of 146
Williamson, Rev. I D in England 30
Willson, Rev. S W 22, 26, 30, 34
Will of man, no obstacle to salvation 1
Wine at Communion 1
Woodman, Rev. J. death of 199
Worcester County Conference 104
World, end of, Sermon on by T W 129
Wrath to come 34

$100 REWARD. A man by the name of RICHARD NOYES AVERY, left Andover, Mass., on the morning of the 29th ult., for Boston, carrying with him, as nearly as can be ascertained $800 belonging to a boarding association in Andover. Said Avery is about 25 years of age, 5 feet 5 inches high—has black hair, round, black eyes, front teeth somewhat decayed, round shoulders, head slightly thrown back, with a careless, independent gait—his countenance indicates a shrewd, penetrating, but artful and intriguing mind—he is very deliberate in speech and in all his movements, and of easy and graceful address. He is probably accompanied by a lad of 16, of nearly the same height, but more slim in person, rather dark complexion, dark brown hair. Said Avery is also known to be indebted to the amount of several hundred dollars, to private individuals, and is believed to have this in his possession.

The above reward will be paid by the subscribers to any person who will return the said Avery to the subscribers in Boston or Andover, or give such information as shall result in his detection.

J. S. GOULD,
JOHN P. FISK,
RICHARD HALL.
W. W. IRELAND,
LINAS COCHRAN.

The 'lad of sixteen,' referred to above, is assured that his kind and faithful parents are very anxious for his return. They are oppressed with anxiety and grief, which nothing but his return will remove. Will he not write them, and let them know where he is; that the painful uncertainty which now troubles them, may be removed.

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Reference to Rev. Thomas Whittemore, 37 Cornhill, Boston. Jan. 20.

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A SECOND Book of CONFERENCE HYMNS has just been prepared, and on Monday next will be ready for delivery. It contains about seventy Tunes suitable for Conference Meetings, and over ninety Hymns. Notwithstanding the increased number of Tunes and Hymns over the First Book, the price is the same, 12 1-2 cents single—$1,25 per dozen. Not a Tune or a Hymn that appeared in the first book is inserted in the second.

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Price 25 cents single, $2,50 per dozen.

EVERY THREATENING EXPLAINED. Universalists all know the importance of a right understanding of those parts of Scripture, commonly designated by the term THREATENINGS. Although such passages are relied on by many to disprove the doctrine of Universalism, it is well known, that, when *understood* according to their original intent, they furnish not the slightest evidence against that doctrine, but rather the contrary. All that is necessary to do, to convince men of this, is to persuade them to examine, without prejudice, the arguments which have been advanced on these subjects. There are two works which are particularly designed to throw light on this class of passages.

THE PLAIN GUIDE TO UNIVERSALISM, after having given a very brief history of Universalism, —and stated the opinions entertained by Universalists, and the *Scriptural* arguments adduced by them to support those opinions, *takes up and explains the passages which have been used to sustain the doctrine of endless misery.*—In the course of the examination of these texts, the following subjects are explained:

Lowest hell.	Worm dieth not.
Perish forever.	Damned.
Day of wrath.	All likewise perish.
Wicked turned into hell.	Rich Man and Lazarus.
Fire and brimstone.	Cannot see God.
Everlasting burnings.	Shall not see life.
Everlasting contempt.	Wrath of God.
Burned, root and branch.	Resurrection of damnation.
Wrath to come.	Die in your sins.
Unquenchable fire.	Pray not for the world.
Hell fire.	Son of perdition.
Strait and narrow way.	What must I do to be saved?
Outer darkness.	Judgment to come.
Day of judgment.	Anathema Maranatha.
Destroy soul and body.	Judgment seat of Christ.
Sin against Holy Ghost.	Everlasting destruction.
End of the world.	After this the judgment.
Furnace of fire.	Fearful judgment.
Lose his own soul.	Better resurrection.
Shall not enter heaven.	God is a consuming fire.
Without wed. garment.	Sin unto death.
Damnation of hell.	Judgment of the great day.
Ten virgins.	Vengeance of eternal fire.
Sheep and Goats.	Second death.
Everlasting punishment.	Lake of fire and brimstone.
Judas.	Smoke ascendeth forever.
Eternal damnation.	Unjust be unjust still.
Fire never quenched.	

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